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CHRISTIAN MONITOR



Photo by E. G. Hoff

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NEW YEAR HEDGES

BY DEBORAH HELPER



HE first Sunday of the New Year dawned bright and clear with a crisp, bracing atmosphere. Already the early church bells sounded on the frosty air. But none of this atmosphere ever entered the Fullerton home which was always stuffy and foul with tobacco smoke. Though outwardly a neat residence on Main Street, it belied the unpleasant interior and the unhappy lives it sheltered.

Martha Fullerton sighed as she arose and dragged herself to the kitchen to prepare an unsavory breakfast which consisted of the usual kettle of oatmeal. This would be eaten at various intervals as the four members of her family should arise and wend their way to the kitchen, drawn there by the heat and not by the aroma of coffee and sizzling bacon.

The two boys, Merrith, twelve, and Jerry, ten, would be sprawled on the floor lost in the "funny paper" world, and Mr. Fullerton seated in mute silence by the stove having his morning smoke. Little Nellie alone seemed to have any purpose or joy in the day. She dressed herself, got her dish of cereal and also placed the boys' dishes on the table, urging them to eat while it was warm. She chattered away to her mother about the church service they were to attend, and about her plans for coasting in the afternoon.

Oh, yes, Mrs. Fullerton was a Christian woman, but months of continued illness and enforced idleness was unwittingly robbing her of much. At present she felt none of the enthusiasm and victory that had been hers. No, indeed, the challenging atmosphere of this New Year's Sunday did not penetrate the cloak of self-pity and utter indifference with which she had clad herself of late.

The news of the passing of her father (a boon companion) had been the last dregs to be drunk from the cup of sorrow and disappointment, which to her frayed nerves took on huge proportions. Her life had been a misfit, she reasoned. And again she rehearsed it all, in memory this time, for there were no sympathetic ears,—the desire to be a teacher, a nurse, a missionary, and each in turn frustrated by her parents until finally she married, feeling as most young folks do, that she was deeply in love. But their marriage had not proved congenial. He was not a Christian man, and their ways diverged more and more as the years slipped by. To add to their grief, he was none too industrious and spent his small earnings for club dues, tobacco, and drinks. She had to take the burden of responsibility which he failed to carry. By taking in washings and hiring out she managed to pay house rent and doctor bills. However, by so doing she ruined her health and lost her influence in the home. The house became the very acme of disorder and confusion. The family tie and family joy had vanished—her husband, indifferent, lazy; her children, thoughtless, disobedient; and she in the midst of strife, poverty, and dirt, without strength or courage.

"Surely I am hedged in," she thought as, with a start, she aroused herself to make ready to attend the place of worship. "Yes," she mused as she stepped dazedly into the fresh January air and walked slowly to church, "Yes, surely my way has been hedged up." Her spirits were low and her thoughts centered entirely on self as she entered the house of God.

But what was that the pastor was saying! "Reckon it nothing but joy . . . whenever you find yourselves hedged in by various trials. Be assured that the testing of your faith leads to power of endurance" (Weymouth). She sat up, all attention. "All joy when you are hedged in?" Well, she must hear this. Perhaps God had a message just for her this morning.

She drank in the words of comfort, hope, and inspiration, as brought by the Spirit-filled messenger. His kindly eyes seemed to rest on her as he said, "God hedges in His own that He may preserve them for use in His

FOR THE NEW YEAR

Henry Van Dyke

**Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil
room;**

**Let me but find it in my heart to say,
When vagrant wishes beckon me astray
"This is my work; my blessing, not my
doom;**

**Of all who live I am the one by whom
This work can best be done in my own
way."**

**Then shall I see it, not too great nor small
To suit my spirit and to arouse my
powers;**

**Then shall I cheerfully greet the labor-
ing hours,
And cheerfully turn, when the long shad-
ows fall**

**At eventide to play and love and rest,
Because I know for me my work is best.**

—The Watchman-Examiner.

way, but oftentimes we only see the wrong side. If God hedges us up one way He opens another," continued the speaker. Martha didn't hear much more, for she began to think. But by the time the minister closed with the challenge to forget the hedges and make the most of the open doors of opportunity and service for the new year, she had seen clearly God's will for her. With a new courage and a resolution to do His will she faced the new year with anticipation. She even enjoyed the bright sunshine and inhaled deeply the invigorating air as she stepped out of the church.

She could hardly wait till dinner was over and she could have time for quiet meditation and prayer as she laid her plans for the new year.

The holiday vacation had not closed yet. The children were at home Monday and husband had no work that day, so she gathered them together, carefully and prayerfully pre-

sending her plan, for she must have their co-operation. She determined, however, to be the leader and make a splendid example.

Merrith, the older of the boys, thought it a great idea and not only sanctioned his mother's ideas but contributed some of his own. They all laughed and planned together until they were actually startled when the big clock announced that the noon hour had arrived.

"Oh, this is fun!" cried Nellie. "Can't we meet every day?"

"No, councils meet only once in awhile," rejoined Merrith. "Let's meet every Tuesday night." And they did.

Pleased with the reception her plan had received, Mrs. Fullerton caught herself singing. She lifted her heart in prayer as she consulted again and again the organized plan of resolutions which had emerged from the morning's effort.

She was really surprised how well it worked out in the following weeks—easier for the children, she admitted, than for herself. She just couldn't seem to find the proper places for all her things and keep them there. And how hard it was to break the old habit of just taking off her coat and throwing it over a chair. But she persisted in setting the example and helping and encouraging the others to establish this new, orderly, and happy home life.

The children's rising hour was set at seven o'clock. Each made his bed, washed, dressed, and combed his hair before coming to the kitchen, where breakfast was to be served at a given hour with all present. At the close of the meal they would retire to the living room where they would all sing and have family worship.

Each child would have some task assigned to be done before going to school. They would take turns helping with the dishes.

Of course, each would be responsible for the condition of his own room. The boys sharing the same room, kept check on each other. In addition, Merrith decided he'd like to be responsible for keeping the bathroom clean and orderly. Jerry chose the dining room, and Nellie cheerfully took what was left—the living room. She loved to water the plants and seemed never to forget. That left mother queen of the kitchen, while Daddy came in for his share in the basement and washroom which was to be the place for the children's toys.

To make it all interesting, as well as effective, some penalties were to be imposed. To be caught with a sour face at mealtime, or to have any clothing or toys out of their proper place would cost a penny; unkind words, forfeiting dessert; unkindness or quarreling would cost one his turn at reading during the family hour, which proved to be the most interesting hour of the day. They began with the book, Pollyanna. Soon the children found themselves playing "Polly's" "glad" game. Every one was much happier at the Fullerton home and seemed to be trying to outdo one another in the making of a happy and attractive home.

They hadn't realized before how bad things had looked. Now they always had their eyes

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AN UNFORGETTABLE CHARACTER

Part I

BY ANNA WEAVER YODER



ONE HOT summer day, Libby and I lay in the sun in our back yard, drying our hair. The sun, however, seemed insufficient for proper drying, so one of us—I don't remember which, or if we thought it out together—conceived the idea of bringing the electric fan into service, which we did by means of extension cords from the porch light. While waiting for our hair to dry, we read together several articles from "Reader's Digest." The "Unforgettable Character" series was running at the time, and our conversation drifted to such characters in our lives.

"Why don't you write such a story about me, and call me your most unforgettable character?" Libby teased.

"You'll have to do something outstandingly impressive," I rejoined.

"Hm-m!" she mused, "Haven't I already?" And she tossed her long tresses into the fan's breeze, but just a little too carelessly, for the ends caught in the fan itself, and in an instant her hair and the fan were almost inseparable!

We pulled, cut, and tugged for half an hour before all was untangled, but Libby was finally freed from the fan, and also minus a lot of hair, and the sun had completed the drying process. Gathering up blankets, fan, and books, I remembered what she had said.

"Why, yes," I murmured, "I think I will write about you as my most unforgettable character now!"

We both laughed and forgot the promise. Now, several years afterward, I remember; not because of the hair-and-fan incident, but because of many other impressions dear Libby has made upon my life, and because of the Lord's strange dealings with her. And so, because I am sure He has asked me to do it, I want to tell you a few things about a life that has truly made an indelible impression upon other lives besides mine.

When I first met her, Libby was a comparatively young Christian, serving the Lord with an honest, sincere heart, and adding a commendable bit to the activities of the community. We lived next door to them, and were consequently thrown into each other's company. From the first, I was impressed with her willingness to accept more light and teaching than she already had, and then to follow that light.

She was teacher of the young women's

Bible class when we came to Providence, and was trying to work up a better spirit of friendliness and co-operation in the class. She said she was having monthly class meetings, and to one of these we were soon invited. We went, but felt greatly disappointed in the general spirit of the meeting, although we thought we concealed our feelings. The very next day Libby came over.

"What did you think of our meeting?" she wanted to know.

"I'm sure everyone had a good time," I replied.

"Maybe so; but, tell me, is that the right way to conduct a class meeting? You see, that's the way we did in the church in which I grew up; but somehow I have a feeling that it isn't up to the ideals of the Mennonite Church. However, I don't know how else to do," she confessed.

I prayed for guidance to say the right thing.

"In the first place," I began, slowly, "don't you think that since it is a Sunday-school class meeting, there ought to be a more spiritual atmosphere?"

"How could that be done and still keep it social?"

"Wouldn't it be well to have prayer once or twice?" I asked again. "You began your program without any invocation, and from the program went right to the refreshments without asking a blessing."

"Oh, but whoever heard of having a blessing asked at a social gathering?" she wanted to know.

"The Lord Jesus is pleased to be honored in our social activities, too," I replied.

"I guess so," she murmured, thoughtfully. "But what about the program? I noticed that neither of you looked too pleased."

"Really?" It was my turn to be surprised. "We didn't mean to reveal how we felt. But

since you're asking, I really believe that since it is a Sunday-school class meeting, a program with more of a soul uplift would be well. Just about all of the numbers were secular, weren't they?"

"Yes, but they were not assigned; each one chose what she gave. I thought, too, they might have chosen religious numbers. . . . Well, I'm certainly glad for your frank opinion."

"You asked for it," I reminded her.

"Yes. I wanted it. And I'll see what we can do to improve our class meetings."

About a week later Libby came over again and told me: "Our next class meeting is going to be at your house, if you don't mind, and you're to be the leader."

"Oh, no!" I remonstrated.

"Oh, yes!" she insisted. "Just do with it as you like. I want you to show me how to do it!"

In spite of my remonstrations, Libby had her way. So I began planning, and consequently, the next meeting was a little different. We had Bible drills in the form of several easy games; then after a blessing, refreshments, followed by a prayer circle, each one sitting on a cushion on the floor, and only one dim light burning. We had a heart-to-heart chat about prayer, and then we bowed our heads and prayed. It was a new experience for most of those young women, but they wanted to do it that way again. And from that meeting was organized the sisters' prayer circle, which still exists, and which received much of its encouragement from Libby.

Once, early in the history of the prayer circles, a suggestion was made that we all learn at least four Scripture verses a month. Libby, however, thought that too little, and she memorized a chapter. Before long we decided that as many as could should learn a chapter. Sometimes we all used the same chapter. I cannot remember any month, during the four or maybe five years that we kept up that custom, when Libby did not have a whole chapter memorized well! No one else in the circle had that record.

Lest you should think that Libby had more time than the average housewife, let me hastily add that she was the mother of three small children, and besides took care of all her husband's bookkeeping. He operated a fair-sized dairy, and employed no other office help. She did have a girl part of the time to help with the housework, but not always. Sometimes she had the two older girls memorize with her. It was not unusual to find her going about her daily household tasks with her open Bible propped up somewhere handy, the chapter she was working



on underscored in red. Once I came in while she was mangling, and her open Bible was propped up on the mangle. Another time I saw her combing the girls; they each had four pigtales to be braided,—a tedious job, but there was Libby's Bible, propped up on the window sill above the basin. That time the girls were learning the chapter with her.

How patiently and how diligently she drilled those girls in memory work! Not only in the Scriptures, but in learning songs and hymns from memory, did she ardently teach her girls. They were still quite young when she taught them to sing parts. How lovely their young voices sounded as they were blended together in praising the Lord in song! And how often those two little voices brought cheer and gladness to sick and troubled souls!

Libby often told me that the Bible meant so much to her when she committed portions of it to memory. She only lamented the fact that she did not retain all she learned.

"But when you need Scripture," I reminded her, "the Holy Spirit will bring it to your memory. How much easier it is for Him to do that for the one who has attempted to store up the Word!"

During the month she spent in the hospital in Richmond, she read more than two hundred and fifty chapters of the Bible, and after she was home, just a few weeks before she went to be with the Lord, she was still trying to memorize a chapter, attempting to fill her pain-racked moments with thoughts of Him!

One of our first projects in prayer circle was to establish a "prayer chain," to pray more effectively for a coming revival. Each of us pledged to pray for an hour each day, and each had a different hour, so that there would be continuous prayer from early morning until late in the evening. It was the means of such blessing to our souls, and brought us such a precious reviving, that we tried it again the next year.

However, I am sorry to say, our prayer circle group was greatly reduced by the end of the first year, as, one by one, busy housewives found one afternoon a month too much to give to this work, and a continuous prayer chain was impossible with the small group that remained. But each one who was left still pledged an hour a day for a certain period, up to and including the revival weeks. Libby experienced such soul strengthening during these hours that she decided to set aside an hour every day. But to find that daily hour when she had no help was a problem. Just as sure as she would shut herself in her room, the office phone would ring, or someone would come to the door, or the children would need her. Then came the struggle with self. Obviously, only one time remained which would more likely be undisturbed than any other, and that was early in the morning before the rest of the household awoke. But no one liked to sleep in the mornings better than Libby did! And poor soul! many times she needed to sleep, for often she and her husband worked until the wee hours on the books in the office. But rather than sacrifice the blessings to her soul, she schooled herself in the habit of arising an

hour before the rest of the family awoke, to have that time of quiet and meditation with her God.

Libby's friends sometimes called her proud, and I'm not sure but that she had as much pride to deal with as I have, but one thing I did learn from her, and that is: those regular periods of devotion gave her a more humble spirit and estimation of herself than anything else in her life. I am sure that always happens to the soul who walks daily with God. How can we think highly of ourselves, if we are in constant touch with our great God?

Evidences of a growing humility began to appear in her character, and to those of us who were most intimately associated with her, this grace was especially noticeable in the last year she walked on earth.

"I'm the poorest kind of mother!" Libby announced to me very unexpectedly one day while I was doing some sewing for her.

"What makes you think so?" I wanted to know.

"Well, I guess I'm just no good at it, that's all. I tell the girls how and what to do, and they act as though I'd never talked at all. They act sometimes as though they haven't any mother. I'm sure it must be my fault."

I was puzzled, for, although I was not a mother then, I thought she did a better job than I could do. And besides, I couldn't agree that they were disobedient girls. I thought they were well-behaved and showed excellent training.



A HAPPY NEW YEAR

**Just at the turn of the midnight,
When the children are fast asleep,
The tired Old Year slips out by himself,
Glad of a chance to be laid on the shelf,
And the New Year takes a peep**

**At the beautiful world that is waiting
For the hours that he will bring;
For the wonderful things in his peddler's
pack;
Weather, all sorts, there will be no lack,
And many a marvelous thing!**

**Flowers by hosts and armies;
Stars and sunshine and rain;
The merry times and the sorrowful times;
Quickstep and jingle and dirge and chimes,
And the weaving of joy and pain.**

**When the children wake in the morning,
Shouting their "Happy New Year."
The year will be started well on his way,
Swinging along through his first white
day,
With the path before him clear.**

**Twelve long months for his journey!
Fifty-two weeks of a spell!
At the end of it all he'll slip out by himself,
Glad of a chance to be laid on the shelf,
At the stroke of the midnight bell.
—Margaret E. Sangster.**

"And listen, Libby," I told her, "I'd so much rather have you think you're not a perfect mother, than to have you think you are doing a pretty good job, and that you're doing all you can."

"A person should do all she can, shouldn't she?" she asked.

"Surely. Do all you can, and pray all you can; but don't get the idea that you've done all you could do," I preached. "Every time I hear a parent lament about a wayward son or daughter, and then say so complacently, 'Well, I've done all I could do for him!' I'm almost sure he didn't do all he could!"

"Ha! You can talk!" she teased me.

"Yes, I can," I said. "I can talk not from my own experience, of course, but from observation. I'd ever so much rather hear a parent feel he hadn't done all he could, for then I feel more sure he has done more by way of teaching and prayer and example than the one who gives up so soon and is satisfied with having done so little."

"That's something to think about, anyway," Libby answered. "I'm sure I want to be the very best mother to my children, but I guess it's just not in me," she added lamely.

I didn't finish the sewing that evening, so the next morning I went over early, and got there as they were finishing family worship before breakfast. I set up my sewing machine in the dining room, and the family went through breakfast in the nook as though I wasn't there, except for the baby, who wanted more to come where I was than to finish her cereal. The girls carried the dishes to the kitchen as soon as breakfast was over, and in a few minutes were singing a cheery song as they washed the dishes. In a little while all was done, pigtales were neatly braided, and coats and caps donned for school!

And then I noticed a little drama in the living room.

Libby was seated on the sofa, and kneeling before her were her girls. She was praying aloud for their special protection and guidance that day in school. In a minute it was all over and there was scarcely time for quick kisses as the bus tooted loudly for them. I was thrilled and awed and touched so that I forgot to sew. Libby turned from the door after the bus drove away, and saw the tears hanging on my lashes. She looked embarrassed. I quickly wiped my eyes clean of the tears, but they were still in my voice when I tried to talk.

"Libby," I whispered, "do you always send them away like that?" "Yes," she replied, "ever since Lois first started to school. You know, it just hurt me so to think of my little girlie going out into the cold, cruel world alone, and I just had to ask Father to keep her safe. Then I just kept on doing it, because I feel about the same way every morning when they go."

"Libby, that's wonderful!" I exclaimed. "That's giving them a daily fortification the devil isn't going to break very easily."

"I surely hope so," she replied and turned to her daily routine in the office.

I resumed my sewing, but Libby's motherhood took on a new meaning in my thoughts that day. (To be continued)

Bannock, Ohio.

A RASCAL IN BLUE

BY BERNARD T. BURKART



HE blue jay has been called more unflattering names than practically any other bird in the country. He is branded among other things as a thief, murderer, sneak, coward, bully, and rogue. Most of these titles he richly deserves but, for all his bad habits, he is a jaunty, reckless fellow, interesting in habits and beautiful of plumage, so that most of us are apt to forget his shortcomings.

Few large birds are as striking in appearance as the rascally blue jay. The bird is a rich purplish blue on the upperparts; the wings and tail are bright blue barred with black. The tail is long and graceful shaped like a fan at the end and liberally tipped with white. The jay has a beautiful bluish crest and a broad black band running from the crest across the throat and upper breast. Its underparts are grayish white. It is about thirteen inches in length.

One of the most abundant of our birds, the blue jay ranges from Hudson Bay and Labrador south to Texas and Florida and west to the Plains. It is a permanent resident, remaining with us during the entire year. Its harsh "jay! jay!" may be heard in the midday heat of a summer day as well as in the biting cold of midwinter. At all times the bird can be seen in cities and towns almost as frequently as in the woods. Like the robin, it is a true bird of civilization.

Although usually one of the boldest and noisiest of creatures, the jay is very quiet and watchful when in the vicinity of its nest. It is during the breeding season that this handsome feathered rascal earns its bad reputation, for then it delights in robbing the nests of songbirds of their eggs and young. This habit of the jay varies considerably with different individuals—some are veritable fiends in this respect while others do very little plundering. Another unpleasant habit of this bird is its fondness for picking off cultivated fruits, but it is only rarely that it does any serious damage in this respect.

But blue jays are not entirely undesirable bird citizens. They do quite a bit of good by devouring injurious insects, such as caterpillars, beetles, weevils, and moths. They have a habit of storing food, like the squirrel, in various nooks and crannies. In the fall and winter almost half the bird's total food consists of mast—that is, nuts of all kinds, like beechnuts, acorns, hazelnuts, chestnuts, and so forth. Jays are also "tree-planters," scattering various seeds which cause the growth of many oak and other trees.

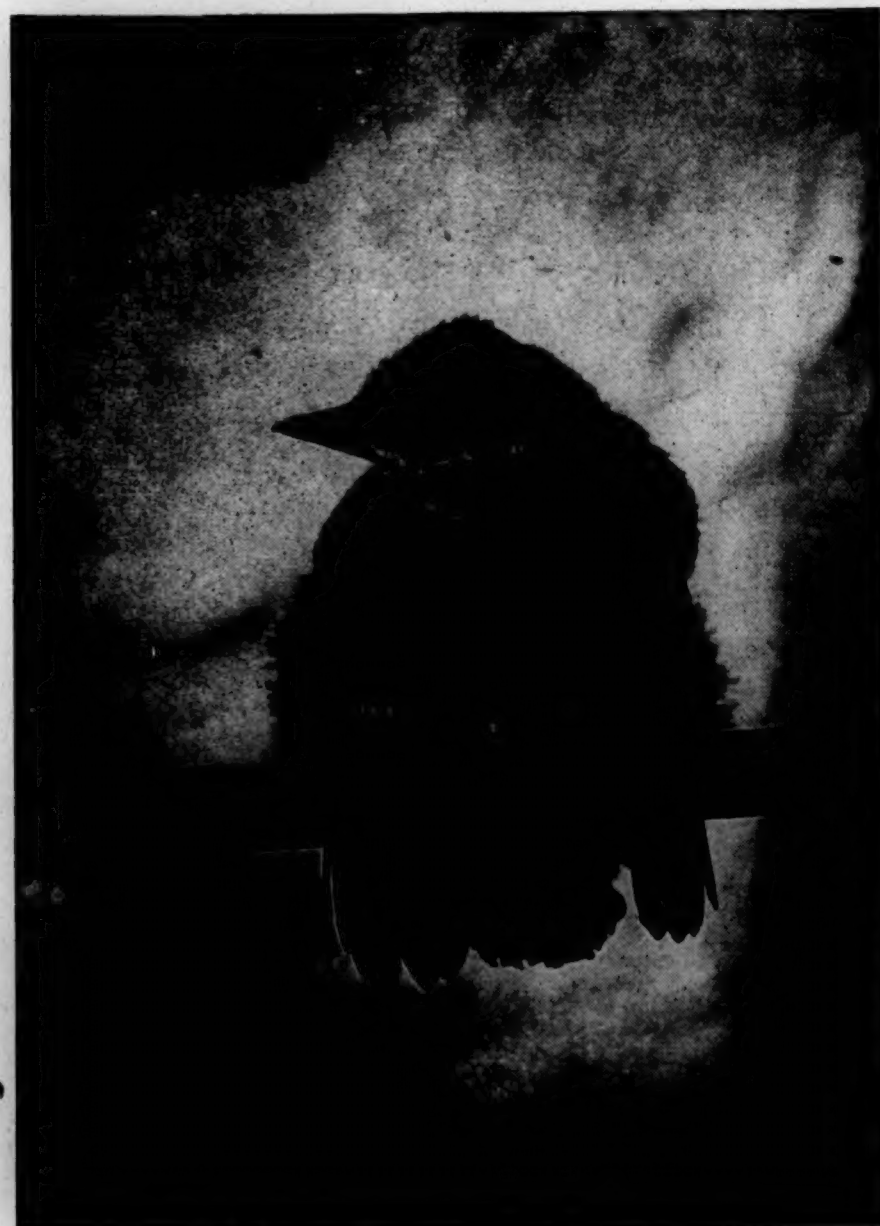
The blue jay is a member of the family Corvidae to which belong the crows, jays and magpies. It has many traits in common with the ordinary crow. Like that farmyard pest, it is fearless, clever, audacious and a great talker. No doubt you have all listened to a flock of crows chatting among each other, holding a sort of "convention," so to speak; and this habit is also true of the jay. Its notes and calls are almost endless in variety. The common call is the harsh "jay! jay!" we hear

so often. Its "song," if we may call it that, is a loud, high-pitched "ee-yodel—ee-yodel" with the accent on the second syllable. It is uttered either when the bird is perching or in flight. Not only has the jay a large vocabulary of its own but it is a fairly good mimic as well, imitating the calls of different songbirds. It most often imitates the notes of the red-shouldered and red-tailed hawks.

Blue jays are frequently seen in small bands of from three to six or seven individuals. Such a band is apt to be very noisy and bent on mischief of some sort or other. Nothing pleases these rascals more than to come upon some owl sleeping in the woods; then they proceed to scream at the poor bird and pester it to such an extent that the owl is glad to fly away and find some peace; but sometimes the tables are turned with a vengeance, when the goaded owl turns fiercely upon one of its tormentors and tears it to pieces.

In late May or June the blue jay builds its nest—a bulky affair of twigs, rags and string or other materials, lined with root-fibers. It is placed in the crotch of some tree, usually about ten to twenty feet above the ground. The female lays four to six eggs, pale olive green in color and spotted with cinnamon brown. When flushed off its nest, the jay, strangely enough, remains silent, retreating a short distance and watching the intruder with anxious eyes.

Because of its undeniable destructiveness to other song birds the blue jay in some localities is treated as vermin, to be killed wherever found; but such extreme measures are seldom warranted, for the bird is not entirely injurious. Aside from their services as destroyers of many insect pests, the jays brighten the landscape with their vivid coloring, especially in winter when birds of bril-



A Young Blue Jay

liant plumage are few and far between. At this season we are glad to welcome this handsome bird to our premises, rogue or no rogue, for he is jolly good company and an interesting fellow to watch.

Blue jays are very devoted and solicitous to each other. Many instances are known of old, feeble or crippled birds being cared for by their companions, who are reluctant to abandon their unfortunate brother. Among their own kind, jays are peaceful and friendly enough—it is only with other birds that they like to pick a fight or quarrel. When captured, especially at a very early age, the jay often makes an amusing pet. Many stories are told of its cleverness and love of mischief. It likes to play with bright objects of all kinds. A certain lady once owned a pet jay that would pick up buttons from her sewing basket and even pluck hairpins out of her hair.—The Watchword.

THE ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While He was dying His executioners gambled for the only piece of property He had on earth, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone, and today He is the centerpiece of the human race and leader of the columns of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as that One Solitary Life.—Author Unknown.

CONVERSION

Henry Ward Beecher once said, "I have known men who thought the purpose of conversion was to clean them, as a garment is cleaned, and that when they were converted, they were to be hung up in the Lord's wardrobe, the door of which was to be shut, so that no dust could get at them. The moths eat at a coat that is not used, and a Christian who is hung up so that he will not be tempted the moths eat—and they have poor food, at that."

Humble love and not proud science keeps the gate of heaven.—Young.

CHRISTIAN MONITOR PULPIT

THE PRICE OF VICTORY

BY PAUL MININGER

TEXT: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.—Hebrews 2:14.

This evening we come to an aspect of the work of our crucified Christ which is of particular significance to Christians and of tremendous importance to those who have not yet entered the Christian life. No matter who we are, we recognize more or less that life is a struggle, a struggle from every point of view one looks at it. We have to struggle to get something to eat and to get some shelter over our heads; we are constantly faced with changes, and we have to work and struggle to adapt ourselves to these rapid changes that are coming into our lives. The one thing that we are aware of more than anything else is that within us there is a nature and tendency which we have difficulty in controlling, and we have a struggle in trying to bring this nature into line with the demands of law and the demands of God.

In this struggling life that we are compelled to live, there are two different groups of people. There is a large group who are defeated in the struggle. They are being defeated day in and day out. The temptations and struggles of life are so powerful that they give up the fight. We find too many people trying to find escapes. They try to get away from their troubles and drown them in some unreal experience. There are many people who are going to theatres these days trying to get away from the real life that they are forced to live. Every day they go out and try to be entertained by the motion picture screen. Other people drown themselves in a life of immorality and shame and give themselves to sin. All of these are attempts on the part of man to get away from the struggle and temptations of life.

That is one way to face it, but in the end it means to be defeated. Then there is another group of people for whom I have a great deal of admiration, people who face life with their chins up. They face life and are ready to take it; no matter what comes they will grin and bear it. They are people who because of their intelligence are able to find some way through; who because of their will power feel that they can do anything, no matter what it may be. This group of people, I think, are symbolized in the words of one of the poets, William Henley. In a poem entitled, *Invictus*, he pictured a man who was determined to win in life, fight the battle, and see it through:

"Out of the night that covers me
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

"In the fell clutch of circumstance
I have not winced nor cried aloud;

Under the bludgeonings of chance
My head is bloody, but unbowed.

"Beyond this place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds and shall find me unafraid.

"It matters not how strait the gate,
How charged with punishment the scroll;
I am the master of my fate;
I am the captain of my soul."

That is another way to face life, not going down in defeat and failure, but facing it and seeing it through.

But there is still a third way to face life's temptations, its problems, and its trials. This third way is the Christian way, looking to our Christ of Calvary, seeing Him and trusting Him.

There is another poet, Dorothea Day, who paraphrased the above poem, and entitled it *My Captain*:

"Out of the light that dazzles me,
Bright as the sun from pole to pole,
I thank the God I know to be
For Christ the conqueror of my soul.

"Since His the sway of circumstance
I would not wince nor cry aloud.
Under that rule which men call chance
My head with joy is humbly bowed.

"Beyond this place of sin and tears—
That life with Him! and His the aid,
Despite the menace of the years,
Keeps, and shall keep me unafraid.

"I have no fear though straight the gate,
He cleared from punishments the scroll;
Christ is the Master of my fate,
Christ is the Captain of my soul."

The Christian faces life with Christ. He says, "I can do all things through Christ which strengtheneth me." This evening I bring to you the message from God's Word that one of the purposes of Calvary is to make possible in victorious Christian living, a life that can rise above the circumstances, no matter what may be the trial or difficulty.

As a basis for our discussion of this victory I would like to turn to Hebrews 2:14. The writer of the Hebrews speaks these words: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." By doing that He has made possible victory for you and me.

We might say that there are three ways by which people can live. One is in the power of the flesh, when one follows the tendency of the flesh. That is the person who goes

out and does whatever his impulses move him to do. Then there is a second class of people among which are some who call themselves Christians. They are the people who do not want to follow the flesh. These have heard God's voice and have heard God speaking and telling them how to live. God speaks and says, "Thou shalt . . . Thou shalt not." So, taking that as a guide and rule of life, they look at it and go out into life with the law book and try to follow it out. They try to live according to this, but here is the picture they have within themselves. Paul speaks of that in Romans 7, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." That is the second group, the people living according to the law, the people who are trying to live according to a code.

Then there is another group of people, those who are true Christians and have found the secret of victory. These are people who do not work according to the flesh or according to the law, but they have written on their hearts the law of Christ that makes them want to do the things that God wants them to do. They have within themselves that new nature that says "Yes" to God, and they follow His leading and His will for them. It is receiving this new nature that gives life a new meaning. We can go out in life looking up joyfully to our Captain, the Captain of our souls.

This evening I would like to speak briefly on how it is that Christ's death has made possible this victory for you and for me. How is it that Christ's death has made possible a new experience in which we are growing into the likeness of Christ? We have the mind of Christ in which the Holy Spirit leads us into the doing of God's will. Our text here in Hebrews 2:14 gives us a lead. When Christ died on Calvary, He destroyed the power of sin. You say, "I cannot understand that. I thought when Christ died that was a defeat, and I thought it was the resurrection that was the symbol of victory." But the cross is also a symbol of victory. It is a symbol that Christ was victorious and that Satan was defeated because sin did its worst to Christ on the cross, and having done its worst, its power was gone.

Someone asked a man whether he was a Christian. He said, "Yes, I have been a Christian ever since that bee stung my brother." He made this explanation. "One time when I was a boy, a bee stung my little brother and he began to cry. Mother saw that he had been stung by a bee. Then she began to explain things to him and told him that since this bee had stung him it would never sting him again. She said, 'That bee stung you, but his stinger is in there where he stung you and he will never sting again.' That is exactly how it will be with sin. Satan stung Christ. He did the worst to Christ on the cross, and, having done his worst there,

his power is limited. He can't sting you and me again. So you and I may have victory because of the death of Christ, because Satan was defeated there. If Jesus Christ on the road up to Calvary would have thrown down the cross and have given up and gone along back with the Jews to Jerusalem, then Satan would have been victorious. Because He went on, through to Calvary, He died and arose again. Although Satan stung Him once He defeated Satan. His power is now limited. He cannot sting you and me again.

There is another picture which Paul gives us that helps us to understand this. We read about it in Romans 6:6. Paul writing here to the Romans is trying to explain to them how they can have this experience of victory. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Also in Galatians 3:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In other words, Paul says this, When Christ died on the cross, as believers we were united to Him in His death, and we reckon ourselves to have died with Him. Having died, we rose again to newness of life. Paul also expresses this thought in Colossians 3:1-3, "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Is that difficult for you to understand? It is a proved truth, the fact that believers are united by faith to Christ. Because He died, when we believed our self died also. Having died we are given a new nature. The nature of Christ is in us, and we become new creatures.

There is another approach to our thinking about this great experience of victory in the Christian life. That is when you and I see Christ and all of His love and all of His blessedness and all of His holiness, when we see what He has done for us, there wells up within us a feeling of gratitude and love for Him, and from that time on we have really seen Christ and have lived not according to law but because of our love for Christ. When you have the dynamic of love in your life you have power that is unconquerable.

It is said that in a little village out near the mountains an eagle came into the community and somehow found its way into a backyard where there was a little baby. The child was picked up by the eagle and taken up into the mountains to the eagle's nest. The whole community was stirred. Men organized themselves to try to reach the nest and rescue the baby. They would get so far but could not get any farther. Others would try and come back. Finally they gave it up. The mother of this little babe did not give up. She insisted on going herself and trying to reach her child. She went up into the mountains, climbing hand in hand over the rocks, driven by an unconquerable love, the love that only a mother can feel. She climbed up and up until she got to the nest. She rescued the babe, and with many scratches and bruises, she returned home with the child.

That is the kind of love that is going to

drive us and send us out living for Christ. There is a world of difference between living that kind of Christian life and living one according to the law, living according to certain things you must do. So when Christ died on the Cross, He gave to us a new motive, a new dynamic, a new power.

There is another way in which this works in our Christian life. We discover that when we get into the moment of temptation, right against the problem, and the enemy comes in like a flood, that very moment as we look to Christ His grace flows into our life and strengthens us. One of the writers of Scripture speaks thus about Christ's suffering: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). When we get into the place of temptation Christ knows what we are up against. He can sympathize with us and help us. He furnishes the grace to help in that hour of need. When Paul was having a struggle and said, "O Lord, take it away from me," Christ said, "My grace is sufficient for thee." The Lord gives us grace in the hour of need.

We have the same thought expressed in a different way in I Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Christian friends, that is God's plan and provision for victorious Christian living. God makes it possible for us to be more than conquerors through Him that loved us. He gives us more than to see us through; He gives us a great reservoir of strength to go on farther.

Those of us who have had the experience of teaching outside of our own field, of having to teach right out to the edge of what we know, realize that it is not a happy experience to feel that you have taught everything you know on the subject and that you don't have a reservoir on which you can fall back. When you teach in a field in which you are prepared, you can approach your class feeling that you are more than able for the situation. That is what Christ makes provision for us in the hour of temptation. I think a part of what He means is that we are not only conquerors in that hour of temptation but that God uses that temptation to strengthen and prepare us for the next one. God overrules Satan's de-

PEACE

Lord, make me an instrument of Your peace!

**Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.**

O Divine Master, grant that I may not so much seek

**To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love.**

**For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.**

—St. Francis of Assisi.

vices. He can overrule sin and its consequences, and He can turn them around to His purpose and He can make out of a temptation a stepping stone to greater victory. "Each victory will help you some other to win." That is God's plan for Christian living.

Some people may say, "That is all a great theory, but it is just what you think." You are probably asking the question, "How can the things which Christ did for us on the cross—how can that vision and ideal become a reality in our experience?" There is only one answer to that. That is that you and I will have to come and kneel at the foot of the cross and give our life to the One on the cross. We will have to see Him as our Saviour and will have to make Him our Lord. We will have to look up at Him with the eye of faith and say, "Yes, He died for me. Because He died for me this victory is possible." It is only as we look to Him, as we worship Him, as we surrender our lives to Him, as we devote our lives to Him, as we set our affections on Him, that this may become a reality to us.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). By faith in Christ we become like Him. Christ wants to give you victory now. You have before you the ideal of a Christian life. Why not let Him fill your life with joy, and peace, and strength, and victory?

Goshen, Ind.

RELAXATION

If you are the nervous, high-strung type of individual, why not learn to relax your way to poise. Take things easy. Rest. Exercise to relax only. Stop worrying.

It is never the thoroughly relaxed person who suffers from insomnia. Lack of sleep is usually a symptom of a harried mind or a nervous disorder. Much can be done to overcome insomnia.

Regular sleeping hours are quite necessary. Make it a habit to retire the same hour and to arise the same hour until you are relaxed.

Do not overeat or eat too fast. Both are likely to give you restless nights. You can skip a meal a day if you wish. Or substitute for two meals each day, a glass of milk every four hours and glasses of fruit juices in between.

Do not resort to nerve sedatives unless your physician advises them for you.

MUCH IN LITTLE

"Just one little letter of the alphabet makes all the difference between us now," said a recently converted young woman to an unsaved neighbor who could not understand the great change that had come over her. "You love the world, and I love the Word."

How much there is in this simple way of putting it! The Word speaks of Christ so every Christian loves it. The world cast Christ out, yet the worldling loves it.—Sunlight for the Young.

Editorials

"Another Year Is Dawning"

The vast timeless eternity of God is broken up into fragments of time for us mortal beings, and so we count the hours and days and months, and lump them together into the larger units of years. God has instituted this reckoning for us through the movements of the earth and the heavenly bodies. And just as the days dawn because of the movement of the earth on its axis, so the years begin because of the movement of our planet in its orbit around the sun. Now again we have come to the period of time when the old year is about to die and the New Year comes to its dawning. As the old year sinks into the eternity of the past it can never be recalled. Its history has been written and it cannot be erased. But as the New Year dawns it holds before us a sheaf of unstained and unblotted pages upon which we can write a record for good or ill, as we choose. And may that record be such that when, if the Lord tarries, 1944 comes to a close we shall not be ashamed of it before God or men.

As the old year comes to a close we are made to reflect soberly and seriously on the past. It is right that we should do this, for great lessons can be learned from history, both remote and near. Naturally our minds go back to the events of the past year. As we look out over the world of the nations there is little to hearten and cheer us, for outstanding is the record of hate, treachery, intrigue, and war of unprecedented proportions. Armed forces mounting up into many millions have been engaged in deadly combat. Winged engines of destruction by the thousands have been raining their missiles of ruin and death until great cities have been laid waste and millions of people have been killed or maimed or rendered homeless. In all of this the record of 1943 has been a regrettable one.

But we should not be satisfied by taking merely a look around the world as we reflect over the past year. We need to come closer home than that and to take a look at our own life record to see how it conforms with the principles of justice and truth and right as set before us in the Word of God. The prophet has summarized it thus: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8)? How nearly during the past year, have we lived up to that standard in our attitudes and acts toward both man and God?

Meditations like this bring to mind very forcibly our own insufficiency. We see where we have failed, and we realize that it is not in ourselves to meet the high standards of Jesus to love God with all our hearts and our neighbors as ourselves, nor to obey His new commandment to love each other as He loved us. But as we look to Him we see the sufficiency of His grace to meet our every need, and as we cry out in the words of the great apostle: "Who is sufficient for these things" (II Cor. 2:16)? we answer with him also: "Our sufficiency is of God" (II Cor. 3:5).

But our minds also turn to the future. The New Year is dawning like the breaking of a new day. Its days, like the pages of a new ledger, lie white and clean before us. What shall the record be when it comes to a close, if the Lord tarries? It looks as if some dark days were ahead for the warring nations, and yet we hope and pray that it will again bring peace upon our beautiful world. We know that it will have mingled sunshine and shadows for every life, but we look forward to its coming with hope and faith and love in our hearts. We can only do this truly if we have our Lord to go with us all the days, and He has promised to do just that to His own. And so let us go forth into the New Year trusting and unafraid, not because the way is clear, because it is not and cannot be to us who cannot see into the future, but because we have a Guide who does see and know the way for us to go. Let none of us pass through the portals of the dawning year without Him. But going forth with Him, we may be assured of a "Happy New Year."

Man Proposes—God Disposes

This ancient proverb comes to mind as we read the accounts of the recent meetings of the head of the United Nations—Roosevelt, Churchill, Chiang Kai-shek, at Cairo; and the first two and Stalin at Teheran. No doubt issues of tremendous importance were discussed at these conferences, where not only these great leaders but their military staffs had gathered for consultation. That important plans for the conduct of the war in all its phases were laid there can be no doubt, although little of this was revealed, at least in detail. But the conferences, we are told, also had to do with the peace which is to be made when the war is over, and with the disposition of the conquered nations and their territories. Some of these plans were announced, while no doubt others were made but not publicized.

It would seem as if decisions had been reached as to just how Europe and Asia were to be partitioned after the war, which it is always assumed will be won by the United Nations. It is not for us to presume to criticize what these great national leaders have done. No doubt they planned as wisely as they knew, and just as doubtless they will put forth great efforts to carry out their plans.

But we want to come back to what we intimated in quoting the proverb which heads this brief sketch. Men can plan all they please, but if they fail to take God into their plans they have no assurance that their plans will succeed. God is still on the throne and will some day make it known to both the leaders of the United Nations and of the Axis. Men do have great power, but it is just as definitely limited as in the days of King Canute, who vainly tried to command the sea to cease from coming in with the tide. God is the Sovereign of the earth and the universe. Men can plan, but He reserves the right to overturn their plans if not in accord with His will. "I will overturn, overturn, overturn it," are the words of the Lord, Ezek. 21:28. And this is not only true of leaders of nations but of all of us. Let us remember that the saying, "Man proposes, but God disposes" is true because it is based on the truth of the Scriptures.

Beginning Volume Thirty-six

As the Christian Monitor enters the thirty-sixth year of its existence we go forth with the consciousness that we need the blessing and guidance of the Lord if our efforts are to be used in the advancement of His kingdom. We do feel to praise Him for His blessing on the work during these past thirty-five years, under the direction of four different editors and trust that it may continue. In this new volume, if the Lord spares us, we want to continue many of the present features of the Monitor, which have proved to be of great value to the mature young people in the home and in the church. Besides we want to introduce new features and new writers from time to time in order to assure freshness to the messages each month.

The Commission for Christian Education and Young People's Work, as for some time past, will work in co-operation with the editor to secure articles on various phases of the work sponsored by that body. In this issue a new feature is introduced in the first article of a series on Sunday-school work as sponsored by Bro. J. J. Hostetler, Secretary of Sunday Schools. In succeeding issues, Bro. Chester K. Lehman, Secretary of Home Interests, will help to secure articles on home life and issues. These are illustrations of material that the Commission expects to co-operate in publishing along other lines also. We are glad to make room for these splendid and helpful articles. The reader may also look for new and interesting missionary and civilian public service articles. Messages promoting our distinctive testimony as Mennonites will also appear from time to time.

We are glad to announce that our subscription list has now passed the 8000 mark, something which has been our goal for some time. You as our readers have made this possible. Can we set our goal now for 10,000 subscribers in the near future? We do not believe this is too high nor that it is impossible. We ask your co-operation to reach this for the advancement of the cause of Christ through Christian literature. And may the Lord bless us every one in our testimony for Him, whether written, spoken, or lived in our daily lives.

OUR HOME CIRCLE

HOMES FOR HOMELESS CHILDREN

BY G. S. EBERLY

In the Home Circle department this month we present articles which give a glimpse into institutional homes which the church has established for both children and aged people who are deprived of the normal privileges of home life. We are glad to know that there are provisions made for such homeless ones, so that they may have homes where they can live under Christian influences, whether in the springtime or winter of life. Bro. Eberly is superintendent of the Mennonite Children's Home, Millersville, Pa., and Sister Delp is a worker in the Eastern Mennonite Home, Souderton, Pa.

The Word of God speaks much about the poor and homeless. Homeless children is the common expression used, but God calls them "fatherless." In particular, He refers to children and says that He is God of the fatherless; He also gives assurance of defending them. Who are the fatherless? The shortest answer, of course, is: the fatherless are those who do not have a father. A number of circumstances may bring this state to children, but the outstanding and only justifiable one is the death of the father. A child may also become fatherless when the father removes himself from responsibility to his family and children. This is sin. "Our fathers have sinned, and are not" (Lam. 5:7). Then there are those fathers who are living with their children, but who do not provide for them in any way. These fathers can be classed with those of Lam. 5:7. In all these circumstances it may be said, "We are orphans and fatherless" (Lam. 5:3). This applies not only to the fathers, but to the mothers as well.

Some children are not fatherless because of the death of father or mother, or both, but because either the father or mother, due to sin and disagreement between them, has left; and in some instances both go, leaving the children entirely helpless and forsaken. This is a sad state of affairs, a pitiable condition, a tragedy for the children, so much so that God takes note and has decreed that the poor and fatherless should be defended. Ps. 82:3. Not only this, but we read in Deut. 10:18, "He doth execute the judgment of the fatherless." Great responsibility rests on the ones who should be responsible.

In cases where death occurs and children thus become fatherless, it is providential and beyond human control. The responsibility will then be placed upon someone whom God will provide. However, when children become fatherless through desertion and neglect, it is a sin, and it becomes a problem as to when or how the responsibility should be given to someone else. Nevertheless, they are fatherless children, and God says that He will defend. Pray that no charge may be brought upon the innocent fatherless because of the evil committed by their fathers. Strenuous efforts should be made in teaching and protesting against this evil in our country, namely, the great evil of fathers and mothers, forsaking their children, leaving them fatherless, or motherless, or both. We read, "He [God] doth execute the judgment of the

fatherless." God's judgment is awaiting the guilty.

When God permits a child to be born to parents, how can it be possible to be so heartless as to ignore it—ignore that which is the heritage of the Lord? Parents who do so are not only ignoring the children, but they are frustrating the plan of God for their children—interfering with His plan for a life.

When the fathers have neglected the children, others become responsible, and they have not altogether failed in this responsibility. They are regarding the welfare of children, offering them help for their well-being. Many institutions and organizations have been started for the welfare of the children. The doors of many private homes, also, have opened for dependent children, thus recognizing God and helping to provide a home either in an institution or with a Christian family.

When a child, who is fatherless, helpless, needy, with no prospect in life, is taken into the custody of any such institution or home, and is given Christian training, the Lord is thus defending the fatherless. All who are engaged in such work can feel that they have fulfilled the responsibility to such children according to the will of God. If fathers and mothers fail to regard the welfare of their children, and others fail to hear their cry, then God will execute judgment. God loves children. When Jesus was here on earth, He said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Such conditions are prevailing, however, and the question arises. What can be done to bring such children into homes that will not fail them? It is pitiful, and it arouses our sympathy to the utmost to see children wrested from their God-intended homes, and scattered throughout the land among strangers. How can we describe the pain in their little hearts! Well may they say, "Our inheritance is turned to strangers . . . We are orphans and fatherless" (Lam. 5:2, 3), and "Our fathers have sinned" (Lam. 5:7).

Institutions are established for the purpose of caring for needy children. This procedure is more costly than to place them in established homes, but since laws are enacted in behalf of needy children for their care, the institution is a great help to foster homes. The institution and the established home are both needed to do the most efficient work. In case

a problem arises in the foster home, the institution fills an important place in helping to solve it. The cost is secondary, for the souls of children are the primary object. Each soul is worth more than the whole world.

The matter of placing children into foster homes, with the intention of having them become permanent homes, requires careful study on the part of the one assigned to this work. The responsibility is great and requires much prayer for guidance. Children are not placed into homes just to get rid of them at the institution; instead new responsibilities are added to the institution for the benefit of the child's life.

How are foster homes found? Applications for children usually come direct to the Home. Then, again, people hear of the work of the Home through friends and through accounts of its work. The successful placing of a child may inspire a friend or relative to make an application also. These usually make the most satisfactory homes because applicants come for a child in the spirit of service—they want to help a needy child. This applies to a normal child, but when a home is needed for a subnormal child with bad habits, an aptitude for stealing and lying, or some physical or mental defect, a difficult problem is presented. When people learn the true condition of such a child, they are not so readily inclined to undertake the responsibility. In such cases much depends on the willingness to be of service on the part of the family undertaking the task. To find homes for such children requires more searching than is required in the case of normal children. However, Jesus healed the sick, infirm, and crippled in His day. This offers a greater opportunity for service, for many such children are not finding a place where they can receive the things they need. A worker in an institution which was founded just for those in extreme need wrote like this, "We are still caring for those who are crippled and blind. The number of those who come knocking at our doors for admission is greater than ever. It hurts us to be unable to help all of them. We continue to admit only on the basis of real need."

The elements required in a good home are decent environment, moral, mental, physical, economical, and high religious standards, and a spirit of service. Speaking about decent environments denotes a clean, healthful surrounding. There need to be opportunities for a suitable education, for religious development, for work, and for social life. Such homes belong to people of good moral, mental, and physical character; they are homes where the head supports the family. Good religious standards indicate a wise understanding of the value of religious training and education. With this should go the ability to give this training, and also a practical Christian life within the family. Strong characters help to shape other lives. Besides these qualifications, there is the spirit of service. Without this all other qualities and standards will fail and be of no effect. These elements are not found only in homes of culture and of moderate circumstances, but also in homes of the simplest type.

WHEN WINTER SETS IN

BY PRISCILLA L. DELP

When the spirit of service in the name of Jesus urges people to undertake to provide a home for a child, the placing will result in the best of relations between home and child. This is best illustrated by the scriptural injunction, "Whosoever shall receive one of such children in my name, receiveth me" (Mark 9:37). Again, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). How wonderfully this Scripture is fulfilled where children are received into homes "in the name of Jesus!"

As to the concrete information with reference to a foster home, many things have to be considered. In order to determine whether the home can meet the minimum requirements, the whole household has to be taken into consideration—the age and sex of other children, the relationship of the members in the home, the hired help and the lodgers, the financial standing of the family, the religious life, as well as the occupation, education, reputation, temperament, and social life. The location, size, and condition of the house is also important, and special attention should be given to the child's sleeping quarters. The experience the husband and wife have had in child training or their adaptability to it, the kind of child wanted, and the reasons for wanting a child, are other factors that enter in.

High standards are of far less importance in dealing with a problem child than patience, resourcefulness, and a strong personality, summed up in a Christian life. In such cases it would be better to disregard some of the physical standards to secure a personality fitted for the case. However, this should be done with great care.

In the case of a baby, outstanding requirements would be cleanliness, ability, and willingness to carry out medical and nursing instructions.

With all these requirements and standards, however, there is not a set way of forming correct judgment as to the value of the home. Much depends upon the ability of the one who secures the facts, upon how well the people who are applicants reveal themselves in their attitude, and upon the knowledge of failures and successes in dealing with different sorts of children.

This matter of giving homes and finding homes for the needy children is a great work, and much more could be accomplished for the Lord in this field. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). "Who will come and help us?"

Millersville, Pa.

It is good for us to look back upon the regenerating act in which God spoke life to our souls, and see in it the fullness of all that has come to us through the divine mercy since then. That act of God was the turning point of our destiny; nothing so important can ever happen to us again. In that word, "Behold the Lamb of God," all the glowing imagery of the Apocalypse was enclosed to John the beloved. In the conversion of Saul of Tarsus all the profound thoughts that star his Epistles took form.

In the fall, the flower-loving housewife will protect her budding chrysanthemums, and will take her choice plants into the house to prevent the frost from killing their delicate root system. There, sheltered and protected they lie dormant until the following spring.

For some reason or other, people remind me of plants. Some plants bloom in the spring, others blossom all summer, and still others are fall and winter blooming.

Just so some people are at their best in childhood, losing their blossoms in youth. They remain mere stalks, needing constant care to be kept alive until the Master Gardener removes them from life's garden with His pruning shears. Some simply kill themselves blooming during youth and middle age. They have no reserve for the fall and winter frosts, and so are helpless victims of the early frosts of old age. Then too there are those who, through accident or the Lord's hand of affliction, can only bloom indoors.

The Lord has made provision for His human plants to be sheltered and protected during the fall and winter of life through church homes for the aged.

In the early days, the folks living in rural sections did not find it such an added burden to care for an aged parent or relative. But with our people moving to the cities and small towns, and with the building of smaller homes, the problem of caring for the aged has become much greater. Very often both parents are forced to work in order to keep up the expenses of modern living. It is small wonder that there is often a feeling of insecurity on the part of the old folks who look ahead to the time of illness. Today many of the homes for the aged are filled with parents, who are there from their own choice.

No one has control over his birth and early environment, but he can to some extent control the nature of his last days. The best time to prepare for old age is in childhood. From observing graceful old people and from studying their history, I have concluded that the following would be a good recipe to follow: self-control with proper respect for others and their rights, and an unselfish desire to serve the Lord wherever He leads.

Since most people dislike to think of old age and are too busy to give it much thought until it is thrust upon them, there is no time for preparation. And so we have the problem of bewilderment added to the many infirmities which necessarily come with old age.

It is in the case of the unprepared that the church home for the aged has its greatest responsibility, for very often those persons who are too busy with the cares of this life are too busy to do much about their spiritual welfare. They are affiliated with a church, of course, but one can soon tell the depth of their spiritual life.

The church home for the aged should be able to give spiritual guidance to its guests. There are various adjustments to be made physically and mentally, when one reaches a certain age. Those who make the adjustment may enjoy a happy old age, while those who

insist on doing as they have always done are headed for disaster.

Speaking of spiritual guidance, an old gentleman once told me that he never was so tempted in his active Christian life as he was the last few months of inactivity. By God's grace and through a little guidance in Scripture reading and prayer, he was victorious, and died leaving a good testimony.

The home for the aged is also a place of retirement from the hustle and bustle of ordinary home life where there are growing children. Some families simply do not have the room or the equipment for an elderly person to enjoy any privacy and quiet for worn-out nerves.

I am reminded of an elderly lady who was always sickly. She spent the early days of widowhood visiting among her children. Becoming tired of living out of a suitcase, as she called it, she found a home at the home for the aged, and the last I heard of her, she was one of the happiest guests there, helping to care for some of the disabled guests.

Sometimes I think the home for the aged is a sort of college for older people. The halls and the little individual rooms remind me of dormitories. Most of the guests are in the same age group. While the rich and the poor are thus thrown together, they have one thing in common. They are spending their last days there. Theirs is a preparation, not for life, but for the crossing of the bridge into the next life.

Those who are able to care for their own rooms can decorate them to their own taste. Apart from visiting and fellowship, they can follow their interests, such as, reading, writing, sewing, painting, and crocheting, and so earn some spending money.

Apart from the regular chapel services and morning devotional exercises in the dining room, many speeches are enjoyed from visiting ministers and leaders of the church. Since the crown is not promised until the end of life, these old folks need encouragement along the way, for Satan is ever trying to snatch Christians away from the truth, and surely he will not leave them alone in their declining years. They need our prayers and encouragement.

To illustrate what the Eastern Mennonite Home has been doing, I will give a few illustrations. Some of these are taken from the records on file, and some have come under my own observation.

One man came here to spend his last days as an invalid. After being restored physically and encouraged spiritually, he was able to fill a vacancy among the workers, and both he and the home are blessed through his skill.

Another guest, a lady of ninety who lost her eyesight ten years ago but who has a wonderful memory, learned to read with her fingers. Now she is reading the twenty-fifth volume of the Bible in the Moon System. These books are sent to her through the Philadelphia Free Library for the Blind.

Mr. B. came to us as an English gentleman. He was well preserved for his eighty-two years, but due to a heart and kidney condition, he soon came to the infirmary as a pa-

tient. He was a fine man, but he liked his porter. After a little spiritual help, he was willing to give it up, taking only what the physician prescribed for medicine. On learning that his time was short, he expressed a fear of death. I still remember the smile on his face as I entered the room one evening.

"Praise the Lord!" he beamed. "My pastor was here and gave me communion."

Later he wanted to know the customary procedure when a death occurred at this place. He requested the nurse to sit beside his bed and tell him every detail. Beginning with the heavenly summons, she told how the angels would come to carry the spirit home.

"And the body!" he prompted, as she finished.

"The body," she hesitated, "after being cared for, is removed to the morgue in the basement. Later, it is brought to the chapel, where a service is held. Then, of course, it is carried to the cemetery that was designated by the person or family."

"Thanks, Nurse." And he seemed satisfied.

A short while before he lost consciousness, he was heard to whisper, "The angels . . . then the body, after being taken care of, will be removed to the morgue. A few days later it will be brought up to the chapel where a service will be held. . . . From there it will be carried to the cemetery."

"Horrid!" someone exclaimed. No, I thought it was nice, for it told me that he no longer feared death, but welcomed it.

Another patient who is unable to walk, or even sit on a chair more than a few hours at a time, enjoys sending cards of cheer. She also feels that she is "still living," as she puts it, when she can contribute her bit to the C.P.S. program from money that is sent to her as gifts.

One dear old grandmother, besides, doing a great deal of mending for us, mended and rebound books for a hobby. This not only kept her occupied but gave her a feeling of usefulness, which is very important to the happiness of older people.

I have spoken mostly of activity, but the ideal home for the aged will also provide for rest in its program. In the private home this is not always possible. Love and the desire to do all we can for a loved one often bring about undesirable complications, if the illness is lengthy. Constant care is usually welcomed by the patient, but unless he learns that his body and mind need to be kept quiet for certain periods, very much unhappiness and misunderstanding will result.

In the institution, the whole working personnel must be given proper consideration by the guests as they have many duties, and each of the other guests and patients may require the same amount of care as they do. Many times the workers cannot always comply with all the demands of the guests. Tact and a large amount of diplomacy are often required to satisfy the guest and at the same time keep peace in the institution.

However, if the work is sufficiently shared, and if the workers are given time for recreation, the work will not be so hard, and it can be done more cheerfully. Where the workers, the steward and matron, and the Board of

Trustees all have one purpose, namely, cooperation for the good of the institution and of Christ's cause in the church, much friction can be avoided among the patients and guests.

Mrs. M., always a little on the weak side mentally, took suddenly ill after coming to the institution. The attending physician advised her removal to a mental hospital.

She was intelligent enough, however, to realize her condition and begged the floor girl and nurses not to send her away. Out of pity and because something had to be done immediately to keep the infection from spreading and thus causing permanent insanity, they acted.

One of the nurses, who had successfully treated similar cases before coming to the institution, offered to treat her, with the cooperation of the doctor and the rest of the workers. She was removed to a special room, where regular treatments were given. Due to the nature of her illness, she could not cooperate very well. However, after a violent reaction, everyone was happy to see some improvement.

As the children lived some distance away, they did not get to see their mother before she started to improve. However, when notified of her condition, they gave orders that nothing was to be spared where their mother's happiness and health were concerned.

She improved slowly but sufficiently to be able to return to her own room and care for herself as usual. For the extra treatment and special care there is usually an extra fee. However, since Mrs. M. was a member of the church and was supported by nonmembers, this amounted to only a few dollars extra. The whole bill, including the doctor's fee, was only a fraction of the cost of a week's stay at a mental hospital. The family was saved this stigma as well as expense, and Mrs. M.'s self-respect was preserved.

The daughter sent a letter of appreciation and also a gift for the nurses along with her

check. The son too enclosed a letter along with his check, but in it he complained of the workers having lost their spirit of helpfulness. Imagine charging for tray service and special care besides a doctor's bill! Never in all her life had his mother needed constant medical care. He even suggested that a laxative or two a week with an aspirin tablet when needed should keep her going quite nicely. Both of these remedies, he informed, could be bought by institutions at wholesale prices. While he held a good government position and had no children to support, he even went so far as to suggest the necessity of placing his mother on charity.

Needless to say, he received a long but kind letter explaining all the details which the nurses and steward had meant to shield him from. I was glad that the institution did not take his advice, for the guests still receive humane and individual treatment as prescribed by the attending physician.

In contrast, Mrs. C. came to us very weak in body and mind. Although she recovered sufficiently to be able to be alone in her room, she never went about without her cane. How she enjoyed the singing when special groups came to render a program! Unable to be in a crowd, she would sit in the hall and listen to the Sunday service held in the chapel.

Mrs. C. fell one morning and was removed to a room near the infirmary, as the infirmary was already overcrowded. Her children all came to visit her and also expressed their appreciation for what was being done for her. When she became weaker, one of her daughters came to spend the day with her. As the supper bell rang, the attending nurse noticed a change in her condition. Another relative in the building was called. As the guests were singing in the dining room, the angels came for Mrs. C., who was in the room above.

She had come to the end of her journey, and so the Master Gardener reached out His pruning shears and removed her from our presence. She, like all the rest who have left us, is lying dormant through the remaining winter, awaiting the Lord's return when all shall awaken into a new life which has no end.

Souderton, Pa.

ALONE WITH GOD

Alone with God, He speaks to me
As friend with friend;
He fills my heart with joy and peace
That has no end.
He tells me of His love for me,
And I rejoice.
Alone with God—to feel Him near;
To hear His voice!

Alone with God—the doors all shut—
I see His face;
I feel His love, so strong and true;
I know His grace.
His comfort comes, in strength'ning power,
To fill my heart.
Alone with God—how blest it is
To come apart!

Alone with God—how sweet the sound
Of His dear voice!
To seek His face—in quiet place—
This is my choice!
'Tis good to know that He is there
My need to meet;
Alone with God—His presence near—
Ah, yes, 'tis sweet!

—Sylvia R. Lockwood.

ECONOMY

We have warped the word "economy" in our English language into a meaning which it has no business whatever to bear. In our use of it, it constantly signifies merely sparing or saving; economy of money means saving money; economy of time, sparing time, and so on. But this is a wholly barbarous use of the word—barbarous in a double sense, for it is not English, and it is bad Greek. Economy no more means saving money than it means spending money. It means the administration of a house; its stewardship; spending or saving, that is, whether money or time, or anything else, to the best possible advantage. In the simplest and clearest definition of it, economy, whether public or private, means the wise management of labor, and it means this mainly in three senses, namely: First, applying your labor rationally; second, preserving its produce carefully; lastly, distributing its produce carefully.—Ruskin.

CHRISTIAN LIFE

NEW YEAR MEDITATIONS

BY RUTH BYLER

No one can deny that the past year has been very dark and bitter for unnumbered multitudes of suffering creatures existing on this crumbling earth. Millions have died and many more are giving their lives for that which will never be here. And what have we done to ease these sufferers? What sacrifice have we made that these might find the peace and rest for which they are groping in darkness, in hopelessness, and in despair? How many souls have we brought to Jesus during the past year? What have we done to show to the world that we have that which satisfies? But, time is passing rapidly, and now is no time to be fretting and pondering over the unused opportunities of yesterday.

In the story of the crumbling path—a vision it was—many, many people were climbing up a very high mountain. Each one was carrying a basket which had been presented to him at the beginning of the journey with the information that the jewels which were scattered on the ground, were to be gathered and presented to the king who lived in a beautiful castle at the summit of the mountain. Now it was everyone's desire to see this great and wonderful king who dwelt in this luxurious castle, so they made haste to reach the top of the mountain. Some paused to gather the precious and beautiful jewels as they dazzled in the bright sunlight. There were many of them at the foot of the mountain, but it took time to stoop and gather them, and besides it made the basket heavy and climbing more difficult. The crowd continued up the mountainside, some gathering many jewels, some less, and some none at all. Presently, realizing that the summit was almost reached, they began looking around for the precious jewels, but the higher up the mountain the multitude went, the fewer and less beautiful the jewels had become. They turned around to gather where they were more plentiful, but alas! the path had crumbled. Those who had not yet gathered any jewels began to be afraid and to search diligently, but it was too late. They stood pale and trembling before the king as he pronounced judgment upon them.

Time is passing rapidly; the precious ones whom Jesus purchased with His own blood are more difficult to find. Souls are no longer being swept into the kingdom as they were at Pentecost. We will soon, and perhaps suddenly, be at the end of the journey, and how many jewels will we have gathered for our King? The path behind us has crumbled, but the new year is full of great and small opportunities. May we profit from our mistakes and failures of the past, and make of them steppingstones to greater tasks in the

future. May our past failures better fit us for service ahead.

The mantles of our aged, trustworthy leaders are being passed on to the younger, less experienced youth of today, who, with strength, ability, and courage, are facing the year of 1944. Already we are marching ahead with the cross of Jesus Christ held up to the world as the only solution to the gigantic problems of this shaking universe. As Paul, we must boldly contend for the faith, for the powers of darkness have come forth also in this new year to make it the target for destruction, drunkenness, and all the vileness and chaos which they can thrust forth. Satan has already made dreadful inroads on this year by setting his armies in bloody array against all that stands for right and good. He is seeking to devour the very soul of every Christian who dares to stand up against him. One cannot face this monstrous army alone, for that would mean only a crushing defeat. Satan is a treacherous, subtle enemy. As an eagle, soaring high up in the calm blue heavens, spies a lamb wandering from the flock and watches it silently with cold starry eyes, so Satan preys upon us. As the lamb unconsciously strays farther for better grass, the eagle is soaring towards the earth. Slowly and quietly he is descending and suddenly, without a moment's warning, he swoops down and cruelly knocks the lamb off the precipice to utter destruction, then soars off contentedly into the firmament.

Jesus knew why He said to His three disciples, "Watch and pray," and also why every disciple down through the ages must "watch and pray." We simply cannot do any effective work for Christ unless we keep in constant touch with our source of power. Without this touch, our efforts will be like

ANOTHER YEAR

"Another year of setting suns,
Of stars by night revealed,
Of springing grass, of tender buds
By winter's snow concealed.

"Another year of summer's glow,
Of autumn's gold and brown,
Of waving fields, and ruddy fruit
The branches weighing down.

"Another year of happy work,
That better is than play.
Of simple cares, and love that grows
More sweet from day to day.

"Another year to follow hard,
Where better souls have trod,
Another year of life's delight;
Another year of God!"

—John W. Chadwick.

those of the disciples when Jesus came down from the Mount of Transfiguration. They could not cast the demon out of the boy because they had failed in the means of allowing the power of God to flow through them. Hear the words that Jesus speaks to them, "This kind goeth not out but by prayer and fasting."

Satan is stealthily creeping upon us as a church and unless we, as members of this church, are continually alert and ready with all the needed power, he will suddenly come upon us without warning and cause as much dissatisfaction, rebellion, and worldly-mindedness among us as is possible. Let us make this year one in which we faithfully do more for the salvation of souls than we have ever done before. Let us spend more time in prayer and praise than ever before. Every Christian should and must have a secret place to talk with the Father. How can anyone say he is a Christian and not spend time in prayer and intercession for the missionaries, for the government, for his fellow men, and even for his enemies who are such because they are against Jesus Christ, our Saviour? If Jesus, the Prince of Peace, the Man of Sorrows, and the truly perfect One, found it necessary and refreshing to spend much time in prayer, where do we as creatures of the dust come in?

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray" (Luke 9:28). "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" (Luke 11:1). Then it was that He gave that great model prayer. "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed" (Luke 22:41). In John 17 we have that wonderful prayer which Jesus offered in our behalf, and He is now in heaven still interceding for us.

Let us spend much more time in prayer than we did the past year. We as laymen should pray much for the leaders of our church. They need our prayers and whole-hearted support, and certainly not our criticisms and cold-heartedness. Let us follow them, heeding their warnings, accepting their rebukes, feeding on the Word which they give us each Sunday, and humbly submitting when told of error. Our ministers are chosen of God, and we should love and respect them as David did Saul, the anointed of God.

To have a happy year, we must live for others. The poor, the maimed, and the blind are here today just as they were in Jesus' day. There are millions starving in other lands; there are homeless millions; there are thousands of little children who have no fathers to provide for them, and no mothers to love them and soothe their tender aching hearts. There are thousands who will grow up to be murderers, thieves, adulterers, liars, and criminals of all kinds. There are scores who will put an end to their lives because of

despair and hopelessness. There are many sick, many in prison, and millions dying for the compassion and love which Jesus is offering. And, worst of all, there are millions and millions falling headlong into the bottomless pit of everlasting darkness. We must slacken this continuous stream of degradation. Humanity is dying and going to hell because we have failed.

Who can say there is no work to be done during this coming year? What excuse can we give at the end of this new year, if we have not helped in this great task of lifting

wretched mankind to the throne of grace? There is a tremendous amount of work that we will not be able to accomplish, and there are many, many souls who will be lost because we did not all help. We must, and we will do more this year than we ever did before, for who knows but that this may be our last?

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6). Scottsdale, Pa.

CHRIST FOR THE CONTRASTS

BY EDWIN R. ANDERSON

Facing the realities of the day in which we live, we can truly say that our busy hours are ever filled with contrasts, and that the whole sweep of things can be wrapped about us upon the most fleeting steps of time. As we face the sunshine, we feel that it is all not really so; that there are deep shadows hiding in the background, and that the clear cup of joy is somehow dulled by the remembrance of some past sorrow that has left its mark upon the lattice of our heart. And facing our sorrows, we feel that they are not so fierce as they might truly be; that there are inward traces of light that reveal a brighter side, perhaps not previously known to have existed. Looking down the corridor of the years, facing the wide panorama of it all, we feel surely that much has passed, much that has afforded contrasts of most real and vital measure. The same flowers that enriched a union of loving hearts, have also laid their head upon the cold slab of the silent grave. The loved one has relinquished the precious hand to the shrouded figure. And again, the most tangled skeins of life have somehow become unraveled for us in a "streak" of "good success," that the years could not explain. We have learned to bridge our lives upon the lattice of these contrasts, knowing that they are woven into the very fiber of living. They are inseparable and their step is shadowed upon the ticks of the passing hours.

For him whose heart is set upon the things of this old world, how bitter, how perplexing it all must be at times! There is the clenched fist, the crushing thorn of despair, the anguished cry after some ray of understanding. Much of it is so bewildering; much tends to drive the lonely heart far beyond the shore. And when life's end is reached, when the tide has ever ebbed, only the broken hulk may remain, battered and ruined and despaired of. Nothing had been added and almost everything has been thoroughly lost.

A dark picture; yet it is so because it is set against a darker background. And if we would find the traces of light which surely exist, we must turn away unto Him who is the Light of the world, who can, and gloriously does, light every soul that comes unto Him in all truth. Facing the Lord Jesus Christ, we deeply realize that in Him there is no darkness at all, nought of the furthest shadow. And with this, there comes the blessed knowledge that our life can taste of this precious light, too. The blackness, the

emptiness, the bitterness need not be. There is none in Him; and to be hidden in Him, to rest securely in Him, is to find the shadows of life taking their turn to reveal the deeper lattice of spiritual meaning. In Christ, there is new meaning unto everything; there is revelation where formerly stood the stormy bulk of riddle. Understanding, in the truly spiritual sense, hath laid its calm hand across our trusting heart.

Facing the contrasts of life with our heart hidden in the Lord, we can behold a twofold beauty. There is first the revealing of these contrasts as bearing of purpose most needful for our life. Oftentimes the clouds bring chastisement and correction; the crushing blow means that the step may have been wrong, the action not in conformity to the mind and will of Christ. And thus the contrasts are the sweet lattice of holy light whispering of His blessing through the need of a surrendered life. Yea, He surely speaketh through the crossing things of life, and maketh His will known through their veil.

But the second beauty is by far the richer, for the contrasts of life serve to reveal His abiding and eternal preciousness to the need and worship of our heart. He is the same yesterday, today, and forever; and nowhere is this truth the more apprehended than when we place it against the crossing things of life and living. Here is the variance of turning; with Him there is no shadow of it. Here is the baffled turn, the beaten step; with Him there is grace and strength so that these things need not discourage nor dismay. With Him, there is everything of that which life surely hath true need of. His marvelous grace, His precious guidance are most divine. Be the way enlightened or shrouded, His hand is steady and sure and faileth not.

Contrasts bring us things with chilling suddenness. The touch of the best loved hand in the world; the soft glow in the eyes, the tremor in the quiet voice—here is a holy joy that lightens the heart with a gild of true gold. We long to have it ever so; we plan for it, we build our castles and furnish them with a million treasures. But—that was in the second which hath now passed. The embers have guttered, the light has died away—a dumb silence fills the air, a heavy, oppressing, agonizing silence. That loved one, the one who was so sweet, so precious—the last clod of earth now put in its place, and we turn slowly away, feeling so very lost, so

very broken by the quick horror of it all. Where shall we turn now? Shall there yet be purpose through it all?

Yes, here is tragedy that has seared the tenderest cord of the heart. What else, beloved, can avail, save a closer drawing unto His precious bleeding side, that was freely broken upon the accursed tree of Calvary? He alone can pour in the holy balm of spiritual assuagement, so that at length we can lift our heart and whisper with confidence and assurance, "It is well; it is well with my soul."

Beloved, He might not have seemed so near, so Divine, previously. But now, with and through this cruel shadow, the light of His presence hath shined unto the innermost depths of our heart. His grace, His love hath been so blessedly revealed in a measure never before known. Ah, yes, beloved, the contrasts of life truly serve to reveal the unfailing, unchanging Christ. They make Him so near, so dear, so precious. Our heart yielded unto Him upon the crest of such dark moments shall surely taste the very fullness of holy, spiritual blessing.

Cares and joys alike—the flower and the thorn—He knoweth of them all. He hath permitted them in the very heart of His good and perfect will. Their place is in the very heart of His divine plan and purpose. Our life is secure for every moment and step of the way.

And oh, that we truly realized this unto the very depths of our heart! How it would serve to transform us, to bring us into that deeper place of spiritual communion and experience! So very needful it is for so great a portion of our life. Shall we not let life's contrasts teach us the precious lessons of the ever-abiding and faithful Saviour? Shall we not rest our all in Him for the all of living, so that He may work the contrasts according to His own infinite purpose? May He grant us this unto the glory of His holy Name!—Sel.

A RESULT OF FERVENT PRAYER

Several years ago there lived an old Presbyterian preacher who served God and believed in prevailing prayer. During those days forest fires were quite common and ways of stopping were not so effective. Living as he did near the great forests his home was endangered. One day a fire broke out and was sweeping on at high speed. What could they do? His family became alarmed, but they noticed a calmness over the old prophet's face. His son in relating it later, said he thought they had better be doing something about the fire instead of taking it so easily.

Presently this humble servant called his family in and talked to the great Commander of heaven and earth. Right away there came a change in the elements. What was that they heard? The waterworks of the skies had been harnessed up and God sent a torrent of rain. He hears and answers in the same old way as in Elijah's day. This man was my great-grandfather.—Submitted by Sue Pearson.

With us is the Lord our God to help us, and to fight our battles.—II Chron. 32:8.

MISSIONS

SARAH LAPP, A LIFE OF TESTIMONY FOR CHRIST

BY MRS. ERNEST E. MILLER

On October 25 Sister Lapp, after having given forty-one years of her life to the work of the American Mennonite Mission in India, answered the call to go home to be with her Lord. In this message, which was given at the Missionary Day meeting held at Goshen College, November 21, 1943, Sister Miller gives us an intimate glimpse into the life of this devoted Christian missionary.

Recently a friend gave me a new book on missions, the title of which is "Unforgettable Disciples." It consists of sketches of Christian workers throughout the world written by the missionaries who knew them. For instance, an India missionary wrote the life and testimony of Bakht Singh, who is now a prominent Indian evangelist known throughout India. Read the book and you cannot help but feel that truly the work of missions has been much worth while.

To many in India Sister Lapp is an unforgettable disciple. I feel there are a number of reasons for being so. When a young girl, feeling that she wanted to prepare for special service for her Master, she went to Chicago and worked in the Home Mission. While working here she felt further led to take up nurses' training, and so she entered Passavant Hospital for the nurses' training which later helped to make her such a valuable worker in India.

About this time Brother M. C. Lapp also went to Chicago and became a missionary in the Home Mission. It was here that he met one who had similar interests, ideals, and purposes, so on June 10, 1901, he and Sister Lapp were married, and in the same month they received their appointment to India.

The first hot season that we spent in India in 1921, we lived at the same boarding house in the hills as the Lapps did. We soon found that they were greatly enjoying the fellowship of missionaries from various sections of India, around that long boarding table, and that the Lapps were in turn highly respected by all. It was our pleasure during those weeks often to go out for long hikes in the Himalaya Mountains with them, at which times they shared their past experiences with us. They told us about their period of training in Chicago, and how much the year 1901 had meant to them, since it was the time when they felt that God called them and led them very definitely.

They arrived in India in October of 1901, when the Mission was only two years old, and now let

us take time to see what confronted this young couple. In 1898-99 there had been a great famine in India. There was so little to eat that thousands of people died. Many ate roots and berries off trees, or anything they could get. Many fathers and mothers died; children were abandoned along the roadside and many of them died. Families were disrupted and broken up. Finally some of them began to hear that they could get relief in Dhamtari, and every day the poor, the emaciated, the sick, and the suffering came to the missionaries for help. At the close of this terrible famine of 1900 the missionaries found their hands full with the running of two large orphanages. They had no choice in the matter; the orphans must be clothed, fed, educated, and given religious instruction. So, before the missionaries realized it, they were engaged in orphanage, evange-

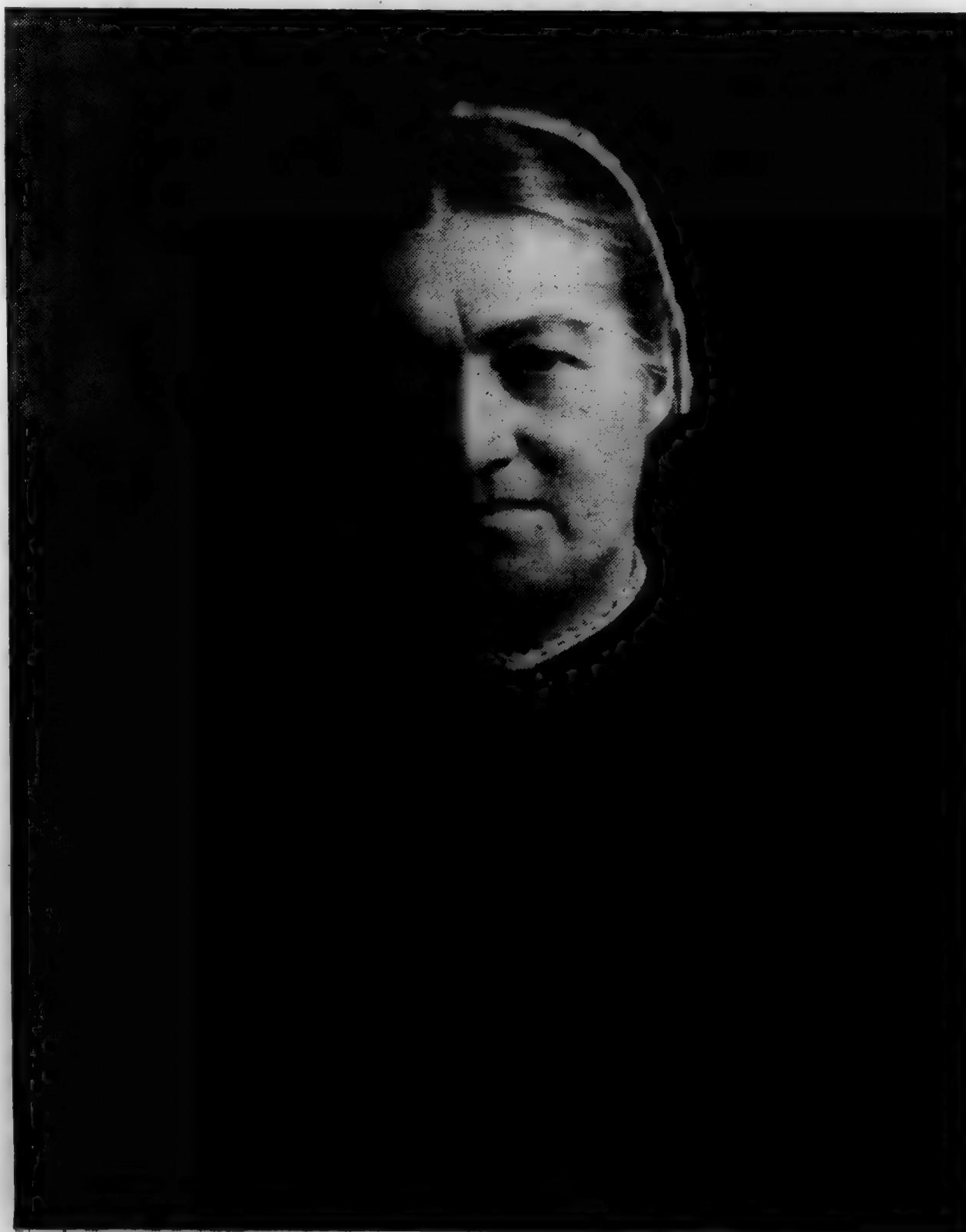
listic, educational, industrial, and medical work. This was a big program.

Brother and Sister Lapp, when they arrived in India, at once became busy with medical work in Dhamtari. I have often wondered how they could do it, having had no time for language study. They could not really talk with the people who came to them for help, except a word or two at a time. The needy ones no doubt soon understood the smile and the spirit of sympathy and kindness as these strangers worked and lived among them. And here is something I would have you note. Brother Lapp was not an M.D. graduate, neither was Sister Lapp an R.N. graduate, but they made good use of what medical knowledge they had, and with their innate ability and natural aptitude they soon filled a large place in our Mission. Perhaps it was because of their lack of training that they were always so much interested in the training of our boys and girls in India, and, yes, the evangelists and Bible women, too.

Throughout the years Brother Lapp was often called out to near-by and distant villages to help the sick. Two experiences of theirs in these early years at Dhamtari, I want to mention. At one time a severe epidemic of smallpox came, and so many of these famine people still had very little resistance to disease. It seemed almost a hopeless task. Brother Lapp also became sick, but Sister Lapp, with her poise, faith, and belief in prayer, was equal to the occasion. Later there was another difficult experience, while they were still responsible for the orphan girls. A mad jackal came into the orphanage and several of the girls and Brother Lapp were bitten. This meant in those days a long trip by train to Kasauli in the Punjab, North India, for treatments.

In 1902, because of the growth of the work and need for more room, the girls' orphanage was moved to the new station at Rudri, about four miles from Dhamtari, and the Lapps went with these girls. Their hands must have been full with three hundred of them. There are many difficulties and inconveniences in opening a new station. There are often delays and disappointments and no house to live in, so temporary huts are provided and shifts are made from the first hut to some partly finished room and finally to the completed building. Such was the experience of the Lapps with the girls in Rudri in the second year of their life in India.

In 1905 some of the orphan boys and girls were being married, and it became a problem of how to help these young couples to establish themselves and make a living. Since most of the Indians are agriculturists a need for farming land for the young folks was felt, and so in 1906 land was bought at Balodgahan, a village about seven miles northeast of Dhamtari, and the Lapps moved here



Sarah Hahn Lapp

into another mud house to work in this village. The prospect in the beginning was not so bright, but gradually this village community grew. The work expanded on every side. Schools, Sunday schools, and church were organized; near-by villages with the Bible women and evangelists were visited; a number of poor widows, of whom there are so many in India, also came and asked for help. The result was that the Widow's Home was opened in 1912 by the Lapps.

Have you noticed the close relation of the life and work of the Lapps with the history of our mission? Though Brother J. A. Ressler, Dr. and Mrs. Page were our pioneer missionaries, because of health reasons they soon had to leave the field, but the Lapps were able to give many years of faithful service. Sister Lapp, on the roll of India missionaries from the second year of the Mission's establishment up to 1942, gave forty-one years of her life as a testimony to Christ in that land, excepting for the periods when she was home on furlough.

This life was a real Christian testimony. The Lapps had no children of their own, so they took the little homeless boy, Reuben, and cared for him. He now has a family and lives in Dhamtari. They also took a little baby girl of several weeks to care for as their own, whose name is Tabitha. She married a fine Christian boy, Milap, and they now live in Balodgahan with their family. Two of their boys were playmates of Donald, our son. Between this couple and Auntie Lapp (as we all called her) there was a very strong attachment. They were her real helpers in every way. They also often accompanied her on evangelistic tours from village to village. They will keenly miss her.

In the hot season of our second year in India we lived in the same compound in Dhamtari with the Lapps, when Brother Lapp suffered very much in his last illness. There were many difficult days and nights in this hot season, for those trying to give comfort and help to one so sick. Finally he was taken to a Calcutta Hospital, where after several weeks he passed away in May, 1923. This was a real test for the one that was left behind, for they had supplemented each other so well, but again Auntie Lapp showed to us Christian fortitude in meeting the trials of life.

Since that time Auntie Lapp served the Mission almost twenty years. At one time when they were home on furlough she did not pass her physical examination to return to India, but because her husband was such a valuable worker she was allowed to return with him. God saw fit to heal her and make her a great blessing.

She was a very retiring, calm, quiet, and unruffled sort of person with a good sense of humor and a hearty laugh, which often brought us cheer and helped her through difficulties. She was a good bedside nurse, giving one a sense of security and ease, and she moved amidst our missionary family, young and old, as a benediction. We all loved her.

Spiritually she was truly a woman of poise with a strong but simple faith and belief that the Bible was God's Word and what it

said was truth. Heaven was something very real to her. When we received a cable from home that my father had passed away, Auntie Lapp came over to express her sympathy to us. She took my father's picture from the mantle and said: "Now, this makes me very happy; it makes another friend for Mahlon over there, because they were always such good friends." This, too meant much to us.

She was not a fluent speaker but a good personal worker. We remember her especially in the last twenty years of her service, going out in her tonga—a two-wheeled cart drawn by two white oxen—with her three or four Bible women, to the Indian villages. Hundreds of Indian people knew her as "Mama Ji." She knew many of the village Hindu relatives—the grandfathers, grandmothers, uncles and aunts—of all the widows in the Widow's Home and of all the girls in

the Orphanage, and made her contacts with them, trying to bring them to Christ. The India Mission has lost a very valuable and faithful worker in this. These contacts are now broken. The younger missionaries do not know these contacts to follow them up. Or will there be someone to follow on? some Indian Christians? some new missionaries?

There was only one thing for which I felt sad about Auntie Lapp's life, and that was that she could not stay on in India until God called her to be with Him. Instead she passed away peacefully and quite suddenly at the home of her brother near North Lima, Ohio, October 25, 1943, where comparatively few people really knew her, while in India there are so many who knew and dearly loved her. But they in their hearts and minds will long remember her as an "unforgettable disciple."

Goshen, Indiana.

A NEW YEAR MISSIONARY MESSAGE

BY EZRA C. BENDER

The author of this article is treasurer of the Mennonite Board of Missions and Charities and as a member of its Executive Committee can speak officially of the plans of that body for future mission and charitable work. We are sure our readers will appreciate this forward-looking message.

This message is being written by a member of the Executive Committee of your General Mission Board as he looks forward into 1944. If we were writing two months from now, no doubt we would say some things differently but he can only write as he sees things now.

The Great Commission has such an urgency to it that it must find expression through the followers of Him who gave it, in spite of any imaginable circumstances. Because of this world conflict, we quite frequently talk of closed doors for mission work, and it is quite apparent that some doors are closed. There were closed doors even for the apostles, but if they were closed at one place there were always open ones elsewhere. By faith we want to accept present circumstances as a great opportunity to bring the Gospel to a lost world. Because insurmountable circumstances have fallen across the path of some of our planned missionary program is no reason for us to sit down and say we must wait till the war is over. In the history of the early church there was such a severe persecution that practically all Christians had to flee from Jerusalem, but "they that were scattered abroad went every where preaching the word." Paul had plans for his second missionary journey, but one door after another was closed for him. There was nothing else for him to do but to go home and fold his arms, or go to Troas. How glad we are that he chose the latter! It is in faith that God is overruling circumstances such as exist today for the advancement of His cause, that we attempt to speak of great things for the coming year.

Selective Service always has been a dread to the Mennonite Church, but now we have it, and through it we have our C.P.S., and through C.P.S. many are being placed into detached service. What an opportunity this is giving us to preach the Gospel to rulers of the world, as well as to individuals in many

unlikely and unthought of places! Our only regret needs to be that we have failed in so many cases to make true witnesses out of our young men, and now, while they have the opportunity of their life, they are not equal to the occasion. But it is not too late even now to improve the time and see that all our boys are equipped with a message as they go forth. Of course we expect the dross to be burned away as this process is going on.

We are not expecting much change in financial needs for our C.P.S. program for the coming year. As the load becomes lighter on one side, we are expecting it to become heavier on another. Detached service has helped to keep expenses pretty much on a level during the last year, even though more and more of our boys have been called. This year we may expect fathers in many camps to keep our expenses from decreasing.

Relief needs will be tremendous. Paradoxical as it may seem, our governments, in the midst of their great organized program of destruction, are planning a large scale program of relief to follow. It is our Christian duty to be very aggressive in relief work. But as we look at this colossal task and see how small we are in comparison with it, we are praying God that He will shut doors in some directions and open them in others so that we will be doing relief work in a field where the Bread of Life will also be accepted. We are expecting these doors to open definitely during the year, and we want to enter them immediately. Even as we are concerned that the Lord guide us into the right field for our relief program, just so do we want Him to choose the workers. Our prayer is that not one worker will be sent because he wants to go for the sake of adventure or from a purely humanitarian motive, but that such will go forth who see that need which is infinitely greater than the physical, and seeing the need will be able to supply it.

True, we are facing real problems in India today. Our force is being depleted. It is nearly impossible to get new workers to the field. Some of the workers now on the field should be coming home. Of course, we want to do all that is humanly possible to replenish our forces in this field, but at the same time we shall be expecting the Lord to overrule these circumstances for a real blessing to the churches in India. Possibly we have not been turning church responsibility over to the India brethren as rapidly as we should have been. It is a common weakness among church leaders in the homeland to be fearful and hesitant about giving responsibility to others, and it would be exceptional if our workers in India were not slower than necessary in turning over responsibilities. Let us pray that even though the time should come when all our workers would be forced off the India field, there will remain a strong, aggressive native church, zealously going forth to their brethren according to the flesh with the true Gospel message.

We are expecting Dr. Troyer and wife to be on the field early in the year, and no doubt several others during the year, by one way or another, but in the meanwhile we are hoping for real spiritual blessings among the churches in India.

The work in South America is encouraging. We have been witnessing in this field for twenty-five years, and naturally we are expecting to see real results. We are asking our people to give at least \$25,000 above our regular budgeted expenses for the year in order that much needed buildings may be added. There has been a response to our call, but we are still far short of our goal. This total should be completed during the year.

The new work among the Chaco Indians in northern Argentina is the natural result of a growing church in our Argentine field. No church, even though it be a mission, can expect to grow as it should unless it in turn has become missionary and is active in bringing the Good News to others. True, our present workers in this field are Americans, and the work is largely financed by funds sent from here, yet the Argentine churches are having a definite part in this work. We are hoping that soon native workers will be sent from these churches to assist our own workers. We have a new prayer responsibility since this field has been opened. Let us daily lift up the Shanks and the Holdermans by way of the throne of grace that their witness to the Chaco Indians will be fruitful.

Many of us seem to hear the Lord calling the Mennonite Church into China. Because of this, Bro. J. D. Graber is there now. We are listening every day for a call from him for workers to help in a field to which he has been directed by the Holy Spirit. We need to be ready to respond to this call immediately. Funds for China have slowly been growing, but during the year contributions for China missions should be coming from all congregations.

There seems to be no unusual hindrance to our bringing the Gospel to some of our near-by West Indian islands. It is hoped that definite investigation will be made dur-

ing this year and, if the Lord so directs, that a work will be opened in one of these islands within the year.

Our Mexican membership is showing a steady increase. The time is here when we need to think seriously about helping our Mexican brethren in Chicago to build or buy a house of worship. A fund has been started for this purpose, and contributions specified for the Mexican Church Building will be very welcome. A real opportunity for expansion in the Colorado field is presented to us. May we be able to make use of this opportunity during the year. Because of the continual moving about of the Mexicans in Texas, we find that this is the hardest field in which to build up a Mexican church. The time is here when we need to make a serious study of this problem.

The needs of many rural areas within the United States and Canada are a continual challenge to us. Wherever possible it seems to be wise to have these places worked by district boards or local congregations. The General Mission Board is ready to subsidize work of this nature whenever the need is apparent.

Each year our city missions are advancing toward our goal for self-supporting congregations. Our city missionaries still need to

combat the old idea of a city mission as merely a rescue mission or a charitable institution. This year, which may mark the peak of financial prosperity for some time, should show a rapid advance toward our goal for city missions.

Our people are more and more feeling the need of an enlargement of our School of Nursing program. Our only School of Nursing, which is located at La Junta, Colo., is doing a good work, but it is not adequate to accommodate nearly all our girls who are entering the nursing profession. Then, too, it is located quite outside of the center of our Mennonite population. A School of Nursing which seems to be needed, in addition to the one at La Junta, will require a one-hundred-bed hospital. Funds for the erection of such a hospital should be raised this year. To build a new hospital will require several hundred thousand dollars. In these days, we can hardly expect to fall heir to one already built. Early in the year, our Hospital Committee should be ready to come to the congregations with a definite Hospital and School of Nursing plan. Whatever this plan may be, large contributions will be required. When this call comes, may we respond generously, for we are well able to do so.

Elkhart, Ind.

MISSIONARY OPPORTUNITIES THROUGH CHRISTIAN LITERATURE

BY ADAM BAER

Do not fail to read this challenging message from a brother who is deeply interested in Christian literature as a means of bringing the Gospel to the lost.

In our time there is no influence so powerful in molding public opinion as the influence of our literature. The book, "Uncle Tom's Cabin," freed the slaves; the book, "Nicholas Nickleby," reformed the schools of England; and "Little Dorrit" cleaned up the prisons. The glory of England and of the English-speaking people is in their high morality, and the high morality from the days of Chaucer to the days of Tennyson has been preached, and pictured, and wrought into the thoughts of the people by the great writers of English literature.

On May 21, 1832, a young man by the name of Hudson Taylor was loafing in a library and picked up a tract on "The Unfinished Work of Christ" which caused him to accept the Saviour. Hudson Taylor later felt the call to go to China's millions. Thus a little tract, picked up by a boy was the start of a great work which led out, into the heart of China, more than 1300 missionaries and more than 4300 Christian workers.

Science shows that the quality of our bodies depends upon the food we eat; in other words, we are what we eat. Every nine months each cell in our bodies goes through a process of destruction and rebuilding. The religious status of our souls depends upon what we read to a great extent, and a man can change his spiritual vision by what he reads.

What is Christian literature? We would undertake to define Christian literature as the product of those who have a passionate love for Christ and who want to see His image

perfected in others; that which has as its aim the spiritual and moral strengthening of individual Christians, as well as the purifying of the church. Such literature would of course include publications designed to win the unconverted. It is certainly an admitted fact that the continued prosperity of the Christian church, especially in the mission field, is largely dependent upon the accessibility and use of printed instructions and guidance. Mere oral instructions and tradition are inadequate.

One of the most potent factors, aside from Holy Writ, in propagandizing the faith of the Christian church has been her literature. The letters and Epistles of the early church fathers are still remembered. The writings of the fathers of the Reformation are still with us. The writings of Martin Luther, of John Calvin, of Menno Simons, of Dirck Philips, and others were the greatest influence in turning the people back to God and the faith. Fifty years ago we had few books among us except Martyrs' Mirror, Menno Simons' works, and a few other scattered writings. However, the influential publications of John F. Funk and the writings of M. S. Steiner and others, (published in the "Herald of Truth") produced a great awakening at the turn of the century that resulted in the organization of General Conference, of the General Mission Board, of our educational institutions, of Sunday schools, etc.

Today, as never before in our history, we have become a reading people. We are

bombarded with literature on every hand—through the mail, at the corner drugstore, and in our libraries. Circulating Libraries have increased by leaps and bounds in every community, and the opportunity for Christian literature is greater than ever before. Christ said, "The children of this world are in their generation wiser than the children of light." They adapt means to an end with more shrewdness; they co-operate more heartily; and they work harder and longer. It was so then, and it is so now. No church in this whole country, placed where there are people within reach, would be without a revival, and there would be many accessions before the end of this year, were its members to imitate the good things that the politicians and businessmen are now doing. They call on their customers regularly with much tact and caution. They see that their customers and people are supplied with effective literature.

There was a time when the reading field of the majority of the congregations was very limited. The average family did not have more than an elementary classical education. There were only a few books in the average home. The Bible, the writings of Menno Simons, Pilgrim's Progress, and a few other religious books, besides the almanac and one or two church papers, constituted the reading matter in many homes. Libraries were not easily accessible, and books and literature were not sold as cheaply as they are today. But that time is past. We are becoming a reading people. Our children are seeking higher education and are being taught to read at great speed. One father recently told me that his twelve-year-old son reads three or four times as fast as he and that he is reading four or five books a week. Books can be acquired at city libraries free of charge, or at corner drugstores for a few cents. Magazines are exhibited on the sidewalks of our towns everywhere. Most of the magazines and books of our newsstands are not Christian; they portray no Christian ideals, no high morals. They are vile, trashy; they are composed mostly of love, thrills, and adventure.

Since literature is playing such an important part in our lives today, the opportunities of Christian literature are great. The church needs a program of distribution and of guidance in the advancement of Christian literature. All members should be well supplied with our church papers, and homes where there are children should also receive the children's papers. These create an interest in our church activities in general, in the organization of the church, in the personnel of the church, in young people's meetings, in mission stations, and in missionaries. The mission reports and mission news stimulate interest in giving, and in many congregations they are the only means of connection with missionaries and mission fields. There are hundreds of Mennonite homes where the parents receive the "Gospel Herald" and Christian Monitor, but provide the children with no children's papers. Every church should have a church library. Many families do not have a wide assortment of Christian literature, and here, by pooling funds, a col-

lection of hundreds and even thousands of books can be built up at very small expense. In our mission stations the Sunday-school library is much more important. Few of the children come from homes where Christian literature is plentiful. I know a young man in a certain city mission Sunday school who read a book on Africa from a mission library. As a result the Holy Spirit convicted him until he received a burden for the dark-skinned people of Africa and went there some years ago.

Letter writing evangelism is another field that has proved its worth. There are always those who cannot be reached through our church and Sunday school who can be touched by a letter from a friend, or by a tract or paper. This work can be done by those who cannot go out in tract distribution work—by the aged, the infirm, and the isolated. It is also an opportune field for the leaders of the congregation. Names can be secured from directories, from newspapers, from marriage and anniversary lists. Through this means people can be contacted who cannot be reached in any other way.

The local church not only has an opportunity through its congregation but also in the community. A most important phase of this work is to see that every home in the community has a usable Bible. This can be done through the canvassing of the community by young people's groups or literary societies. Is there any reason why some means cannot be provided to have our church libraries serve our communities as well? The majority of people in our communities are not members of our Sunday school or church. They, too, need good Christian literature. There could be certain periods set aside each week when the libraries would be open, possibly evenings.

Our city and county libraries present another avenue of service in which there is great opportunity. These libraries and reading rooms are used by hundreds and thousands of people each year. The Catholics, the Jews, Jehovah's Witnesses, and others send their church magazines regularly to public libraries, where they are put on the reading table and in the reading racks. Why can we not have ours there too? We might also donate books on our church history and faith to these libraries. In the city of Cumberland we have placed a number of books and are gradually increasing the number. Some of these books are: "Mennonites of America," "Mennonites in History," "Nonresistance," "Mennonites in Europe," and "For Conscience' Sake." The Christian Monitor is also included. These books and papers are being read. If such books were placed in every city and county library of our country it would not be long until our church would be much wider known than it is today.

A great opportunity is also provided through the home. There is much in our modern literature that ministers to the break down of home ideals and home life. There is a tendency to let journalism and secular literature hold an important place. In Paul's letter to Timothy, he addresses him as "My own son in the faith," and gives him much fatherly counsel. He recalls the faithful

teaching of his mother Eunice and of his grandmother Lois. Among other things, Paul tells Timothy to "give attendance to reading." I believe if Paul were sending a message to the homes of America today he would remind us as parents of our opportunities. Reading should be a part of our living. It should stimulate a healthy mental life, enrich our spiritual life, enliven our social life, and enlighten the life about us. Every Christian home should have plenty of books, and in this day of journalism and secular reading we need to give attention to the place of Christian literature in our homes. The family Bible should have first place. Every child in the home, on reaching a certain age, should be provided with a Bible of his own to read and cherish. Children should be provided with plenty of good moral and religious literature. Church papers and books should be supplied. We would not expect a child of five to be interested in the Christian Monitor, but he will be interested in the "Beams of Light." An adolescent child may not be interested in the "Beams of Light," but the "Words of Cheer" may have a fascination for him. And so it is with books. We would not expect a teen-age person to be interested in the literature that a mature adult Christian may desire. I know a minister in the church who has hundreds of books in his library, yet provides none for his children, and as they grow up he wonders why they are not interested in religious things and why they do not have strong Christian characters. The more you read a certain type of literature, the more you will be influenced by it, and your life and character will be shaped accordingly. Determine what you want your child to be, then begin early in life to keep him supplied with reading material calculated to develop the kind of character and life desired. Children today are taught to read much and fast. Since books and magazines are so plentiful, they are going to read something. In these days when families are staying home more, the movies and corner magazine stands furnish an appeal. Are we meeting the opportunity effectively with Christian literature?

Again, the distribution of tracts presents a wonderful opportunity. Young and old, rich and poor, children and invalids alike may engage in this work. It is a very effective way of spreading the gospel story, and its opportunities are unlimited.

Various methods of distribution have been used. Tract holders have been placed in offices, in bus stations, in railroad stations, and in stores, and have proved to be an effective means of spreading tracts in cities and towns. Another method has been that of house to house distribution. This has in some cases resulted in the opening up of more permanent mission work. A sister in our home congregation has been distributing tracts in one of our local industrial plants for a number of years. In the beginning of this work, friends often shunned her, but it was not long until they were asking for her tracts regularly. She also engages in the distribution of "The Way" and other tracts throughout the neighborhood, and as a result of this work

(Continued on page 31)

EDUCATIONAL

THE BEGINNING OF THE GOSPEL

BY EDWARD YODER

The Sunday-school lessons for the first quarter of the New Year will be devoted to studies in the Gospel of Mark. Bro. Yoder, the editor of the "Advanced Sunday School Lesson Quarterly," gives us an illuminating introduction to these studies in the second Gospel as found in the New Testament.

The writer of the Second Gospel, which has for its title: **Beginning of the Gospel of Jesus Christ, the Son of God**, was John, who was also called Mark. His mother was Mary, a widow of some means, who had a commodious house in Jerusalem. Her home was a meeting place for Christians in the early years of the church in Jerusalem.

Mark was cousin or nephew of Barnabas, who is prominently mentioned in the Book of Acts. He was chosen by Barnabas and Saul, the first missionary party sent out from Antioch, as their attendant or helper. The new venture of preaching the Gospel promiscuously to all classes of people was apparently too daring an innovation for Mark to sanction, at any rate he turned back when the epoch-making mission was only well begun. Later he accompanied Barnabas to Cyprus, and still later we find him closely associated with Peter in missionary work. He had probably been converted to the Christian faith by Peter, to whom he seems to have been much attached. Peter speaks of him as his son at one place.

We have no definite knowledge as to when or how Mark came to write his account of the life of Jesus. There is little question that Mark's Gospel was the earliest one to be written of the four we now have in the New Testament. It is, moreover, the briefest of the four accounts we have. There exists an early tradition to the effect that Mark was Peter's "interpreter," and that he composed his Gospel at Peter's dictation. Close study of this Gospel reveals some rather definite indications that this may have been the case.

The Second Gospel in its style and manner of writing has some of the same characteristics which we associate with the personality of the apostle Peter. Notice that it begins abruptly. There are almost no preliminaries to the story of Jesus as the Servant and Helper of men. The writer included no genealogy, and nothing at all on the birth and childhood of Jesus. With a few brief strokes of the pen he introduces us to the forerunner of Jesus. Then at once appears the wonderful Servant Himself, a mature man ready to enter upon His unique work and ministry of service. The keynote of the Gospel is, The Divine Servant and His Service. A key verse is verse forty-five of chapter ten.

Mark's is the Gospel of action. He records not many discourses or sermons that Jesus delivered, a fact which accounts for the brevity of his Gospel as compared with the others. At the same time in his description of certain of the incidents and miracles Mark

gives a longer account, including more vivid and striking details than the other Synoptics have. As illustrations of this one may compare the story of the Gadarene maniac and the story of the raising of Jairus's daughter as Mark records them with the same incidents as recorded in Matthew and in Luke. In the details of some incidents as recorded by Mark one finds certain indications which mark them as the report of an eyewitness. A few examples are: the peculiarly scrutinizing look of indignation which Jesus gave His critics on one occasion (3:5), and the special look of affection he gave the rich young inquirer (10:21).

Realism is one of the outstanding characteristics of Mark's Gospel. He presents to his readers the person and character of Jesus and the disciples in a simple, direct, and uncolored manner, just as He appeared to the eyes of a devoted follower. He states the facts as they were. He does not tone down some unwelcome facts, nor does he color up and embellish others which may appeal more to one's fancy. For example, Mark very simply records the fact that Jesus was a carpenter (6:3), whereas Matthew has it that He was a carpenter's son (13:55). For His temptation Mark says Jesus was driven by the Holy Spirit into the wilderness, where the others say He was led thither. Matthew's habit is frequently to add to a narrative some comment of his own, perhaps relating what he has recorded to some prophetic verse from the Old Testament. There is none of this embellishment in Mark. Another striking illustration of Mark's simple directness is found in the story of the woman who suffered from hemorrhage. He naively states the fact that many physicians had taken the woman's money only to leave her both poor and worse off than before (5:26). Luke, himself a physician, in speaking professionally of this case emphasizes the point that her ailment was incurable. And so all through Mark's Gospel the plain, factual realism of the writer is evident.

This characteristic speaks strongly for the historicity and accuracy of the things he wrote. It is in itself a guarantee that he is giving us firsthand reports. Mark certainly recorded the story of Jesus as told by an eyewitness, who was undoubtedly Peter. In this Gospel we have the indelible impressions made on the eye and ear of an honest soul who with keen interest and loving admiration lived in the company of the wonderful person of the Son of God. Here is unquestionably an authentic account of the Jesus, of

history. In Mark "we get nearest to the true human personality of Jesus in all its originality and power" (A. B. Bruce).

Before the time when the written Gospels of our New Testament were produced and circulated, the facts about Jesus—His life, ministry, death, resurrection—had to be handed down among the believers through oral tradition, by word of mouth. A large part of the "apostles' doctrine" was no doubt the telling of the stories about Jesus for the instruction of the converts. As Mark was closely associated with Peter, he must have heard him tell and retell what he had seen and heard while he was in the company of Jesus. Whether it was for his own convenience or for the purpose of preserving a permanent record of Jesus' life and work, Mark was led by the Holy Spirit to put down in writing the stories and narratives as Peter often rehearsed them. Perhaps he started with a brief collection of stories at first, to which he added other parts as time went on. Finally at Rome, about the time of Peter's martyrdom, so it is thought, Mark published his finished Gospel as the earliest circulated account of Jesus, "the beginning of the gospel of Jesus Christ, the Son of God," one of the four inspired Gospels of the New Testament.

Mark's Gospel contains perhaps the nearest approach to a chronological account of the life of Jesus that we have. Even then the chronology is not at all as sharply marked out as in modern books of history. The writer does not follow any hard and fast outline in his Gospel. However, as one reads through the book again and again, it becomes clear that he portrays the ministry of Jesus in five rather distinct phases. These are not sharply marked off from each other, but they are found to overlap and blend into each other, as would naturally be the case in actual life.

The first phase is that of Christ's synagogue ministry in Galilee, which is set forth in chapter 1:14-45. This phase did not last long, for when the leaders who controlled the synagogue became hostile He was no longer welcome to teach in these places. The second main phase was that of His appeal to the outcasts, the "publicans and sinners." His interest in them is specially symbolized in the call of Levi to be an apostle (2:14). It was the friendly attitude toward these people on the part of Jesus that first aroused the serious and determined opposition of the religious authorities against Him.

A third important phase of the ministry was that of collecting the circle of the disciples. This step resulted from both the opposition of the leading class and from the shallow enthusiasm of the common folk who flocked to hear Him. Jesus was disappointed with the results from His preaching to the masses, and the parable of The Sower represents His analysis of those results—there was so little good soil where the seed of the Word might grow and produce fruit. And as a result He concentrated more on the preparation of a chosen company of men to carry on His work later.

The fourth phase of His ministry was the teacher phase, the quest on Jesus' part for opportunity and privacy to teach and train

the twelve apostles. Mark clearly delineates the escapes of Jesus from the crowds and the scribes for this purpose. Five such escapes are mentioned: one to the hill westward (3:13); two to the eastern shore of the lake, one of them in an eastward and another in a northerly direction (4:35; 6:30); and two to the north, one to the borders of Tyre and Sidon and another to the neighborhood of Caesarea Philippi (7:24; 8:27). Meanwhile the superficial popularity kept on growing for a time, but the hostility of the leaders also became more bitter and determined.

The fifth and last phase which Mark presents is the climax of the opposition in the scenes of the last week ending in the crucifixion and resurrection. As stated before these several stages are not sharply marked off from each other in a time sequence or in the narrative itself. It is only as one reads the pages that they begin to stand out clearly and distinctly.

In connection with the coming quarter's lessons in the Sunday school it is to be recommended that everyone read through the Gospel of Mark as many times as possible. It covers only 20 to 25 pages in an ordinary Bible, and considerably less than fifty pages in Weymouth's *New Testament in Modern Speech* or the *Twentieth Century New Testament*. The average reader should be able to get through this Gospel in an hour and a half of uninterrupted reading. Slower readers may need two hours for reading it through at a sitting.

Read the Gospel of Mark right through with no attention to outlines or chapters or verses, all of which are somewhat artificial and generally arbitrary. Try to forget also the halo about the person of Jesus which is suggested more directly by the other Gospel writers and is often painted by the artists. Read with an open mind to see Jesus first of all as a human person, as a man among men, as a friend and helper who did not come to be served, but to serve others. This was after all the way the disciples first saw Jesus and learned to know and love Him. There is spiritual value today in learning to see Jesus from this point of view. Of course we need also the views of Jesus which the other Gospels more particularly present. But Mark's view of Him may well be the starting point for a growing and fuller understanding of this wonderful Person. It is in fact doubtful whether one can intelligently understand the person of Christ except starting about where the first disciples started, seeing Him as the perfect human personality first, and then going on to fuller insights into His divine character and nature.

Let us read the **Beginning of the Gospel of Jesus Christ, the Son of God!**

Scottdale, Pa.

The Child's Chair.—A child's dining chair should be only deep enough to support his back and yet shallow enough to allow his knees to bend, and it should have a support if the child's feet do not reach the floor.

The first thing education teaches you is to work alone.—Trader Horn.

SHALL I ATTEND WINTER BIBLE SCHOOL?

BY LLOYD A. KNISS

Bro. Kniss, who is principal of the Johnstown Bible School, brings us an excellent message on the benefits to be derived by attending Winter Bible School, an institution which is filling a large place in the life and work of the church.

The way we usually answer questions like this is by taking into account the benefits resulting from the thing in question. We want to show at this time that there are real benefits to be derived from attending short term winter Bible school; in fact, there are two types of benefits: first, those of personal value to the student himself, and, second, those of general value to the church. The ten points that we expect to mention are just ten of the many reasons why **you** should attend short term Bible school somewhere. These points are as follows:

Greater Bible Knowledge

It is surprising how little most people know about the Bible in comparison with what they know about other things. We have often heard intelligent discussions of some secular subjects going on unhindered by lack of opinions, and then when the subject was changed to scriptural or spiritual lines, the conversation ceased in a short time. People are often afraid of exposing their ignorance and therefore have nothing to say on Biblical subjects; but did you ever hear of a farmer saying, "I would better not discuss milch cows too much, for I will only expose my ignorance"? Surely the lack of confidence in our store of Bible knowledge is evident. In these busy times we do not get down to real Bible study unless we set such a program for ourselves. This is provided for in the winter Bible schools. The courses of study in these schools are usually, to a large extent, Book studies from the Bible. Furthermore, Bible knowledge is gained more quickly and more effectively through groups (not too large) than through individual study at home.

Wider Acquaintance with the Church

This is one essential part of the training of our young people especially in these times. Through literature facilities and through travel conveniences and other inventions our contacts with the churches of the East and West, and of the North and South are more frequent and vital. In the Bible schools we find a medium useful in growing better acquainted with churches in distant localities and with the ways of the church at large, because there are students in attendance from various localities. It is a good thing for each Bible school to solicit students from communities outside its own. Think of the opportunity of associating with students and teachers and ministers from six or seven states in a school like the Johnstown Bible School—in a local church community, in a local environment, and in a small enough group that all the students become well acquainted in only six weeks. Only the future church and eternity will fully reveal the benefits such conditions have brought about.

Deepening of Conviction

People with convictions so shallow that a smooth-tongued Jehovah's Witness at the

front door can easily get them interested are not strong enough to be safe. Many former students of our schools have testified that their convictions on things pertaining to doctrine, to spiritual life, to service, etc., have been deepened by attendance at Bible school. It seems that here we have the proper combination of aims, environment, spirit, time, and facilities to bring about that deepening of conviction. The happy man or woman, boy or girl, is the one who has convictions so deep that they can be seen in their appearance, in their countenance, and in their speech. These are the people whom God uses in His service.

Fellowship in Bible Study

Opportunities of fellowship come to people in various activities, such as, social, vocational, domestic, public life, etc., but there is something different about the fellowship we have in Bible study with others of the same faith. There is a flowing together, an attachment to one another, and an inspiration from one another that is not to be gotten in any other way. This is most valuable in the successful Christian life. We are admonished not to forsake "the assembling of ourselves together." The short term Bible schools held in our local churches usually have an advantage on this point in being low enough in enrollment of representative students that acquaintance with one another becomes an easy matter in a few days.

Actual Training in Christian Service

Part of the definition of training is "to become efficient in doing by doing." In the way our short term Bible schools are conducted there is ample opportunity to practice Christian service. You say, we have that at home. True, but did you ever observe a good and sincere Christian worker who served in the same place for years without contacts with others outside the home community—how colloquial he becomes, and how "inbred" his teaching methods and technique become? We have no reasons to speak disrespectfully of those who are excellent workers though they never had the opportunity to contact other workers, but we do have reasons to believe that they could do more effective work if they would have had the contact with people of other localities that they should have had. Now in Bible school we have what we might call a mixing-pot principle in training for Christian service. Where the Holy Spirit is given proper recognition, such a school can accomplish wonders in the lives of those who attend.

Proper Environment

During the period of life from seventeen to somewhere in the twenties, when young people take on the spiritual, moral, intellectual, and emotional form they are likely to hold through life, it is important that they have the proper environment. The Bible school will supply this need efficiently and cheaply.

A few dollars in money and six weeks of time spent each year for at least six years of this portion of a youth's life will pay large dividends that will drive wealth and fame into insignificance. How many young people of the past had no time to go to Bible school because of business, but did have time in their later years to repent of that very fact! It is a fact that the Lord has provided short term Bible schools with just such purposes, which have resulted in salvaging or disciplining many a life into a useful servant of God.

Wholesome Social Opportunities

The question of the right companionship for our young people is one of great importance. Attendance at a Bible school held in a local church cannot restore what might have been lost through attending a public high school instead of one of the high schools conducted by our own church. It can only help, in a large measure, to offset the lack of good influence in the public high schools. In other words, a series of courses in our winter Bible schools should by all means follow graduation from public high schools or even replace a term perhaps. You will, in a general way, find the right kind of companionship in our Bible schools, though there may be some exceptions in individual students who are not of the most spiritual type. In such a Bible school there are opportunities for normal social fellowship between the sexes, and if the school is properly conducted the young people will be under the kind of rules and restrictions that will foster pure living and high ideals.

Again, there are smaller Mennonite communities in our church where most of the people are related, and therefore the problem of marriage becomes critical. Church schools afford, as a by-product, a partial solution to the difficulty. We do not call this more than a by-product, but it is nevertheless worth noting as relating to a serious problem.

Trains Workers

The short term Bible schools also are a church-building factor. The workers now in responsible places in the church, who have come through our Bible schools, are not few in number, nor are they low in quality. Many of these give living and convincing testimony to the good they have derived from Bible school work. One point in favor of local Bible schools is that the workers are trained right in the "harvest field," and not in a hemmed-in seminary where life is not real or normal, where the environment is so artificial that there is little resemblance between it and the field in which these workers are to serve after they are through. Real misfits have been sent from these higher institutions to local or rural communities. This will not likely take place where the worker gets his training right in a local church, with local conditions, and with local opportunities for service while he is getting the training. The diplomas or credits might not be so attractive as those secured in a seminary, but the worker is at least equipped with such tools as he can use in his work. This is not a condemnation of seminary training, but I honestly believe that the training in local Bible schools,

though less "scholarly," is more practical for those who work in rural conditions.

Stabilizing the Church in Doctrine and Practice

No doubt in the past three decades the church has gained much through the influence of these local Bible schools, of which we now have quite a few. A number of local schools working under different leaders and following practically the same course of study are a greater asset to unity than one or two central institutions working under one or two leaders. Only a few students from some communities could attend a central institution, and they would all be under one leader whose influence might even clash with the ideas of the leaders in the communities from which these students came. The result can easily be seen. The vast teaching force of many local schools would represent more of a cross section of the church, and there would be less chance of misinterpretation of the doctrines of the church. This again is no indictment of the larger schools, but a statement of the need of local schools as auxiliary to the larger church schools.

More Frequent Wholesome Contacts Between Ministry and Young People

This is not one of the lesser benefits to be derived from the local Bible school. I myself have very fond memories of the contacts I had with the minister instructors in such Bible schools when a young man, and many have given such testimony in our hearing.

In the church, at least locally, there seems to be a great gulf between the young folks and the ministers which should not be. There is no point in trying to preserve "dignity" by avoiding association with young people, because Christian service is not based on that kind of so-called dignity; that comes from fear. Dignity that is Christian has a necessary place in our lives, but that kind of dignity is preserved by wholesome, pure, decent association with the young people. Happy is that minister or instructor in Bible school who can honestly claim a wholesome, dignified, blameless fellowship with his young people. The temptations to the minister here are subtle, but God's grace is not little. Bible schools in local churches afford such opportunities and are the means of many young folks finding their places in Christian service with a trusted minister friend at their side. On the other hand, when the Bible school furnishes an alibi for improper intimacies between the sexes, whether students with students, or students with teachers, then it becomes an instrument of Satan. This sacred trust must be guarded and kept pure.

In conclusion, we would urge all who possibly can to avail themselves of the opportunity of attending their local Bible school, and occasionally they should take a term in a school away from their local community.

May God continue to bless and prosper our Bible schools to His glory, and may He use them in difficult places to increase His glory.

Johnstown, Pa.

NEW YEAR HEDGES

(continued from page 2)

opened for new ideas and ways of creating beauty—a training which is most valuable. With the penalty money they bought new material for kitchen curtains which mother now had time to sew. For it was not altogether time and strength she had lacked but proper use of these. She was so busy now in the pleasure of finding some new way to make her home attractive that she forgot she ever had any cares or troubles or pains.

The worn-out rug in the living room had long since done its service but must remain for want of another. How pleased all were when one night at council Daddy announced that they were going to have a new rug.

"What? How? Why?" were the surprised exclamations which greeted his ears. "Have you found some money?" queried Jerry, while Martha tried to fight the thought that he had been gambling. "I know. You 'herited' it," chirped Nellie who had been reading at school about a man who inherited great wealth.

"No," laughed Mr. Fullerton, "but I have inherited some wisdom and sense of responsibility, it seems, since Mother's New Year's plan got to work at our house." Then he told them that he had not spent any money for tobacco or drink for months and had thus saved enough to purchase a neat rug.

"I'm not going to 'shows,' either," piped up Jerry, "for we need a new oilcloth in the dining room." Mother laughed but tears were in her eyes.

And thus the year slipped up. The children learned orderliness, responsibility, and unselfish sharing, and were soon led to Christ.

Mrs. Fullerton, having taken a new interest in life and no longer surrounded by the disorderly, unpleasant atmosphere of her once confused home, became a well woman. She enjoyed her family and home now, while they appreciated her, she was sure. Her husband spent his evenings at home. Seated in the big chair with the family gathered about, he enjoyed reading many a worth-while book.

As the new year dawned again it was truly a new and happy Martha Fullerton who entered the church, attended by her husband. She had found her open door in spite of the hedges. Her place of service had not been distant, but at home as wife and mother—a homemaker. And when she did her part, God had answered and drawn her loved ones to the fold.—The S. S. Banner.

WHAT CONDEMNS A MAN?

A landlubber once asked an old boatman, "If one were to fall from this pier into the water, would he be drowned?"

With a quizzical smile the old man answered. "Well, no. It isn't falling into the water drowns a man."

"What, then, is it?"

"Staying there!" was the emphatic answer.

Nor is it falling into sin that damns a man, but staying in it by refusing to repent and turn to God for pardon.—W. R. Johnson.

"Not the head, but the heart is religion's stronghold."

SUNDAY SCHOOL

SUNDAY SCHOOL LIBRARIES

BY MARYANN HOFFMAN

Many are the midnight watchings and laborious hours, with racking of brains, represented in good libraries. What a world of knowledge is thus packed into a comparatively small space! And what an opportunity to have such a world of knowledge as a part of our Sunday-school equipment!

The Need of Sunday-school Libraries

Perhaps libraries are not essential to the Sunday school, but they certainly are a vital part of its equipment. We have found from experience that they are a great and powerful asset. Children simply must read, and through a good library we can supply them with a type of books which they would otherwise miss. It is true that the Bible comes first in developing deep spiritual life among our young people, but there is need also of other wholesome books. Our teaching staff also must have access to books covering a wide range of subjects so that they may be well versed in any subject which might come up in class. Many of these needs we have successfully met by means of a good library in our Sunday school.

Do Sunday-school Libraries Pay?

Are they worth the many dollars they cost? From our own experience we can answer this question with an emphatic, "Yes." Some Sunday-school libraries which are practically dead would be just as useful buried as occupying valuable space. But a library, if properly operated, pays for itself a thousand times over.

Essentials to the Success of Sunday-school Libraries

In our interest and study of libraries we have found that in order to make them a success they must have a prominent place in the Sunday-school program. A clean, inviting bookcase in a prominent place rather than in an out-of-the-way corner is one of the first steps to success. It should contain a large variety of good books, kept clean and orderly. Another necessity is that of a wide-awake, active working force, consisting of a deeply interested pastor, a superintendant appreciative of good literature, and alert librarians who are devoted to their task.

Watch your Books

Books are like friends, if good, they are helpful; if bad, then they are harmful. In purging our library several years ago we found it needful to burn several books because of wrong teaching in them. For this reason we now have dependable persons read all books before labeling them, so that they can be returned to the publishers if found objectionable.

How We Enter Books

At regular intervals we have reports by the librarian concerning the work. Each time such reports are given, several new books of various types are entered. We now purchase an average of fifteen books a year, valued at approximately \$20.00. All books are alphabetically labeled, numbered, and so arranged that they can be located in a moment. We find it helpful to have card pockets pasted on the inside of back cover of all books. When a book is borrowed the card is removed, the borrower's name and date due recorded thereon, and then placed into a file to be put back into the book upon its return. In this way we know the whereabouts of all books and avoid their being lost.

When we enter a new book we have some one read it and then give a brief review, or perhaps a story about its author or statements concerning personal benefits received from reading it. This, without fail, creates an interest in the book. We have a record book in which we keep account of all our library books. They are here arranged in three different ways—alphabetically, topically, and according to the age group, they are suitable for. This makes it possible for new helpers to quickly learn to know the contents of the library.

Contents of Our Sunday-school Library

In the effort to make our library a success we have purchased many new books. Pupils and teachers alike are given the privilege of suggesting new books, but all recommendations must be passed by the library staff before purchase. We now have about three hundred books, covering a wide scope in the field of literature, such as Bible story. Missionary books, biographies, historical and devotional books; Religious fiction, and other children's story books. We have many books which seem to fit into none of above-mentioned groups, and hence we have a section labeled miscellaneous. One thing we keep in mind when buying is that we want books which challenge our thinking, strengthen our faith, and are helpful to our pupils.

How Keep Books Circulating

Entering books and keeping them in circulation are two vastly different tasks. Librarians must keep close tab of books, getting them to the pupils to whom they would be helpful. Who will say, "No," to the superintendant or librarian who suggests their reading a book because it would prove to be a blessing to the reader? We often have contests between the boys and girls, or between the Senior and Junior departments. What an interest this creates! Here is an

example. The first month of a contest the Seniors were well in the lead. The second month they were tied, but by the end of the third month the Juniors were far ahead.

In 1940 there were forty books read in the first ten weeks; now as high as twenty books are borrowed in one week end. This past year over 100 books were read in the same period of time in which only forty were read three years ago. These figures prove that an interesting library is worthwhile and that people will avail themselves of the opportunity of reading if it is presented to them. How about trying it?

Canton, Ohio.

IMPROVING OUR SUNDAY SCHOOL WORK

Every year successful business enterprises employ auditors and efficiency experts to check over their business and suggest ways and means of improvement. They also take periodic inventory to measure their progress and profit and loss. To help our Sunday-school workers evaluate their services and offer suggestions for ways of improvement, we have asked a number of workers to write about some phase of Sunday-school activity in which they may have had a measure of success, as well as an appreciation of that part of the Lord's work.

These articles will appear every month, we hope, in this department. We invite others to write out their ideas and suggestions, or to send in questions that they would like to have discussed, as well as to offer constructive criticisms. We believe that by an exchange of plans and methods others will be helped in their labors.

These articles are sponsored by the Sunday School Secretary of the Commission for Christian Education. We are building up files of ideas and plans that are being drawn from everyday experiences of workers in the field. We will appreciate your co-operation.

The writer of this month's article on Sunday-school Libraries, has been serving as a worker at the Canton Mission during the past several years. During her service as librarian the number of volumes has been nearly doubled, a new and larger case has been installed, and another one is now greatly needed to take care of the books. She has been instrumental in getting practically every person in the Sunday school, from the youngest who could read to the oldest, to read at least one or more books per year. Several of the young people have read as many as fifty books per year under her direction. Following every service many of the young folks come to her in the library and say, "What is a good book for me to read this week?" She understands the conditions of the homes and the needs of these people and suggests books that are helpful in each case. Through some of her suggestions to read particular books she was instrumental in developing conviction on tithing and non-resistance where preaching and teaching had not been successful.

A few rules for successful library work in the church are: (1) Place from one to

five new books into the library every month, not more. (2) Never place a book into the Library without giving a few words of introduction about it to the school. (3) Whenever any books are not being read, give a 2-minute synopsis to the school with the suggestion that folks read

it. (3) Keep records of all who read, and which books they read. This will tell you where the emphasis is being placed and whether it is for the best or not. For further suggestions write to the Sunday School Secretary, J. J. Hostetler, 1939 Third St., S. E. Canton, Ohio.

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JESUS BUSY WITH HIS MINISTRY OF LOVE.—Mark 1:23; 2:14

Lesson for January 9, 1944

Golden Text.—I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—John 9:4.

Mark 1:23-31. We like to think of prayer and praise as worship. Did you ever stop to consider that the noblest form of worship that any of God's creatures can give to Him is to go about gladly doing His blessed will? Labor is worship, and without it all other forms of worship become sounding brass or clanging cymbals. We read but once that Christ sang; we read frequently that He prayed; He did much and constant teaching; but His deeds were so many that John hyperbolically declares that the world could not contain the chronicle of them. He always did the things that pleased the Father. And He is our only perfect pattern. To be good, you must do good.

The interpretative teacher gives to his hearers what he supposes to be the meaning of the Word. He has no authority (the authority is only in the Word) and frequently he has to acknowledge that he does not understand that whereof he tries to instruct others. The prophet is the mouthpiece of God. He has no message nor interpretation of his own. "Thus saith the Lord," he thunders. He has delegated authority. But when the Master taught, the truth and the authority were all vested in Himself, for He is the Word. "Hear ye him."

Things must have been different in the days of our Lord from what they are now. Then people with unclean spirits went to church; today even the church members seldom go. But why should this man not have gone? There is nothing that brings greater spiritual benefit than attendance at the house of prayer. Not all men are possessed with an unclean spirit, but we are all unclean and need cleansing. The blood cleanses us from past sins; consecration to God and the infilling of the Spirit will cleanse the thought life; and obedience to the Word will cleanse the way and walk of life. The wicked are better judges of the character of men than we are ready to acknowledge. They often tell us unpleasant truths. Had you been in that audience, what would the unclean spirit have testified about you? The Master's authority extends to the entire realm of creation. Spirits, disease, and death; birds, beasts, and fish; storm and wind are all alike subject to His word and power.

Verses 32-45. Before the exile, the Jews had broken the Sabbath for four hundred and ninety years. The lesson that the Sabbath cannot be disregarded with impunity was learned so well that they went to the

other extreme and by austere observance made it a day of privation and suffering. After the Sabbath was over, they brought their suffering ones to Jesus. And none were turned away without receiving help.

When you have unusual success, then pray that you be kept humble, and that the course of your life be not deflected from the best. Jesus came to preach the glad tidings of the kingdom of God; healing was a side line. There was danger that the side line might become the main line.

The prayer of the leper was ideal. He did not doubt Christ's power, but he was not quite sure what His will in the matter might be. In the matter of salvation we can be sure concerning His will. It is not His will that any should perish, but that all should be saved. If we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I Jno. 5:14, 15). So the only thing that is lacking to a man's salvation is his own willingness in the matter. When it comes to bodily diseases and other matters, however, God wills for us that which is best for us; sickness may be better for us than health, and poverty may be better for us than wealth. "Not my will, but thine, be done." We miss many a blessing because of our doubt.

The word "compassion" means to suffer with. Today, a man in my department at the factory was fired. He was no good as a worker, and I knew the company was losing money through him, yet it made a butterfly feeling in my stomach when I learned it. I pitied him. Even more so does the Lord pity us. Our troubles and ills are largely of our own making; but He suffers with us, as at Calvary He suffered for us.

Mark 2:1-14. Be a helper by bringing the helpless to the Helper. Do not be a critic; there are too many people on that job already. That is overdone, but helping is not. As never before, today my fellow man needs the helping hand.

JESUS ANSWERS HIS CRITICS.—Mark 2:15-3:35

Lesson for January 16, 1944

Golden Text.—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matt. 5:11.

In the eyes of the multitude, the greatest crime is to be different, to be singular. Whether it be a nonesuch Saviour as in our lesson or a nonesuch professor whom you might meet in any generation, the result is always the same—criticism, antagonism, persecution. Had Jesus lived the conventional religious life of His time, He would have been loved,

respected, and honored. But the constant trend of life is the gradual loss of the best with a relative accretion of useless trimmings. And mankind will fight more to keep the trimmings, than to keep the life principle itself.

But Jesus insisted upon a return to the foundation principles of life and religion, even if the custom of centuries had to be changed. This brought upon Him the antagonism of all classes, and it will upon you too, if you will stand for the truth regardless.

Mark 2:14-22. The publicans were social outcasts and religious reprobates among the Jews. If you had been starting a reformation at that time, would you have given an invitation to Levi? Would you have selected him for one of the charter members and leaders? When he made a dinner for his old associates, would you have attended as the guest of honor, or would you have given some polite excuse? He did all that in the face of violent prejudices. **CRITICISM?** It would have been contrary to all human experience if he had not been criticized.

Every Jew, good and bad, fasted. If you did not fast, you would likely be classed with atheists. Fasting has its spiritual values, but you can fast twice a week and be so much the more hardened in spiritual pride. Christ and His disciples did not fast. Criticized again! Of course! Religious Jewry needed more than a reformation. To enter the kingdom of God, she needed to undergo the birth throes of regeneration. As Judaism became older, her heart shrank. And her garments were in a sad state of disrepair. Only a new heart and new garments will do, if man and society are to be regenerated.

Verses 23-28. All men are religious, but few people are right. They observe the rites of their religion with wild fanaticism, but only a few walk with God. And it is only those who walk with God whose religion makes them good, albeit also merciful, and happy without being foolish. The Sabbath was to be a day of rest and of restoration. All nature needs its benefits. Statistics show that we have more industrial accidents on Monday than on any other day of the week. And why? Because the Sabbath is wrongly used, and your faculties have no restoration, but accelerated dissipation.

Did the disciples do wrong in eating the kernels of grain as they plucked the ears from the standing grain? Solomon warns us against being righteous overmuch lest it kill us. Jewish ecclesiastical regulations were in that category. They killed that loving fellowship with the Father that only brings rest and restoration to the soul. It is easier to make regulations that irk than to give instruction that edifies. The regulations and the customs were wrong; Christ and the disciples were right.

Chapter 3:1-6. "He that seeketh findeth." This is true even at the house of God. If you go there looking for something to criticize, you will find it. The Sunday-school teacher either did not know much, or he wanted to show off how much he knew; the prayers were either too long or too short, and the bodily attitudes of the worshipers improper; the sermon was either too dull or

too florid; it had no depth or else the preacher put the feed too high for the lambs. Yes, it is easy to go to church and do yourself and the cause of God harm every minute you are there. But if you go there seeking a blessing from the hand of God for every needy soul, you will find much cause for thanksgiving and praise in the uplift of song, in the communion of prayer, in the edification of instruction, and above all in the mutual gladness in blessings given and received. All classes united in antagonizing the singular Saviour. Human nature is the same today; so beware that you do not fall into the same sin. Seek, and seek until you find a life hid with Christ in God, ever walking in His footsteps.

JESUS TEACHES IN PARABLES.—Mark 4:1-34

Lesson for January 23, 1944

Golden Text.—If any man hath ears to hear, let him hear.—Mark 4:23.

Chapter 3:7-35. Whatever else the world may lack, it never lacks trouble. We are always looking for someone to get us out of our troubles. And as long as someone will help us for the asking, without requiring anything on our part, we are ready to shout ourselves hoarse in his acclaim. But then the serpent will begin to secrete the venom of envy to strike a deadly blow at the first opportunity. We have both in these verses. The multitudes went beside themselves to get to the Master to gain some physical benefit, and the envious scribes, who loved the praise of men, ascribed His powers to the Devil. But there is a spiritual brotherhood, with ties closer and stronger than any of the earth. It is the family of saints. They receive blessings from God, not selfishly but to pass them on to others. They daily seek the Saviour's face but only that they may more devotedly serve Him. The doers of His will constitute that family. No others are admitted.

Chapter 4:1-9. Figures of speech embellish language. Certain figures like the fable and the parable elucidate truth. The Saviour from this time on to the end of His ministry, used the parable largely as the medium for the dissemination of the truth. To the mind that is blind and deaf it brings but little instruction, but to the earnest seeker it is a vein of treasure more precious than gold. In private communion with His disciples the Master revealed the truths hidden in the parables. And it is in your own secret communion with Him that you have your periods of gracious illumination.

For thousands of years the sower had been a common object of sight; but it required one with the mind of heaven to see its spiritual parallels. Had we a similar mind we would see in all nature a message from God to the spiritual nature of man. There are some common lessons for us in this first parable. All sowing anticipates a harvest of the same kind as the seed sown. Not all soils are alike productive, and there are untoward conditions that endanger a crop.

Verses 10-20. In these verses we have the interpretation of the parable. The untoward conditions are the trampling of many feet,

the activity of the devil, the cares of life, and the lust for evil things. The different kinds of soil are the profane—hardened by constant intercourse with a wicked world—the shallow, the superficial, whose roots are on the surface; the occupied soil where the good seed has a losing fight against the weed seeds left by careless cultivation (Darwin found that a tablespoonful of soil may have over five hundred weed seeds waiting the opportunity to germinate. The weedier the soil, the more intense the need of careful cultivation.); and the good soil which had the evil seeds largely destroyed before the good was planted. If you sow evil seeds for thirty years before you sow the good, you will find the good seed at a great disadvantage.

Verses 21-25. The mature mind that has always been active can gain new knowledge faster than can the infant. Your greatest period of spiritual development is not in the beginning of your spiritual life, but it builds upon the spiritual graces assimilated during the hungry years of youth.

Verses 26-32. A sane farmer does not take his sickle along with him to the field at the time he sows the seed. He knows that there is a period of time required for germination, growth, and fruit bearing. He knows the time required for these things, but understands but little concerning the things themselves. In the spiritual realm the time from seedtime to harvest is often so long that one sows and another reaps. But he who sows in tears shall reap in joy.

Verses 30-34. You cannot judge the size of the mature plant or animal by its beginnings. The snail has a larger life germ than does the elephant; the filbert has a larger seed than does the giant sequoia. The smallness of the mustard seed was a proverb among the Jews. The kingdom of God had a similar start. Despise not the day of small beginnings. At forty, Ford was a poor man; today he owns and manages an industrial empire. He was just as diligent then as he is now.

But with bigness come dangers; and when Christianity became popular, she became the breeding and lodging place of unclean birds. Many a sinner wears the livery of heaven to serve the devil in. A popular religion will soon be a worldly religion.

JESUS USES HIS POWER TO HELP.—Mark 4:35-5:43

Lesson for January 30, 1944

Golden Text.—Why are ye so fearful? how is it that ye have no faith?—Mark 4:40.

Mark 4:35-41. Rest follows labor; and the more exhausting your labor, the easier for you to get real rest in sleep. "The sleep of a labouring man is sweet." The lazy man does not rest; he just lacks enough will power to overcome his inertia. He never feels rested, for he never was tired.

But our blessed Lord had such a busy day that rest was necessary. To gain surcease from the strain of healing the multitude, they took to their boats to go to the other side. He was so exhausted that He presently lay down and was soon sound asleep. Then came the storm of extraordinary violence, but even

that did not awaken Him. Did the devil send that storm? No. That storm would have swept over the Sea of Galilee if there had not been a single boat afloat upon its waters. Storms are caused by atmospheric conditions over which the devil has no control. Atmospheric conditions are the result of meteorological laws which God has ordained, and which He alone can control. And when in their extremity the disciples wakened the Master, and He calmed the storm, He naturally gave another demonstrative proof of His deity.

There are several heart lessons here for us. When Jesus is in the boat, it is unsinkable and indestructible. With Him, you are safe. To be afraid does not make you any safer, nor does it sink you; but it disturbs your peace of mind. Perfect faith in the keeping power of God gives the saint great peace. We are all prone to put off calling upon God for help until all other efforts have proved unavailing. Such prayers are not signs of faith. Even the atheist will ejaculate a prayer at such a time. But such experiences give us faith. That is why the Lord allows us to get into inextricable situations.

Mark 5:1-34. The demonic world is in rebellion against God. It is much more difficult to control than the physical world which has never rebelled. But in the healing of the demoniac of Gadara Christ demonstrated that the forces of evil are bound or limited according to the permissive will of God. At His command the legion had to leave the demoniac, and without His permission they could not enter the swine. The Romans had a word ("Manes") for that part of the spirit world of which man in all ages have been afraid. The saint is not only kept from the evil, he is also kept from the fear of evil.

Fulsome praise of a man and his works in his presence shall be counted a curse to him, but in his absence you may say all the good you know. When Jesus left Gadara, He told the healed demoniac to go and tell what great things God had done for him, but in places where He tarried, He bade those who were helped to tell no one. We reverse God's order. We praise men to their face and defame them in their absence.

The healed man's testimony won adherents for Jesus. The next time Jesus came into that region, He was warmly welcomed. Your honest testimony will win friends for Jesus.

Lots of people will raise things for other people to eat that they themselves would not put in their own mouths; and in peacetime, manufacturers in Christian America have a lucrative business making idols for the heathen. "Consistency, thou art a jewel."

I do not condemn the medical profession because their patients die. Medicine has its limitations. I do decry their practices when they take your money, knowing that they cannot help you. But there are charlatans in all professions. Like a good doctor, however, Jesus helped the woman without the thought of remuneration, after the other fellows got all her money. GOOD doctors like GOOD preachers seldom get rich.

Verses 35-43. Time stops when your heart stops, then eternity begins. Where does faith stop? Faith, unlimited confidence in

(Continued on page 31)

BIBLE STUDY

CHRISTIAN DOCTRINE

LIII. Doctrine of Salvation—The Saviour

BY THE BIBLE STUDY EDITOR

The whole plan of salvation centers in Jesus Christ as the Saviour of men. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12). This statement made by Peter before the elders and rulers and scribes at Jerusalem is the theme in all of the Gospels and of the Epistles. It is the only message that has been authorized by the Lord and the apostles concerning the means of salvation. It is basic, since it corresponds with all of the Law and the prophecies concerning Christ, and is corroborated by the final revelation of the Lord Jesus Christ to the beloved apostle, John. If there is no salvation by any other name under heaven given among men, then salvation comes from Jesus Christ as the only Saviour of men.

Method of Salvation

In the salvation that has come to us by Jesus Christ God has an infinite purpose and wisdom. In Jesus Christ that wisdom and purpose of God have been manifested. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him . . ." (Eph. 1:7-12).

Salvation is not an incident in the work of God for fallen man on the earth. There is a divine plan and an eternal purpose connected with our salvation. The things in heaven as well as things on earth are connected with the great work that has been accomplished and which will yet be accomplished in connection with our salvation. One would not presume to say that man is the only being concerned in the work of salvation wrought by Christ. But it is evident that man is the chief object of the work of salvation on the earth. The whole Gospel, in the Old and New Testament, is concerned with the salvation of the one creature of God on the earth—man. And redemption, as accomplished by the purpose of God, is concerned

with the salvation of men who have sinned against God.

There are very frequent references in the Scriptures telling of God's purposes in salvation and of His purposes concerning Christ "before the foundation of the world." Such references are found in the letters of Paul—Eph. 1:4; II Thess. 2:13; Tit. 1:2. Other references bearing on the same matter are found in Matt. 13:35; 25:34; Luke 11:50; Jno. 17:24; Heb. 4:3; I Pet. 1:20; Rev. 13:8. There is no suggestion that any other creatures, or any other worlds, are, or will be, affected by the work of salvation. But the matters connected with salvation have been in the eternal purpose of God—"before the foundation of the world." Only the new heaven and the new earth are mentioned as enjoying the blessing of Christ's salvation. Rev. 21:1-5. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Rev. 22:3).

Salvation has to do with conditions that are peculiarly related to the experiences of men on the earth. The curse that rested upon man from the day of his first transgression is dealt with in salvation. There is an origin to the cause of the curse—the transgression resulting from the temptation of the woman by the serpent. It is evident that in effecting mankind's salvation from the curse of sin, God has to deal with the work and power of Satan. Paul's commission was in part to preach the Gospel to the Gentiles—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). "And the God of peace shall bruise Satan under your feet shortly" (Rom. 16:20). The serpent of Genesis 3 was cursed and the promise of his bruising by the seed of the woman was at once stated. All through the Scriptures the titles, Serpent, Satan, Devil, and later, the Dragon, are used of the tempter who caused the fall of man. Hebrews 2:14, 15 are particularly significant of the work of Christ in dealing with the devil, who was the cause of the first transgression. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death; and deliver them who through fear of death were all their lifetime subject to bondage."

A plan that was formed for salvation before the foundation of the world presupposes a knowledge of conditions in the world that

was to be created. It takes into account the presence and work of Satan. But our knowledge of the presence and work of Satan is limited to the revelations of the Word concerning him. Many theories have been advanced concerning the existence and nature of Satan in a pre-Adamic world, and there may be some truth associated with them. But such ideas have come from inferences, deductions, and speculations concerning certain statements found in the Scriptures. No one may say with certainty that things are true concerning the world and Satan prior to the records of the Word from Genesis, the first chapter, and one to the last chapter of the Revelation. Milton's story of "Paradise Lost" is a masterpiece of religious poetry, but it may not be taken as revealed truth concerning the world and the devil and his angels. Only God knows the origin, nature, and work of the devil with certainty. He alone knows the power and wiles of the adversary of God and man. He alone knows how to overcome him and to judge him. The eternal purpose of God in salvation takes into account the existence and work of Satan and his part in the fall of man, and also deals with Satan and his power in the redemption and salvation of man.

The scope, then, of the plan of salvation, covers all time as it is related to the earth, and all ages in which there has been any rebellion against God by any of His creatures. The time will come when all enemies and powers will be put under the feet of God and His Son. The scope of salvation, as far as its work is concerned, covers the whole history of the experience of man on the earth, although its planning began before the world, and included dealing with all the forces that have been adverse to the happiness and fellowship of man with God. The work of salvation was such that it necessitated the inclusion of God and His love and compassion and personal presence and power, through His Son Jesus Christ, to accomplish the restoration of fallen man to God's fellowship and the release of man from the power and presence of Satan and sin. This, we may say, is the method of salvation.

The Revelation of Christ in Salvation

In our former studies we have noted the being and nature of Jesus Christ. There is no Christ without God. "God was in Christ, reconciling the world unto himself" (II Cor. 5:19). "In the beginning was the Word, and the Word was with God, and the Word was God" (Jno. 1:1). "All things were made by him; and without him was not any thing made that was made" (v. 2). The world as a creation of God came into existence after the existence of God and the Son. The world was not an incident in the purpose of God, and the revelation of Jesus Christ in the world was a part of an eternal purpose of the

Father and the Son. These things that are manifest are a part of God's eternal plan and are the revelation of the wisdom of God which is proved by the successful working out of His plans. In Him is no failure. The creation is in itself a part of the revelation of our redemption. The light dispelled the darkness. Life sprang forth from the inanimate. Kind separated from other kind. From the flesh of man was created the woman—one with him. Jesus could use nature to reveal His spiritual teachings. It was not a strange world to Him, for He had created it. Nothing transpired in the world, nor will anything transpire in the history of the world that was not taken into account before the world was. The supremacy of God is not a thing to be declared and taken for granted. It will be demonstrated. The pre-eminence of Jesus Christ is not a thing to be proclaimed in, and by, the church; it will be proved through the church, both now and in the world to come. Col. 1:18; Eph. 3:10. Satan feigned wisdom in his deception of mankind. He was met and challenged by the wisdom of God. He "shall bruise thy head." The sin-conscious and abashed man and woman were met by a compassionate Creator, who clothed them and reclaimed them, and called the man, "The son of God." Luke 3:38; Gen. 4:26 (marg.); 6:2. God was prepared to meet every incident in the experience of His creation, and to provide for every failure of His subjects whom He placed in the world. He was, and is, ready to overcome every challenge and assault of Satan. Luke 4:1-13. It is the power of God alone that is able to overcome the wicked one. I Jno. 2:13; 4:4. The Son of God, the Lamb slain before the foundation of the world, was the power provided by God to meet and overcome the adversary in the world, and to provide salvation for man whom He placed in the world. It is not for us to reason concerning the responsibility for sin and for the devil and for the failure of man. Through the revelation of God in Jesus Christ we know of the provisions of the salvation which are sure, and which it is the privilege of all men to enjoy.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:20, 21). The reasons for all things connected with the work of salvation are in the wisdom and counsel of God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The Manner of Christ's Revelation

There are two ways in which Christ was revealed to the world. The first four thousand years were spent without Christ's having been seen by men. But they were not spent without a knowledge of the Son who would come and take away the sins of the world. To the former ages the provisions of salvation were similar to those of our time, because salvation is accepted by faith. But, not as in our time, salvation was by promise, while now the promises have been fulfilled

by the coming of Christ. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:16).

The promise of the Saviour was as effective in the early days of the world as is the fact of Christ in our days. Sin had the same results then as now, and the power of salvation must also have been as effective. It was because of the sin of Adam that death passed upon all men. It was by the justifying power of Christ that grace reigns and abounds unto many. Rom. 5:15. The coverings of skins that were provided for Adam and Eve, were provided at the cost of shed blood, the death, of the animals which were slain to cover the guilty ones. The offerings of Abel show the continuance of the sacrifices made by men by faith for an atonement for their sins. Abel was justified by faith, and he, being dead, yet speaketh. Heb. 11. The faith in a promised son was as effective in the justification of men in the early days of men as it is now, for it foretold the Son who would come to be the Saviour of the world. Eve's faith was apparent in her exclamation at the birth of Seth, "For God . . . hath appointed me another seed instead of Abel."

Paul is careful to note the use of the term "seed" in its singular form. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). The special promise of a seed that should bless the world was not made again, after the promise to Adam and Eve, until the time of Abraham.

From Abraham unto the time of the Law there was no covenant given concerning One who should bless the world except the promise to Abraham and his seed. The renewing of the covenant of Abraham to his sons, Isaac and Jacob, was the same one which implied the Son who should bless the world. But in all of those intervening years it was possible to live a life that was justified and which implied peace with God. Moses, by faith, "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The contrast between the people of God and sin is very apparent. There was a knowledge of sin in the conscience of the people of God. But that knowledge of sin did not imply a hopeless condition. They suffered as **the people of God**. The people of God were those who had fellowship with God. They continued their offerings and sacrifices by faith and through them enjoyed the forgiveness of sins, for they had respect unto the Son who would be the Saviour of the world, and whose power would bruise the head of the serpent, the adversary of God and man.

The Law also foreshadowed the coming of a Son, who should take the place of Moses as a prophet and supply the ministry of the priesthood as did Aaron. He would become the sacrifice for sin, as did the many offerings for atonement and forgiveness, through the shedding of His blood. It is remarkable,

and also very significant, that when the Law was instituted with its multiplied ceremonies of cleansing and purification, with its confessions of sins and offering for atonement, there was no explanation of the significance of these, as they were associated with the coming Saviour, the Lamb of God. Back of it all was the promise of the Son and Saviour to whom all worshipers of the true God had respect. Many of the people of Israel had no conception of this truth. Many worshiped by form and not by the Spirit. Isaiah declared that the form of worship had supplanted the true appreciation of God. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats" (Isa. 1:11). While the Lord deplored the lack of appreciation of His sacrifices, He did not withdraw them from the people and still require the offering at His Temple. Isaiah saw the true significance of this worship through sacrifices and offerings. In the Spirit he saw the true Lamb of God, as portrayed in the fifty-third chapter of his prophecies. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." He saw more than this, for, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

There could have been no more definite understanding of the meaning of sacrifices than that given by the prophet, for the sacrifices which stood in the blood of bulls and of lambs and of goats pointed to One who would come, "a man of sorrows"; One who was "acquainted with grief"; One who would die and be resurrected, and who would bear the sins of many. Only a person could fulfill the requirements of the prophet's appreciation of the Saviour. The prophet and those who understood with him the significance of the sacrifices, looked for a personal Saviour, of the seed of Abraham and, also, the son of David, who, after bearing the sufferings of crucifixion, would rise from the dead and sit on David's throne forever. This promised Son, this sacrifice for sin, was the hope of the past ages, and the reality of our present hope.

JOHN 3:16

1. God—the greatest lover.
2. So loved—the greatest degree.
3. The world—the greatest company.
4. That He gave—the greatest act.
5. His only begotten Son—the greatest gift.
6. That whosoever—the greatest opportunity.
7. Believeth—the greatest simplicity.
8. In Him—the greatest attraction.
9. Should not perish—the greatest promise.
10. But—the greatest difference.
11. Have—the greatest certainty.
12. Eternal life—the greatest possession.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

Evangelism is the work of bearing the good tidings of salvation through Christ to the souls who are in need of His saving grace. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isa. 52:7; cf. Rom. 10:15)! We picture the messenger coming from a far country, where the good news has originated, and appearing over the mountain, above the city, on foot, with a signal that he is a messenger of peace to the city and that he has tidings of salvation that will bring joy to all who hear. Such feet, bearing such a messenger, are "beautiful" because of the mission on which they come. So in **evangelism**, however humble the person who brings the word, however travel-worn and dusty his appearance, if his heart is full of love for the souls of men and if he bears the tidings of good from heaven toward men, he is beautiful in the eyes of those who welcome the message.

"**Teaching Evangelism**" is the first of a series of mission topics on the subject of **Evangelism** to be considered throughout the year. It is one method of approach which God has ordained for reaching the human family with His message of grace.

The boy Jesus is a theme with but one incident given in the New Testament. This incident is full of interest, not only for the Juniors, but for all those who love Jesus and are interested in learning of Him. **Jesus in the Temple** indicates where the chief interest of His life was centered, both as a boy and as a man. It is in the Temple where God is the center of worship. Thoughts of the Father and of His way of blessing humanity are clustering about the Temple service. Many services indicating God's plan of salvation for the lost of earth are connected with the worship in the Temple. Jesus was an example to the youth of all centuries, in His home and in His Father's house.

The study of **God as an all-wise Creator** is a very profitable one. The study of the Creation, with the fact that God is its founder, is a very inspiring study. Here we see wisdom beyond our power to fathom. It would indeed be a "fool" who could say in his heart, "There is no God." When men study nature, and reject the fact of God's existence and creative power, they have thrown away the key. But with this key we not only see an all-wise power at work, but we behold kindness in the things He has done.

Nothing is so refreshing in the midst of hypocrisy and sham as to find men and women whose hearts and outward lives speak forth **genuine honesty and purity** before God and men. Such lives exert an influence wherever they go. God can accomplish His work through those whose **integrity** permits Him to operate in their minds and hearts.

In the days of the manufacture of weapons of war and means of defense, it is imperative that we look into the sources of power that will enable men to have a real protection from evil. All carnal weapons and refuges will fail. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." The way of entrance into this secret place and of abiding there is the same theme as our subject, "**The Protective Power of Peace with God.**" Oh, that we might impress the fact of spiritual forces in the reach of fallen men!

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early" (Ps. 46:1-5).

TEACHING EVANGELISM.—Deut. 4:8-13; 6:6-12; II Tim. 3:14-17

Topic for January 9

MOTTO

"The holy scriptures . . . able to make thee wise unto salvation through faith which is in Christ Jesus."

MEDITATIONS ON THE TOPIC

I. Teaching Evangelism.—God has always had a teaching plan for the edification of people, both old and young. Moses instructed Israel to gather the people together, from the oldest to the youngest, that they might hear the word of God and the instructions concerning it. There has been very little change in this plan in the New Testament dispensation, in the church. In this we are exhorted not to forsake "the assembling of ourselves together" (Heb. 10:25). This public work of bearing the message of God to the people is more properly known as preaching, but for the time being, let us consider more particu-

larly the more private duty of **teaching evangelism, in smaller groups.**

The first notice of God's plan for this work is found in what is done in the family. Abraham was a notable example: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord . . ." (Gen. 18:19). Moses taught the same duty of parents toward their children. (See lesson text.) The New Testament plan also enjoins the same duty upon parents. Eph. 6:4. Thus the home becomes the primary place of teaching evangelism, with the parents in charge as the God-chosen teachers of their own children. Yet, while no parents are excused, God has signally blessed the efforts of the church in reaching children who are neglected in religious instruction in their own homes, as well as those whose parents are not able to give them adequate instruction. This gathering together of the neglected children brought about the Bible school or Sunday school in which specially fitted teachers might lead the youthful minds to know the way of life.

That this extra teaching program does not miss its aim, it is essential that it be conducted

in accord with the principles enjoined upon the parents in their own home duties in this field of endeavor. Piety and soundness in the faith should characterize the teachers. The qualifications that belong to parents, in adapting the teaching to the mind under instruction, need to be considered in the instruction of the child in Sunday school or Bible school. Here the church may step in and perform a useful and needful function in supervising, and in instructing teachers and leaders who shall be used in this work.

II. The Text.—Deut. 4:8-13.—Here the duty of Israel to teach the generations following them is set forth.

Deut. 6:6-12.—This passage gives the same duty as the previous one, with added suggestions as to the method of giving the instruction: 1. **Talking**—in the house, along the way, at bedtime, and upon rising. 2. **Writing** the words so that they come to the notice of those who read. 3. **Binding them for a sign** so that those who come in contact with the sign may remember the commandments to do them.

II Tim. 3:14-17.—Here we see the value of teaching the Word to children and what such teaching can effect when faith is exercised by the one who has been instructed in childhood. The passage also declares what the content of the teaching is to be and what the Holy Scriptures really are.

III. Suggestions for Junior Programs.—Seek to implant in the minds of the boys and girls a greater appreciation of the provisions made for their instruction. Lead them to see that the great advantages they have enjoyed from childhood, in the home, the church, the Sunday school, and in Christian associations, are gifts from God. Teach them to love the Bible and to reverence its Author. Encourage regular Bible reading. The evangelistic note should not be neglected. Lead the boys and girls to see that we are not saved simply by knowing the Word but by meeting the conditions of salvation as set forth in the Bible. These conditions need to be set forth in simplicity so that the youthful mind can comprehend the way.

OUTLINE STUDY

I. God's Teaching Program.

1. In Israel.
 - a. By parents.—Deut. 11:19; Prov. 22:6; Ps. 78:1-8.
 - b. By princes and Levites.—II Chron. 17:7-9.
 - c. By Ezra the scribe and assistants.—Neh. 8:1-8.
 - d. At regular intervals.—Deut. 31:9-13.
2. In the Church.
 - a. By parents.—II Tim. 3:15; Eph. 6:4.
 - b. By teachers of the Word.—Gal. 6:6; II Tim. 2:2.

II. Results of Teaching the Word of God.

1. Is able to make wise unto salvation.—II Tim. 3:15.
2. Is profitable.—II Tim. 3:16, 17; II Chron. 34:14-28.
3. Gives hope to the learner.—Rom. 15:4.
4. Results in regeneration when properly received.—I Pet. 1:23; Jas. 1:18.
5. Makes wise the simple.—Ps. 19:7.
6. Promotes growth in grace.—I Pet. 2:2.
7. Produces faith and life.—John 20:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Teach,"

2. Learning to know the Holy Scriptures.
 - a. From my father and mother.
 - b. From the minister in my Church.
 - c. From my Sunday-school teacher.
 - d. From my Bible-school teacher.
 - e. From my Christian friends.
 - f. By reading the Bible myself.
3. Getting the Most from My Opportunities.

For Seniors.

1. Effective Instruction in the Word of God.
2. Plans That God Has Blessed for Winning Souls.
3. Opportunities of Teaching-Evangelism in Our Community.

PERSONAL THOUGHT

Do I value my faithful teachers and use my opportunity to learn the way of life, as well as to give myself to Him who is able to bless me?

SEED THOUGHTS

Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!

Bless Thou the truth, revealed
This day to me,
As Thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find in Thee
My All-in-All.

Spirit and life are they,
Words Thou dost speak;
I hasten to obey,
But I am weak;
Thou art my only help,
Thou art my life
Heeding Thy holy Word
I win the strife.—M. Lathbury.

The Bible is a window in this prison-world, through which we may look into eternity.—Timothy Dwight.

The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living. It contains the key of heaven. It contains the title deed of an inheritance incorruptible, and that fadeth not away. It contains the pearl of great price. Nay, in so far as it reveals them as the portion of us sinful worms, it contains the Saviour and the living God Himself.—Jas. Hamilton.

THE WISDOM OF GOD IN CREATION.
—Job 38; Ps. 104:24

Topic for January 16

MOTTO

"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens."

MEDITATIONS ON THE TOPIC

I. **Creative Wisdom of God.**—The things that our eyes see, our ears hear, our bodies feel, our nostrils smell, and our mouths taste speak to our mind and heart and tell us that there is an all-wise intelligence far beyond the conception of our own mind and the power of our own thought to devise. With the Psalmist we may sing, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Ps. 19:1, 2).

After we have finished looking at and listening to things on the surface of the earth and in the sky, we can dig into the earth, or search the sky with a telescope, and discover more and more of the wisdom of God. We may look into the intricate operations of natural things and analyze the laws of created things by the markings of signs and seasons and days and years, by the laws of growth and increase, by the laws of heat and cold, by the laws of solids and liquids, of gases, and of light and darkness. We may study plant and animal food and the various operations of God in providing them. Our mind is lost in the depth of the riches and wisdom and knowledge of God as we turn to the study of living things, as plants, animals, and man. As we look into the laws of our own being and begin to grasp some of the operations of our bodies and minds and spiritual being, we are made to cry out, "I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Ps. 139:14). Again, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee" (Ps. 139:17, 18).

II. **The Text.—Job 38.**—God spoke to Job and brought before his mind the wonderful workings of His creation, in this and following chapters, and led Job to realize that his own wisdom and power were but a trifle compared with the wisdom and power of the Creator.

Ps. 104:24.—This passage is a summary and an exclamation of worship toward the Creator after contemplating the many operations of His wisdom and power.

III. **Suggestions for Junior Programs.**—Direct the boys and girls to the first chapter of Genesis as a basis for their study. In each topic let the work of the Creator be shown forth in the light of His wisdom. Let the knowledge of God's wisdom lead to the worship of Him as our Creator. The adoration of God as an all-wise Creator will be deepened as we remember that He is gracious in all His works, in caring for His creatures, and in providing for the happiness and welfare of mankind.

The suggestive topics for Juniors will enable them to cover various phases of God's creation and will show His wisdom and power and goodness. The study of the texts will also give thoughts on the theme.

OUTLINE STUDY**I. His Creation is Unfailing in its Operation.**
—Isa. 40:21-26.

1. The seasons are according to appointment.—Ps. 104:19; Gen. 1:14-19; Ps. 136:5-9.
2. He arranges waters for the service of living things.—Ps. 104:5-13.
3. He provides food and shelter.—Ps. 104:14-18; Ps. 145:15, 16.
4. He promises to continue seasons.—Gen. 8:22.

II. The Intricate Designs of His Creation.

1. Various elements and creatures.—Ps. 148:1-13.
2. Perfect arrangements of nature.—Job 28:20-28; 37:16-18; Isa. 40:12-26, 28.
3. The wonderful make-up of man.—Ps. 139:13-18; Prov. 20:12; Acts 17:24-28.
4. The orderly plan of Creation.—Gen. 1:1-31.

SUGGESTIVE ASSIGNMENTS**For Juniors.**

1. Text Word, "Works."
2. God's Wisdom Shown in Creation.
 - a. The order of things made first.
 - b. The wisdom of day and night.
 - c. The water system of God.
 - d. The light system of God.
 - e. The vegetation service of God.

- f. Creatures for land and water and air.
- g. His wisdom in making seasons.
- h. His wisdom in making our bodies.
- i. How He feeds and cares for all.

For Seniors.

1. The Wondrous Harmony of Creation.
2. Infinite Variety in Creation.
3. Unfailing Operation of Creation.
4. Worthiness of God for the Worship of Man.

PERSONAL THOUGHT

The greatness of God's wisdom does not make Him unmindful of the smallest of His creation. It is a part of His greatness to give attention to the small things.

SEED THOUGHTS

As man exhibits himself in physical forms and actions, so there is one other Spirit, a great, wide, mighty, infinite, eternal Spirit back there in the depth of space, and in the present, and in the future, and in the abysses of space, who wrestles into existence great globes, and keeps them in their position. He builds them, and places on them these mysterious forms of earth which are signals hung out over these abysses to tell coming spirits who He is, what He is, what He does, how high His throne, and how vast is His power from eternity to eternity, from infinity to infinity through all ages of time; He is holding forth to men and angels these external tokens of His almighty power, of His infinite skill, and of His everlasting love.—R. S. Foster.

CHRISTIAN INTEGRITY.—Isa. 15;
Isa. 35:15, 16; Eph. 4:17-32

Topic for January 23

MOTTO

"See then that ye walk circumspectly."

MEDITATIONS ON THE TOPIC

I. **Christian Integrity.**—When we think of Christian integrity, we think of a Christian who is genuinely converted, who is sound in Christian principles, who walks in all the light of the truth, who seeks to please God in all things and to deal uprightly with his fellow men at all times and places.

Such a person sings and prays out of a heart full of praise and devotion to God. He speaks to his fellow men out of the sincerity of his heart. He engages in social activities in righteousness and truth. He deals with others in business, in buying or selling, on the basis of what is right. When he works for others, he does an honest job and seeks to give good service. When he pays a laboring man, he does not seek to give him a pittance for labor that is worth much more.

The Bible is his guidebook. He studies it earnestly and prayerfully, and seeks to obey all the will of God to the fullest understanding of His will. Christian integrity makes men and women uphold one great purpose of life, namely, "all to the glory of God"; "all in the name of the Lord Jesus"; supreme love to God; "love thy neighbour as thyself." It means that the body is presented to God as "a living sacrifice, holy, acceptable unto God." It means the casting off of all that conflicts with purity and truth and righteousness, and the following of that which is good with a wholehearted enjoyment.

Christian integrity makes of men and women live, healthy, growing characters, full of the fruits of a Spirit-filled life. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance, and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

II. The Text.—Ps. 15.—This psalm speaks of the man who is fit for the presence of God. He is one who loves righteousness and hates iniquity and whose life corresponds with the way of uprightness in his relation to God and man.

Isa. 33:15, 16.—The man who refuses all that is not honorable and upright in his dealings with God and man shall dwell on a high plane of life and be secure and successful as a result of the principles for which he stands.

Eph. 4:17-32.—Here the believer is exhorted to put off the evil belonging to the sinful nature, and to put on the nature and deeds of "the new man," or of those who walk as children of God.

III. Suggestions for Junior Programs.—The suggested topic for Juniors will point to the line of thought that can be profitably developed with and by them. Starting right as a Christian is the first step in the way of Christian integrity. Zacchaeus is a living illustration of a man who starts right in his business life when he receives Jesus as his Master. Confession of sin is a part of honesty. Then there can be no sneaking into the fellowship of Christ. A straightforward confession of Jesus Christ before men as Saviour and Lord is essential to being accepted of the Lord and to being a right influence before men.

People will look for a change in the person's life. They expect a Christian to live a pure and righteous life and to stand esparted from the evils which sinful people indulge in. Purity in words and actions is expected. Without it the life is not true to its profession. In developing these points it is well to use such illustrations as will be practical for the Junior mind.

OUTLINE STUDY

I. Manifestations of Christian Integrity.

1. In a conscience void of offense.—Acts 24:16; Rom. 9:1.
2. In words of sincerity and truth.—Ps. 15:1-4.
3. By honesty in business dealing.—Isa. 33:15; Ezek. 18:5, 7, 8, 9.
4. By social purity.—I Thes. 4:3, 7; Eph. 5:3-5.
5. By keeping the body under.—I Cor. 9:25-27.
6. By control of the appetite.—Prov. 23:1-3; Lk. 21:34.
7. By confession and restitution.—I John 1:8, 9; Lk. 19:7-10.
8. By faithfulness in testimony of the truth.—John 7:7; II Cor. 4:2.
9. By earnest desire for the truth.—John 3:21; Matt. 5:6.
10. Faithfulness to all known duty.—Phil. 3:16; I John 1:7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Uprightness."
2. The Christian's All-round Uprightness.
 - a. Right dealing with our sins.
 - b. Confessing Christ before all.
 - c. Speaking the truth.
 - d. Honesty in business dealing.
 - e. Purity in behavior.
 - f. Temperate in all things.
 - g. Obedience to all that is right.
 - h. Seeking to know all that is right.

For Seniors.

1. The True Salvation in Christ Accepted.
2. Living the All-round Faithful Life.

PERSONAL THOUGHT

May sincerity and truth be the real texture of our heart and life.

SEED THOUGHTS

Give us a man, young or old, high or low, on whom we can thoroughly depend who

will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such an one there is a fragment of the Rock of Ages—a sign that there has been a prophet among us.—Dean Stanley.

I Would Be True

I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer; I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness; I would look up, and live, and love, and lift.

—Sel.

JESUS IN THE TEMPLE (Jr.).—Lk. 2:41-52

Topic for January 30

MOTTO

"About my Father's business."

MEDITATIONS ON THE TOPIC

I. The Temple and Jesus.—Everything about the worship in the Temple had a sign-meaning pointing to a Redeemer of men. That Redeemer was Jesus. The people, in the days when Jesus was among them, did not understand how He was the true temple of God and the way by which people came to God in order that their worship might be accepted. It is not surprising that Jesus as a boy would be deeply interested in the Father's house. He had been at this house in infancy, and possibly after that when His parents went to Jerusalem to worship. But when He was twelve years old, the age when Jewish boys are called, "sons of the Law," He went along with His parents to the temple. This visit had a special meaning to Jesus, possibly greater than to any of the Jewish boys of His age because He understood more about the Father than they did. Even His earthly parents did not understand how much it meant to Him. They went about their visit as usual and then started home, supposing that Jesus was along with the group of travelers. It was not until they had journeyed a whole day that they discovered He was not.

Then they turned back in sorrow to seek for the lad. To their surprise they found Him in the Temple, engaged in earnest discussion of the Scriptures with the learned men. It seemed to Mary that He should have been more concerned about going back with them, and she asked Him why He had thus dealt with them. But there was a needed lesson for them to learn which Jesus gently reminded them in His reply, "Wist ye not that I must be about my Father's business?" This was not said in defiant sauciness but in an earnest tone. In it He expressed a truth that He knew and that His parents should not have forgotten. Yet He went back home with them and was just as obedient to them as ever.

II. The Text.—Lk. 2:41-52.—This passage was discussed in the previous section.

III. Suggestions for Junior Programs.—The main theme of the story of Jesus in the Temple should center around the fact that He realized He had a higher duty than that which concerned earthly parents alone. It is fitting that boys and girls come to the place when they become conscious that they owe their first duty to the heavenly Father. And while this duty does not conflict with their subjection to parents and with their dutifulness to the requirements of their parents, it does, however, bring them face to face with the fact that they must be obedient to the

things of the heavenly Father. Should there be anything in the requirements of parents which would conflict with the duties that the child owes to God, he comes to the place where he must give first allegiance to God. He may say, "When my father and my mother forsake me, then the Lord will take me up." This story is beautifully given to bring out these relationships of every growing boy and girl in a way that is sane and safe and not in a fanatical spirit. Jesus is the example. Assign the topics with this point of view and seek to have the Juniors bring out the lessons to this end.

OUTLINE STUDY

I. Regular Attendance at Services.

1. Every year to the Passover.—2:41.
2. When Jesus was twelve.—2:42.
3. When Jesus was eight days old.—Lk. 2:21.
4. When Jesus was six weeks old.—Lk. 2:22-40.
5. Attendance at the synagogue every Sabbath.—Lk. 4:16.

II. Found in the Temple.

1. How the parents lost Jesus.—Lk. 2:43.
2. How they found Him.—Lk. 2:44-46.
3. How Jesus was occupied in the Temple.—Lk. 2:46, 47.
4. How Jesus answered His mother.—Lk. 2:48-50.

III. Subjection to Parents.

1. In the home at Nazareth.—Lk. 2:51.
2. While He grew up.—Lk. 2:52.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "My Father."
2. Lessons for Us from Jesus.
 - a. Glad to go to services.
 - b. Talking about the Scriptures.
 - c. Where He could be found.
 - d. How He could be lost.
 - e. Subjection to parents.
 - f. Growing in favor.
 - g. Growing in wisdom and stature.

For Seniors.

1. The Great Interest of Life.
2. The Pathway of Service through Youth to Manhood.

PERSONAL THOUGHT

Let every one open his heart to the duty he owes to the heavenly Father.

SEED THOUGHTS

Moral conduct includes everything in which men are active and for which they are accountable. They are active in their desires, their affections, their designs, their intentions, and in everything they say and do of **choice**; for all these things they are accountable to God.

"Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.

"Give of your best to the Master;
Give Him first place in your heart;
Give Him first place in your service;
Consecrate ev'ry part."

THE PROTECTIVE POWER OF PEACE WITH GOD.—Phil. 4:4-9; Ps. 59

Topic for February 6

MOTTO

"The peace of God . . . shall keep your hearts and minds through Christ Jesus."

MEDITATIONS ON THE TOPIC

I. Peace with God.—We think of the peace that comes by reconciliation with God through

the atonement made by Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). But **peace with God** gives us access to all that God has in store for His forgiven, redeemed children. This access permits the gift of the Holy Spirit (Rom. 5:5) and thus fills our inner life with the "peace of God, which passeth all understanding" (Phil. 4:7). When this Spirit of peace dwells within and we "mind the things . . . of the Spirit" (Rom. 8:5), we have such a "guard" over our heart and mind that no harm can befall us. The greatest danger to us is not the danger that comes to the body, but the danger to our soul. "The devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). But when the child of God is **guarded** by "the peace of God" (Phil. 4:7), the "wicked one toucheth him not." Under the protecting power of God we have the power to "resist the devil" and to put him to rout. Jas. 4:7; I Pet. 5:9. Through faith we may cast all our care upon Him who cares for us. I Pet. 5:7. This same presence with us enables us to have the armor of God at our disposal so that we can overthrow the powers of darkness that assail us and stand as victors in the presence of God. Cf. Eph. 6:10-20.

The spirit of peace is more powerful than the spirit of vengeance and strife. Through the power of love an enemy is made into a friend. Rom. 12:17-21. Prayer effects a power from the throne of God which no earthly power can overthrow. Pilate could have no power to crucify the Lord Jesus had it not been in the will and plan of God that He should by death redeem mankind. "Thou couldst have no power at all against me, except it were given thee from above" (Jno. 19:11). God's children may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6). "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Under this protective power there is absolutely no tribulation or distress or persecution, or even suffering unto death that can affect our relation of love toward God. Cf. Rom. 8:35-38.

II. The Text.—Phil. 4:4-9.—In this passage the Christian is exhorted to cast aside all worry and always bring everything to the Lord in prayer with the result that the peace of God will "keep [guard] your hearts and minds through Christ Jesus." By meditation on true and lovely things of God by putting into practice what we have received, we shall be able to continue in the favor and love of God.

Ps. 59.—This psalm, written in a dispensation of war and bloodshed, pictures God's protecting power in the face of natural enemies. However, there is a deeper application for our own day. The same God, who was David's defense, is with His people in a day of grace, against spiritual forces that assail the people of God. Cf. II Cor. 10:4-6.

III. Suggestions for Junior Programs.—Lead the boys and girls to understand that the greatest defeat that can come to them is when they are overcome by sin. The greatest protection is that which will protect them from the power of Satan, who is fighting against the truth and the right, and who seeks to lead people astray and make them sinners before God. With this viewpoint, lead them into the way of salvation in Christ and the blessing of the life of God **within**, which is the only true peace. This power from above arms us to meet the wicked spirit of Satan who tries to overthrow the souls of men and make them like himself. Evil things that men are saying and doing against us cannot touch our peace with God, if we keep ourselves in His love. Human enemies are only poor souls under the bonds of Satan whom we may, by the weapon of love and prayer, set free from Satan's dominion. But if we

allow Satan to fill us with hatred and envy and pride, we may hurt and destroy our fellow men, and will be defeated by Satan whom we cannot destroy with carnal weapons. The assignments are designed to show the above principles of action for all who would be under the protective power of peace with God.

OUTLINE STUDY

I. How We Have Peace with God.

1. Through Jesus Christ, by faith.—Rom. 5:1.
2. By Christ's death on the cross.—Eph. 2:14-17.
3. By meeting the conditions on our part.—I John 1:5-10; Acts 2:38; 3:19.
4. Full trust.—Phil. 4:6, 7.

II. The Gift of Peace from God.

1. The Spirit of peace.—Eph. 1:13, 14; Gal. 5:22, 23.
2. When ruling in us He is life and peace.—Rom. 8:6.
3. Comes from God.—Jas. 3:17, 18.

III. The Peace of God Guards its Possessor.

1. The heart and mind are kept.—Phil. 4:7.
 - a. Worry is banished.—Phil. 4:6; Matt. 10:28.
 - b. Strife and hatred are put off.—Col. 3:5-15.

- c. Satan's darts are quenched.—Eph. 6:13-18.
2. The designs of men are overthrown.
 - a. No weapon shall prosper against thee. Isa. 54:17.
 - b. No one can hinder those whom God favors.—Rom. 8:31-34.
 - c. Suffering and persecution are of none effect.—Rom. 8:35-39.
3. Seeming evil works eternal good.—II Cor. 4:7-18; I Pet. 5:6-10.
4. Enemies are made into friends.—Rom. 12:17-21; Prov. 16:7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. The Way to Have Peace with God.
 - a. Through Jesus.
 - b. What I must do to have it.
 - c. A free gift to those who receive it.
3. How the Peace of God Protects.
 - a. From the power of sin.
 - b. From the hatred of men.
 - c. From the worry of life.
 - d. From evil things men say.
 - e. From the fear of evil treatment.
 - f. From discouragement and sorrow.

(Continued on page 31)

DIRECTED STUDY PROGRAM FOR JANUARY 16, 1944

Topic—THE WISDOM OF GOD IN CREATION

Suggestions for the Use of the Directed Study Sheet

This topic may be made most interesting, fascinating, and faith-inspiring. In its treatment there should be free discussion by persons in the audience. The booklet referred to in the outline, "Mistakes God Did Not Make," by B. H. Shadduck, may be secured from Home Publishing Co., Ashtabula Harbor, Ohio, at ten copies for one dollar. This booklet will be most valuable in the treatment of this topic. It would be well to distribute it among your young people. It will do much to show the impossibility of evolution.

In some congregations there may be some difficulty in securing a duplicator to prepare copies of the study sheet for each person in the meetings. It may be that a neighboring congregation would be able to help you. Possibly a high school student could prepare the sheet with the school duplicator, or you may write to the Secretary of Y.P.B.M. for further help in this problem.

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.
Secy. of Young People's Meetings.

The wisdom of God is not explained in the Scripture. We must therefore study to discover it.

It is the _____ of God to _____: but the _____ of kings is to _____—Prov. 25:2.

The Wisdom of God May Be Discovered in:

1. Day and night. Gen. 1:5; 8:22.
 - a. Day unto _____ uttereth _____, and night unto _____ sheweth _____. Ps. 19:2. Explain.
2. Seasons. Gen. 1:14. Explain the reason for different seasons, and show God's wisdom in creating the solar system. See "Mistakes," pp. 10-12.
3. Creation of the four primary elements:
 - a. Earth. Gen. 1:12-30; 2:7-19. See "Mistakes," pp. 8, 9.
 - b. Air. Gen. 1:20; Prov. 30:19. See "Mistakes," pp. 10, 11.
 - c. Fire. Mal. 3:2. Explain the wisdom of fire.
 - d. Water. Gen. 1:6. See "Mistakes," pp. 6, 7.
4. Creation of life to reproduce after his kind. Gen. 1:20, 28. Why are some prolific and others not. See "Mistakes," pp. 12, 15.
5. Powers given to animal life:
 - a. _____ prepare meat in _____. Prov. 6:6; 30:25.
 - b. _____ fly toward the _____. Job 39:26.
 - c. _____ of fowls of heaven. Job 35:11.
 - d. _____ as serpents. Matt. 10:16.

Explain the wisdom of animals and birds.
6. Creation of man. Gen. 1:26; 2:7.

Explain how His wisdom is shown in creating man.

 - a. To have _____. Gen. 1:26.
 - b. Of one _____. Acts 17:26.
 - c. _____. Eccl. 7:29.

Topics for Personal Expression

1. The Wonders of God I Have Noticed in Large Things.
2. How I See the Wisdom of God in the Creation of Small Things.
3. Why I Could Not Accept the Theory of Evolution.
4. How the Chemistry Laboratory shows God's Wisdom to Me.
5. How Animals Demonstrate to Me God's Wisdom in Their Creation.
6. Examples of Balance in Nature Which I Have Observed.
7. Laws of Nature Which Prove to Me God's Wisdom.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE SCHWEITZER C.O. CASE

While the position of Edward Schweitzer is not in full harmony with the Mennonite non-resistant attitude, we pass this article on because of its news value. Readers can feel the pulse of public reaction and see how their own position as conscientious objectors is viewed by others. We are indebted to "The Reporter," Washington, D.C., for this sketch.

With the exception of Lew Ayres, probably no individual conscientious objector has found himself the focal point of as much heat and publicity as Edward O. Schweitzer, Miami, Fla., school teacher who was ousted for his views.

Schweitzer's case did not achieve the nation-wide audience of Lew Ayres, but in Dade County, Fla., it has made up for this in intensity. One newspaper compared the case to the famous Scopes trial. Editorials, letters to the editor, columnist's opinions and news stories are still coming in, despite the fact that he was discharged in August.

The Facts in the Case

Schweitzer, 34 years old and a Methodist, had been teaching in Miami public schools for ten and a half years, the last five of which he has been Dean of Boys at the Ada Merritt Junior High School. In addition, he was a YMCA clubleader, Scoutmaster, choir-singer and Sunday-school teacher. This past summer he has been working up to twelve hours a day in a local dairy.

Last May his local board changed his III-A classification to I-A, amending it to I-A-O after his protest. He appealed for IV-E.

In June or July, an anonymous telephone call informed the School Board that Schweitzer was a C.O., apparently suggesting that something be done about it.

The School Board held a preliminary hearing to ask Schweitzer about his beliefs. It later preferred charges of incompetence, alleging that he was incapable of teaching patriotism and defense of country as required in the school system. A formal hearing was set for August 11.

Just before the hearing, Schweitzer learned from his local board that he had been reclassified IV-E. There was no explanation as to why his case had been reopened.

The hearing was held and Schweitzer was later discharged. Soon afterwards he began legal proceedings for reinstatement.

On Sept. 15, he reported to Camp Blanding for his final physical examination and was rejected by army physicians. He is now back in Miami.

The Hearings

The preliminary hearing was only a preview of what was to come. Quoting from Time Magazine's account:

"Schweitzer's mother, whom he supports, testified that he does a long daily stint in a dairy, held that this constitutes more war work than the School Boarders achieve. Also supporting Schweitzer were his principal, students, parents, friends. Some arguments:

"Principal Albert L. Isaac: 'He is loved and respected by his boys.'

"Several parents: their sons were studying under Schweitzer when they enlisted; he did not teach pacifism, but believes in it himself.

"A parent who works for the Air Transport Command: his soldier son was prevented by military duties from appearing to say that Schweitzer was the best teacher he ever had.

"Chinese-American student Helen Gong: Schweitzer improved wayward students' characters.

"Miami News Editorialist Francis P. Locke argued that to fire Schweitzer verged on tyranny. Next day he wrote, 'A sad blow to the ideals for which we are fighting . . . flesh and blood and bones of democracy . . . torn, spilled and crushed. . . .'

"The Miami Herald, on the other hand, advised Schweitzer's dismissal, though expressing respect for his convictions. Terry's (R. P. Terry, School Board member) colleagues at the hearing expressed no respect. Florida's ex-Vice Commander Al Lambert wanted 'red-blooded' teachers. Miami Beach Post Chaplain Elmer Warren darkly declared: 'Dade County is on trial here.'

The formal hearing was even more dramatic. About 200 persons attended. For three hours, the crowd continually interrupted the testimony to shout their own "violently partisan" opinions. A bloc of Schweitzer's students and Boy Scouts cheered lustily when someone spoke in favor of him. A Boy Scout in the rear wept throughout the debate on hearing his leader denounced.

Schweitzer had the backing of 17 Methodist ministers of the city, the Dade County Scout Leaders' Ass'n, and the National Education Ass'n in a statement read at the hearing. Newspapers were also generally favorable to his stand with editorial and columnist opinion running about five to one in his favor, according to a NSBRO count.

Schweitzer himself was called first to the stand to be quizzed in a manner strongly protested by his attorney. The climax apparently came at the question:

"What would you tell a student who came to you to ask whether it was right to bear arms?"

To this Schweitzer replied:

"I would tell him that when he grew old enough, the experience he had would have to determine his answer."

The answer brought a chorus of cheers from the audience and the hearing was immediately turned into an open forum with parents, Legion members, clergymen and spectators alternately praising and denouncing him. When the meeting was officially closed, it was 15 minutes before order could be restored.

The School Board Decision

About three weeks later, the School Board handed down its decision that Schweitzer should be removed. Its resolution declared that his conduct and attitude were "wholly inimical to the ideals of citizenship" and that he had "become and now is incapable and incompetent longer to perform his full duty as a teacher or dean."

In making the recommendation, Superintendent James T. Wilson suggested that the word "incompetent" be interpreted "in its larger and broader sense to include that which prevents the performance of the duties of the position . . . rather than in any way reflecting upon his character, honesty or capabilities academically, which are not involved in this case." Wilson pointed out also that Schweitzer had recourse to the courts if he felt aggrieved.

Shortly afterwards, Schweitzer's attorney, George A. Worley, announced that they intended to file a mandamus suit against the school board asking that he be restored to his post. Schweitzer wasn't interested in back

pay necessarily, Worley said, but was standing on the principle of the matter.

After being rejected at the army induction center, however, Schweitzer told reporters that his plans for the future were indefinite.

Throughout the course of the proceedings, newspapers kept up a running fire of comment, at times devoting entire pages to pictures or statements of witnesses. Some of these opinions follow:

Newspaper Comment

Miami News: "One of the grossest imaginable perversions of democracy was combined with a vast injustice to an able and conscientious, though misguided, individual yesterday when the Dade County School Board decided to go through with the ghastly farce of dismissing Schweitzer from his teaching post because of his privately held views as a conscientious objector. . . .

"In the end it will not be Schweitzer who is on trial, but his tormentors. For liberty of thought and religion cannot be crushed out and there is no permanent glory for those who mistakenly tamper with the free spirit. In the long reckoning of history, they are huddled together in a pitiless light that makes them look small and sterile and ridiculous."

Miami Herald: "The decisive and unequivocal action of the board in the face of pressure brought against it is commendable. The courts are open to Schweitzer for redress if he feels that his rights as a citizen have been violated."

Tallahassee Democrat: "In this particular case, as we view it, the choice may now lie between an injustice to Schweitzer and an injustice to the pupils. . . . In all such cases, we side with the pupils. . . . Unjust to Schweitzer. No doubt. We cannot always do justice and seldom, when interest and claims conflict."

St. Petersburg Times: "The Dade School Board in this decision has not struck a blow for democracy—it has taken the kind of action that defeats democracy. Let's hope that it will right the shame and that no other public body will repeat it."

Baltimore Sun: "As we understand the case, to which we referred some weeks ago, the only ground on which the board could fire Mr. Schweitzer was incompetence, and his superiors admitted that in the dictionary sense of that uncomplicated word he was not incompetent. . . . The Florida teacher's friends now urge a court test of the School Board's action. Such a test would seem to be in order."

Don't Keep TB Germs Alive

Where one member of a family has an advanced case of tuberculosis, the danger of infecting other members is multiplied many times if the rooms are dark or badly lighted. For the tuberculosis bacillus in the sputum of an advanced coughing patient can live and remain active:

several months—in a dark room
weeks—in a dimly lighted room
about two days—in a well-lighted room
with northern exposure
about two hours—in a sunny room
fifteen minutes—exposed to direct sunlight.

—Can Our Cities Survive? by J. L. Sert, C.I.A.M., Harvard University Press.

OPPORTUNITIES IN SUCH A TIME

(Continued from page 17)

many children have been led to attend our Sunday school. Another method of distribution has been through what is known as the "One-a-Day Tract Band." This has been a means of interesting children at an early age in tract work. When traveling, carry with you a variety of well-chosen tracts for distribution. The housewife, too, may engage in this work by handing tracts to those who call at her door.

Possibly the most completely organized tract work in our church is that carried on under the Indiana-Michigan Mission Board. This work, from a small beginning, has grown until now almost 70,000 tracts are distributed annually. There are thirty-five congregations and mission stations in this district and over half of them are actively engaged in the distribution of gospel tracts and literature. "The Way" is mailed to four hundred fifty homes each month.

Tract work is a work of faith. We may distribute many tracts and learn of no results from the work, but we have the promise: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

A number of years ago a young people's literary society engaged in the distribution of tracts in the city of Hagerstown, Maryland. This work later resulted in the opening of a Sunday school of over one hundred children and in the forming of a church in that city. Many other Sunday schools and churches have been started in the same way.

The Word says, "He that winneth souls is wise." Let us go about doing good, like our blessed Saviour. Oftentimes the sick, the disheartened, the lonely and sad are ready to receive Christ. Let us tell them of Him who died for them and whom we have found precious to our own souls. John says, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" In these trying times how comforting is this thought to those of us who believe. We have the opportunity of sharing in the victory that overcometh the world. Now, when the teachings of Christ are so sorely needed, let us engage more and more in this great work and thus show men and women the way of the cross.

Frostburg, Md.

SUNDAY SCHOOL

(Continued from page 23)

God, begins in time but is perfected in eternity.

Death is but a sleeping; the resurrection will be the awakening. In the case of this little maid, she was awakened before the resurrection, but has long since fallen again into that sleep from which there will be no awakening until that hour. Christ is Lord of

Life; He holds the keys to the chambers of death. He but has to speak the word and death must surrender its victims. May the storm be stilled, but may our lips that praise Him never be. Praise Him!

JESUS FEEDS THE MULTITUDES.—

Mark 6:30-52; 8:1-10

Lesson for February 6, 1944

Golden Text.—I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—John 6:35.

The other day we had a visitor. My wife sent me to the grocery to get an extra loaf of bread. I did not blame her. She gauged her present actions upon past experiences. You do the same. In this lesson the disciples did the natural thing. We do not read that they doubted Christ's power to provide the multitude with food. They just did not anticipate such action on His part. They had enough faith that, when the Master told them to prepare the crowd for the evening meal, they never questioned, but obeyed. And the Lord multiplied the food until there was more than enough.

Why should the disciples anticipate such a miracle? At the well of Sychar, the Master had sent the disciples into the village to buy food. He had doubtless done so many other times. And judging the present by the past, they had reason to believe that He might want to do just that. But Jesus had a definite purpose in supplying this meal in such an unusual way. There were lessons of faith to be taught.

Mankind, even the most devout, has always held that there were certain things that God alone could give, and it were folly to look elsewhere; but just as sincerely they believed that for other things you had to go elsewhere. The Master here would teach us that His storehouse has a full supply of all the GOOD things of life. In Him we have "all sufficiency in all things." Seeking the kingdom of God and His righteousness is primal; but He does not fail to add all the bodily necessities as well.

In the world of nature, there is no waste; but man is exceedingly wasteful. The mass of mankind goes in riotous glee with the prodigal, wasting the things that nature supplies through the savings of ages.

The lamented Dr. Carver, in his dialogue with God, asked Him why there was so much poverty among men. God answered, "I make enough for everybody. The trouble is they do not know how to use it." If the present and future generations are not to starve, we must learn the lesson from nature, and from nature's God, that we must stop the wastes of war, and vice, and pleasure, and CARELESSNESS.

After the five thousand were fed, they determined to force Jesus to become their King. They wanted a kingdom so blessed that they could live without working. Multitudes are like that today. The sending of checks from Washington to pay people not to work has made devoted adherents of millions of human parasites. The same kind of people go wild over Huey Long's "Every Man a King," or the Townsend Plan. But

never forget that when I use that which I have not provided I am using that which others have provided, and my thriftlessness makes the world poorer. In all that multitude there was but one person, and he a lad, who was thoughtful enough to provide himself food. We are not to worry, but we certainly ought to be thoughtful enough to make provision for our own needs. Not living without working, but living by working is God's law. And there is something better than bread. "Labour . . . for that meat [food] which endureth unto everlasting life."

Chapter 8:1-9. This miracle is somewhat like the feeding of the five thousand. On that occasion the disciples suggested that the multitude should be sent away where food could be secured. Here the Master bespeaks His compassion for the multitude. After three days, even if some lunches had been brought along, the multitude would be hungry and faint. Why did He not feed them sooner? And why did He not repeat this miracle later? The lesson that He would have mankind learn had been taught. Now He would teach them that, despite their folly in failure to make provision, His compassions prevented Him from letting them suffer, but that it is not good to the heart and mind to encourage shiftlessness.

Christ always thanked Deity for that which He (Deity) Himself had provided. We are to ask God to give us our daily food, but we are also to thank Him for giving it. Thanklessness tends to spiritual poverty. Count your blessings and be thankful for all of them. If you have nothing, thank God that He is the God of your salvation. If you are dressed in rags, and have but a crust, you can praise Him for all that and SALVATION.

YOUNG PEOPLE'S MEETING

(Continued from page 29)

For Seniors.

1. God's Plan for Peace with God.
2. The Peace of God in the Heart.
3. The Power of God's Peace to Keep Us in Safety.

PERSONAL THOUGHT

"If God be for us, who can be against us?" No one can. How important it is to be on the Lord's side and to live under His protective power!

SEED THOUGHTS

Perfect Peace

Like a river, glorious is God's perfect peace,
Over all victorious in its bright increase;
Perfect, yet it floweth fuller ev'ry day;
Perfect, yet it groweth deeper all the way.

Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry, touch the spirit there.

Ev'ry joy or trial falleth from above,
Traced upon our dial by the Sun of Love.
We may trust Him fully, all for us to do;
They who trust Him wholly find Him wholly true.
—F. R. Havergal.

Instead of Elijah praying for "strength to stand" he wished to "die." Which do you do in the trying hour?—T. R. C.

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Specimen of Type

2 I am the LORD thy God, ^owhich
have brought thee out of the land
of E-gypt, out of the ^ohouse of

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Mennonite Publishing House, Scottdale, Pa.

"FOLLOW ME"

"What is it to follow Christ?" Let us answer in the words of another. "Wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot, too." To follow Him, is literally to tread in His steps; to walk as He walked, to speak as He spake, to do as He did, to imitate His example in things both great and small. This will call for constant watchfulness—not of ourselves, but of Him—that we lose not sight of His footprints nor wander from the path which He has marked out for us. To fol-

low Christ is an absolute necessity if we would be His disciples, for a disciple is a learner, and the thing we have to learn above all others is to become like our Master in thought and word and deed. We shall need, if we are thus to follow, a perfect submission to His will; for the track does not always promise to be pleasant. He trod no rose-strewn path; rough and thorny was the way along which He journeyed while He was upon this earth. Moreover it led to Calvary and to crucifixion; the cross—not as an emblem, but as a burden—is ever the true sign of real Christianity. Blessed it is, therefore, to

know that we do not tread that path alone. If we follow Him, He is never far ahead of us; never out of reach. We shall not faint by the wayside for, as the Father strengthened Jesus of Nazareth for the pilgrimage, so He will strengthen us.—Selected.

SATISFACTION IN ACCOMPLISHMENT

A man in Iowa spent many summer days cutting and hauling wood to town for use as winter fuel. He found a good oak tree lying on the side of a bluff three or four rods from the nearest place that could be reached with a team. Impossible to get the tree out? No. Some days later he carried it up on his shoulder—not all at once, of course; he cut the log into cordwood and carried one stick at a time. In that way he not only secured a load of wood, but, more than that, he had the satisfaction of accomplishing a difficult task from which others would turn away. Many worth-while tasks in life cannot be mastered in a day, but may be completed in time, if undertaken little by little. We need to cultivate patience.—Selected.

"Glorify God in your body" urges Paul. Does the Apostle mean to say that these bodies in which we live, with all their aches and weaknesses, all their pains and shortcomings can reveal the glory of God? Undoubtedly so. Every strong, pure, sweet Christian body makes God more glorious in the eyes of the world. They glorify Him, too, in that they please Him and are an offering on His honor. "Whether therefore ye eat, or drink, or whatsoever we do, do all to the glory of God."—M., in The Missionary Worker.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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Civilian Public Service Men in Training at the Cooking School Held at Grottoes, Virginia.
The Picture Shows the Setting up of an Outfit for Field Emergency Feeding

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AN UNFORGETTABLE CHARACTER

Part II

BY ANNA WEAVER YODER

In the Lord's Service



LIBBY had keen executive ability, and she was talented. These, together with her full consecration, made her useful in the church and Sunday school. Whatever she did, she tried to do well; she was not satisfied with a task poorly done. And she wanted plenty of time for preparation. She would not tolerate being called on ten or twenty minutes before time to give the regular Sunday morning talk to the children in Sunday school; but she cheerfully, though reluctantly, accepted the opportunity with a week's notice. During the early part of that week she would decide upon a story or a lesson, then set to work memorizing it, and then to rehearsing it, often before her mirror. When she stood before the children on Sunday and told her story or gave an object lesson, folks often commented on the freedom and grace that were hers in delivery, but how few ever knew of the hours of work that ten minutes' talk had cost her! I never knew her to wait until Saturday evening or Sunday afternoon to get a topic ready for young people's meeting. And she never refused to serve when she could, nor deliberately absented herself when her name appeared on the program.

Libby loved the church and all its activities, and was wholeheartedly interested in improving anything that lacked being ideal. She was one of my husband's best critics; usually, when she found fault with anything, she had as much to say by way of encouragement. Instead of whispering around to the neighbors and complaining to them if a sermon was too long or too dry, she frankly told him (or me, sometimes), and let it go at that.

Rarely did she miss a service, especially prayer meeting on Wednesday nights, and in open discussions she always did her part in keeping a discussion interesting. One of the last times her pastor visited with her, he was on his way to prayer meeting.

"We miss you in the prayer service," he said. "Your faithful attendance has been the source of much inspiration to me, always."

"I was always there because that's where I wanted to be," she replied simply.

"How many of us," the preacher asked us later in the evening, "are always here at the prayer service because this is really where we want to be? Do we not often come because we feel it is our duty—a sense of mere obligation? Or are we here because we fear there might not be any prayer meeting at all if we did not come once in a while? Would God more in our congregation would be in the prayer meeting because that is where they want to be?"

Because our congregation was small, the Sunday-school superintendents often had difficulty in finding enough able teachers. Libby always felt she was a poor teacher, but if

others who could, would not teach, she was ready and willing to be used, chiefly because she saw the need of diligent teaching for the boys and girls. Her last class was a group of Junior boys and girls whom she loved. She strove earnestly to teach them effectively. She stayed by her class even after she knew her health was definitely slipping away from her. She taught her class when she could not stand through the half hour, even up to the last Sunday she was able to come to church!

I hope she never knew that some folks thought she did that because "she hated to see someone else teach her class." I know she did it because she loved the Lord, and she loved the task He gave her! She had the stick-to-it-iveness that it takes to make Christian service effective. I am sure those Juniors will never forget the class song she taught

"EVERYTHING BEAUTIFUL IN ITS TIME"

(Ecclesiastes 3:11, R.V.)

By Miriam Sieber Lind

He has made all things lovely in their time,
The seasons find perfection in His soul
And thrill to fragrant life at His control.
He has made all things lovely in their time.

He has made each thing fair; maturity
Brings forth the secret wonders of His plan.

And if His wisdom too has molded man
Then shall I fear what He will do to me?

Goshen, Ind.

them. She selected it from a wide variety of hymns whose themes she might have chosen to be their ideal to strive for.

The song is "Our Best," by S. C. Kirk, copyrighted by Tullar-Meredith Co., and printed in Hall-Mack's Junior-Youth Hymnal. It is used here by permission.

Hear ye the Master's call, "Give me thy best."
For be it great or small, that is the test.
Do then the best you can, not for reward,
Not for the praise of men, but for the Lord.

Chorus:
Every work for Jesus will be blest,
But He asks from every one his best.
Our talents may be few; these may be small,
But unto Him is due our best, our all.

Wait not for men to laud; heed not their slight;

Winning the smile of God brings its delight!
Aiding the good and true ne'er goes unblest,
All that we think or-do, be it the best.

Night soon comes on apace, day hastens by;
Workman and work must face testing on high.

Oh, may we in that day find rest, sweet rest,
Which God has promised those who do their best.

How expressive it seems to me now of her own life!

Another phase of Libby's Christian service that is well worth writing about was her burden for the souls of the lost. She gave liberally of her means so that lost ones, both Jew and Gentile, might be saved, and she witnessed to those whom she met. Her keenest burden was for the lost ones in her own family circle. She had a dear sister whom she inspired to leave a life of sin and worldliness to follow the Lord, and Grace's own testimony was, "How often I have been saved from going back into sin, by just the thought of what it would do to Libby; and what strength I received from the knowledge that she was praying for me!"

Libby longed with all her heart to see her husband in full fellowship with the Lord and with the church. Repeatedly in prayer circle she requested prayer for him. (This prayer was answered, praise God! but not until after He called her home.)

Then there was her brother-in-law, unsaved and complacently living in sin. What a burden she carried for him! How much she cried to the Lord in real agony of heart for his soul, only her Lord knows; but those of us who knew her best, were constrained by her to pray for Robert's soul many a time. And perhaps we shall see the day when those prayers shall be answered, too! Would that it were soon!

Suffering and Glory

"I'm having company for supper tomorrow night," I told Libby one day late in winter, "and I can't think of what to have for dessert that's specially good and different."

I do not think there were many "company meals" that either of us planned without the suggestions and advice of the other, during our six years of friendship.

"Well, why don't you try that tapioca-apricot parfait you told me about last week?" Libby replied, and added: "And say, if you do, I'd like to sample it, and see if it's worth trying myself!"

"That's an idea! I'll just do that. I have apricots and everything on hand, so that will be easy to do. And sure! we'll have lunch together tomorrow, you and I!"

We did not have a big lunch, for our "main dish" was to be the new dessert. But when Libby got to the dessert, she pushed it back and sighed.

"Don't mind me," she apologized. "This sort of thing happens about every meal lately. When I get about halfway through, I can't eat a thing more for several hours. Let's wash the dishes and then go call on the sick lady up beyond the church, and by that time I'll be ready for my dessert."

"Libby, you ought to see your doctor about your stomach," I advised.

"I know. I'm beginning to think, too, I should. Sometimes I wonder if I might have cancer!"

"Oh, Libby! Don't talk like that! That surely cannot be! But whatever ails you is serious enough; you'd better go soon."

The doctor assured her it was not cancer, but a nervous condition, he thought. He advised a change of diet and rest, and when that failed to help, sent her to other doctors.

(Continued on page 57)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXVI

SCOTTDALE, PA., FEBRUARY, 1944

No. 2

"LEFT TO HIMSELF"

BY CORA M. BAER

This story, based on an actual occurrence, shows the decadent nature of and the dangers connected with the modern social structure and home life as it is found in all too many places.

But a child left to himself bringeth his mother to shame.—Prov. 29:15.



OTHER, Mother!" Larry rushed into the house eagerly, only to be greeted by the silent re-echoing of his own voice. He looked about the disorderly room. The dishes from lunch were still on the table.

He went over to the stove and poked in the ashes that lay in the fire pot. No wonder the house was cold; the fire had gone out.

"Aw, I forgot. Mom works late shift this week—I guess she forgot that she promised to have baked beans and meat loaf for supper." And the shoulders of ten-year-old Larry drooped slightly. There was a wistful tone of loneliness in his young voice as he added, "I hate the late shift, for—" and he gestured despairingly about the cheerless room.

But an active ten-year-old boy is not going to sit still brooding over his troubles very long.

"I'm going over to Dick's," he declared as he grabbed a slice of bread and proceeded to spread it generously from the open peanut butter jar on the table. His voice was muffled over a huge mouthful of bread and peanut butter as he added, "He told me he has four new comic books."

He stopped long enough to pick up the toy holster and revolver that he had thrown on a chair the evening before. He fastened the belt about his slight waist and, aiming at some imaginary bandit in the corner, pulled the trigger as he emitted a raspy, throaty "rat-a-tat-tat, rat-a-tat-tat," in almost perfect imitation of the screaming automatics he had seen and heard so many times at the movies.

"You're dead!" he declared in a tone of triumph to his imaginary victim, as he stuck the gun in its holster and rushed from the house.

It was several hours later, and the early darkness of winter was already gathering, when the slight figure of Larry could be seen coming down the street. Under his arm, he carried several comic books, and in his hand, the toy automatic which he aimed at shadowy objects as he made his way homeward.

The house looked cheerless and dark, but his stomach was calling urgently for food.

"Aw, I thought Dad would be here by now," he said as he turned on the light in the

cheerless room. "I guess he was here," he added as he noticed a feeble fire in the stove. The fact of the matter was his father had come home from work an hour or so before. He was tired from the day's toil and chilled from his walk through the damp winter twilight, and instead of finding a warm, cheery house with loved ones awaiting his coming, and a hearty meal to satisfy his physical hunger, he found a cold, untidy house. He wasn't so much different from his young son, and he too called eagerly, hoping to hear the responding voice of someone. There was only silence. His broad shoulders drooped slightly, and there was a tone of wistful loneliness in his voice as he said,

"That's right; this week Ruth works late shift. I wish she didn't think she had to work. I'm making enough that we could get along."

He, too, poked at the chilly, burnt-out cinders in the stove. Then picking up a newspaper from the floor, he touched a match to it and put it into the stove. Soon the fire was doing its feeble best to add comfort to the cheerless room. As he was hungry, he looked hopefully into the cupboard, but there was nothing especially inviting there.

Well, he knew a place where he could get some hot food and something to drink that would cheer him up temporarily. And before he was aware of what he was doing, he slammed the cupboard door shut and was on his way to "Mike's Place."

He felt a twinge of conscience as he walked along. "Mike's Place" was getting too much of his hard-earned money. Perhaps that was why Ruth was working—but if she would only stay at home and take care of the house and Larry he wouldn't spend so many evenings nor dollars there. Where was Larry anyway? Oh, well, he wasn't a baby anymore.

And Larry wasn't a baby or he would have sat down and cried when he came to his home and found it void of all that should await a

boy at the close of day. As he was old and hardened beyond his years in the ways of the world, he shut down the heart hunger that arose within him—that was "sissy stuff" anyway, he told himself. He knew where his mother had put some money to pay the paper boy. It would be enough for him to go to the show with Dick. Then he could see that dandy picture which Dick was telling him about. "It has plenty of shooting," he said as he began foraging about for something to eat. He found several slices of bologna and made himself a sandwich; then he ran from the house, so he could get to Dick's home before he left for the show.

Larry was slightly worried as he made his way homeward many hours later. It was well toward midnight. It had gotten later than he realized, for he was with several older boys. His stomach wasn't feeling too good and his head ached. Perhaps he had eaten too much of the cheap candy they had won at a punch board—or perhaps it was the cigarette Bob had urged him to smoke. Anyway, as he walked home through the darkness, he suddenly felt very small. More than anything else, he wanted to snuggle in his mother's arms and have a good cry. Yes, the lights were shining from the windows of their house. Perhaps his mother would make him a cup of hot cocoa before he went to bed. Perhaps she would tuck him into bed as she used to do. Perhaps she would even read a story to him. Perhaps—Larry stopped his contemplations suddenly as he heard loud, high-pitched voices issuing from the house. He stepped back into the darkness, and his heart beat wildly as he heard his mother saying, "It's bad enough for you to come home drunk—and then for Larry to be out this time of the night. Just wait till I get ahold of that son of yours!"

He heard his father mumbling something as he made his way unsteadily toward the stairway. He saw his mother sit down wearily. How old and tired she looked! Something within him made him want to put his arms around her and tell her how sorry he was.

Just then his mother sprang to her feet and, opening the door, said, "Larry, is that you? Come in at once."

Larry went in rather unceremoniously, for his mother had him by the coat collar and gave him a shake. He ducked expertly, and before she knew it he had disappeared up the stairway.

Soon Larry crawled between the tumbled covers of his bed. He tossed restlessly, for his stomach hurt and his head throbbed. In the next room he could hear the heavy breathing of his father; downstairs he heard the



muffled sobs of his mother. He tossed and moaned softly. How his head ached! He did not know that the biggest ache was in his heart.

Larry didn't feel very good the next day in school. His stomach still didn't feel quite right, and his head hurt. That morning his mother told him he would have to come straight home from school and stay in the house all evening, and moreover he would have to do so all week. He wouldn't mind that so much if only the house would be warm and tidy when he came home, but he couldn't tell his mother that. He knew she worked hard and was tired when she came home from work.

That afternoon he sauntered home from school slowly. Somehow he wished he wouldn't reach home, but Mother said she was going to get Mrs. Jones to watch that he was there. Larry hated to be watched—and especially by Mrs. Jones, who wasn't too good a friend of small boys. He wanted to make a face at her, when he saw her peering from behind her curtains, and shaking a warning finger at him at the same time, but instead he shied a stone at a cat on the other side of the street.

It wasn't quite so cheerless when he got home, for the fire was burning in the stove. He put in some more coal, and soon there was a cheery warmth in the room. And there were the "funny books" he had borrowed from Dick the evening before. He soon forgot all about Mrs. Jones, and the cat that had fled from his well-aimed stone, as he became deeply engrossed in what he was reading. Every now and then he broke forth with an exclamatory "Wow!" or aimed at some object in the room with a volley of "rat-a-tat-tats."

It was getting dark, and he yawned wearily as he turned on the lights and looked about for something to eat.

"Dad must be working overtime tonight," he said as he glanced at the clock. "Anyway, it's time for that program," he added as he turned on the radio. Soon his vivid imagination was playing havoc as he joined the wild antics of cowboys in roundups and gun battles.

Oh, to be a cowboy and have a real gun! He knew where his dad kept his revolver. Going to the dresser drawer, he picked it up and loaded it. His fingers itched to pull the trigger and hear the report of a real gun. But he remembered Mrs. Jones' sharp eyes behind the curtain; so he reluctantly unloaded it and pulled the trigger. He knew how to whip it out suddenly like the gangster did last night on the screen. And he knew how to whoop triumphantly like the cowboy did tonight on the radio.

Within the young heart of Larry there was a lust for something exciting, and he laid the revolver down reluctantly as he heard a whistle followed by a long-drawn-out cry, "Lar-ry—Oh, Lar-ry!" He opened the door. "That you, Dick?"

Come out and bring your gun. Let's play cowboy," suggested Dick.

"Can't," said Larry. "Mom said I have to stay in." Larry was not a disobedient boy.

"Come in, Dick," he invited. "I have a new game that Mom got me. It is 'Win Money,'

and we can pretend we're playing for real money."

"Sounds O.K.," said Dick, as he stuck his toy revolver in his pocket.

"Say, wasn't that good on the radio tonight—how that cowboy shot the guy that was hooking his poney?" said Dick.

"Yeh, and I'd shoot anyone who'd do a dirty trick like that, too," asserted Larry, as he brought out his new game.

For some time everything was quiet, as the boys played the fascinating new game.

Dick saw with a sinking heart that he was losing. He tried to remember the trick that fellow had used in the picture they saw last night—a trick that had won him so much money. He tried it, but Larry's sharp eyes detected it.

"Hey, you cheated!" he shouted, as he shoved the pile of play money Dick had won, along with his cards, on the floor.

Dick struck him in the face as he called him a vile name.

For an instant Larry was too angry to move. Then slowly, and in low tones, he said, "You can't say that to me and feel good over it." He then turned and walked from the room.

Dick wondered where he had gone. The words he said sounded just like those that fellow in the show used just before he whipped out a revolver and shot the other.

A strange fear gripped Dick as he saw his playmate come through the doorway. Then suddenly he pulled out a gun—a real gun.

"Don't shoot!" he shouted, as he turned in terror.

There was a deafening report, and a terrific pain in his side, as he ran from the house.

Larry stood for an instant like one petrified. He had done it. He knew now how it felt to shoot with a real gun. He had aimed good too, he thought exultantly. As he replaced the gun in the drawer, there came over him a sickening feeling. "Why it was Dick! He

THE OLD CHURCH

**Sweet memory recalls the green hillside,
The murmur'ing brook, the ancient church-
yard wide.**

**Tall towering, the sycamores so grand and
high,**

**The dear ones sleeping 'neath the sward
close by—**

**The dear old country church, its hymns of
love,**

**Its tuneful praise to him, the God above;
Again I hear its voices blending clear and
strong**

**When spirit fire so ardent touched their
song.**

**From all the spreading country round they
came**

**To earnest worship in the Saviour's name.
A friendly greeting here, and words that
banish woe;**

They loiter long then homeward slowly go.

**Those days are gone, fond mem'ry lingers
still—**

**I see again the church on yon green hill,
And clearly seem to see with spirit eyes
full fair**

**Loved forms not here, but waiting over
there.**

—A. J. Spacht, in
the Gospel Messenger.

had shot Dick! This was not pretend, but really Dick."

Everything was still—he wondered vaguely if he had killed him, but then of course he had. He had aimed just like the fellow did last night and he had killed his man. Well, anyway, he knew how it was to shoot a real gun.

Suddenly he was aware of voices—many voices drawing nearer. There were high-pitched, excited voices, and low sobbing voices. He heard the door open, and his father and other men came in. Then for the first time, Larry saw blood on the floor. He wondered what his mother would say about the bloodstain on the rug.

Then a man began to question him.

As Larry answered the questions, the man looked sober and shook his head. His father looked sick and hid his face in his hands. He couldn't quite understand why they looked so sober. Weren't things like that happening every day? Weren't they killing men by the hundreds on the battlefield?

Soon he heard his mother. She was crying out loud. "O Larry, how could you?" she said, and Larry saw her face turn white as she fell to the floor. They stopped watching him, as they picked her up and carried her to the davenport.

"Poor woman!" he heard someone say; "it just kills her to know her son is a murderer."

"Murderer," that was an ugly word—did it mean that he would have to go to jail? Dick was dead! He had shot Dick! He knew now how it was to shoot a real gun. If only these folks would go! These thoughts kept pounding in his head till he was too bewildered to speak.

A big man spoke to his father for a long time—then folks began to leave. Soon everyone had gone but Mrs. Jones, who was over with his mother by the davenport. This was even worse than when all the people were there. And Dick was dead!

Long after Larry had gone to bed, his father and mother sat in silence. Their sorrow was too deep for words. They realized now, when it was too late, that their concern for material things and selfish pleasures had robbed their son of the love and companionship of his parents which are the rightful heritage of every boy and girl. They knew that several houses down the street lived another mother and father who were robbed of their son. And upstairs was their own son in the sweet oblivion of sleep. But over him would hang a dark cloud all through his life, because of this one rash act—the result of their unconcern. If only they could call back the years, they would be different parents! But it was too late now. They were learning with sorrow almost too poignant to bear that "a child left to himself bringeth his mother to shame."

Meadville, Pa.

You can't see very well through a very dirty window: "Blessed are the pure in heart for they shall see God" (Matt. 5:8).

"One good thing can be said of Rip Van Winkle. He finally woke up. Some of his fellow creatures never do."

PLEASANT VIEW MENNONITE CHURCH, SCHELLSBURG, PA.

BY IRA D. LANDIS

Our readers will appreciate this sketch concerning the only Mennonite church in Bedford County, Pa. It is with sorrow that we state that since this article was written Bro. W. E. Replogle, the deacon of the congregation, was called to his eternal home.

Picturesque rolling Bedford County, named after the English Duke of Bedford, was carved out of Cumberland, March 9, 1771. Washington and Braddock, in their futile campaign to the West in 1755, first opened it to white settlers. The first white child in its confines was born at Raystown, now Bedford, in 1759. After the first wagon road was built in 1755, it was only thirty-seven years until a more permanent one, following Indian and deer trails, was built from Fort Bedford to Fort Pitt. In 1795, Jacob Kinsey was the first squatter in Napier Township, claiming 439 acres at the foot of the Allegheny Mountains, with his homestead where Peter McCreary now lives. His son built on part of this tract at the place where John Snowden resides.

In 1808, John Schell laid out Schellsburg, a town with a population of 325 people today. Two years earlier, the Union House on the hill along the Lincoln Highway, one-half mile west of town, was built. This church edifice (25 by 30), still in good repair, was built of logs. It is two stories high with a large gallery and split shingled roof. This was the oldest place of worship in the county. Traveling preachers could use it upon application to the trustees, but none but Calvinists and Lutherans were permitted to preach therein. The raised pulpit, fifty-three inches high, was designed after the Eucharist cup used in the Palatinate, associating the gospel of the crucifixion closely with the blood of the New Testament. In the cemetery, one of the largest in the county, entirely surrounding the church, lie the remains of the earliest residents of Napier Township.

The early settlers, in addition to Jacob Kinsey, were William Fraser, James Burns, Peter Shaffer, Rachel Thomas, Michael Hammer, Eckhart Horn, and the Mullins. Many of these names are still common, but through lack of church privileges and many church disputes, a number of them have no church affiliation today. In some cases this has been true for a number of generations.

The first Mennonites to look for farms across the mountains from the Johnstown district came over about 1872. Samuel Lehman and wife, Mrs. David Miller, and Mrs. Levi Miller led the advance. In 1875 Effie Hoover's parents, Jacob and Catherine Thomas, moved in from the Weaver Church district. In 1879, Effie married Isaiah Hoover, of the third generation from Germany, who was brought up in the Spring Hope River Brethren Church near by.

As these desired church privileges, Herman Snyder of Woodbury and Jacob Snyder of Martinsburg (thirty-four miles away) came every eight weeks to conduct services. The

Burns School (25 by 30), an unpainted building, was the second place of worship to be built in the township. It was rebuilt one-half mile away, in 1892. In 1883, J. N. Durr baptized Isaiah and Effie Hoover in a nearby stream. Later the Mullin Schoolhouse, opposite Woodrow Fisher's (now razed), was also used as a meetinghouse. Often services were held here in the morning, followed by another service in the afternoon at the Burns School, four miles away. These services were well attended by the people of the community. Sometimes these small houses could not accommodate all who came.

In those days, among the preachers who came in were Abram Metzler of Martinsburg, John Brilhart and Aaron Loucks of Scottsdale, N. E. and Edward Miller of Springs, Levi Blough and Samuel Gindlesperger of Blough, Daniel and Alexander Weaver of Weaver's,



Schellsburg Mennonite Church

James and Joseph Saylor of Thomas, and Joshua Zook of Allensville. J. S. Coffman and A. D. Wenger passed through. The first Sunday school in the Mullin Schoolhouse was conducted as a union school for many years by a Mrs. Nicodemus. Sometimes preaching services were held in the Thomas home or barn.

In 1910, John Brilhart and Isaiah Hoover became interested in building a permanent house of worship. The membership for all Bedford County consisted of Isaiah and Effie Hoover and their adopted daughter, Mrs. Bruce Kauffman (now of Martinsburg), and Irvin Weyandts. Bro. Brilhart had collected some funds in Ohio for this purpose; still, to build or not to build—that was the question. One evening Bro. Hoover told his wife that the Lord must decide the matter. If it was raining the next morning, there would be no building; if not, he would start to collect the material. At two o'clock Sister Effie heard it raining, but by morning there was not a rain cloud in the sky. Consequently, they proceeded to build, the church being located on the highest point on the Hoover

farm, at the junction of two roads. This was but a block from the Mullin Schoolhouse and also from the Hoover home. With the aid of the community, a spacious frame structure was soon erected. S. G. Shetler preached the dedicatory sermon, basing his remarks on Deut. 20:5. Bro. Shetler had the ministerial oversight, and J. N. Durr and Abram Metzler, the bishop oversight. The trustees consisted of the only two male members. Howard Stahl was the first Sunday-school superintendent, followed later by Isaiah Hoover.

In the fall of 1912, a shadow was cast over the congregation when Bro. Hoover answered the last summons. Sister Effie, now well preserved at the age of eighty-three, has continued her invaluable testimony and faithful support throughout the years. The church owes much to the consistent labors of these two faithful members. The group has never been large, but in sixty years the names of at least fifty-three have been added to the church roll.

1913, S. G. Shetler and E. F. Hartzler (then of Altoona) conducted the first series of meetings at this place. The messages were based on the following texts: Isa. 54:2; 54:3; Psalms 119:89; Jas. 4:3; Jno. 1:3; 11:28; Ex. 6:86; Mark 12:34; Jas. 2:19; Psalms 16:6; Luke 15:6. The first Bible conference was held in 1915 (Feb. 8-11), with J. A. Ressler and John F. Bressler as the instructors.

On Oct. 4, 1914, a very special service was held, in charge of J. N. Durr and J. A. Ressler, at which time the name was changed from the Schellsburg Mission to the Pleasant View Mennonite Church. On the evening of the same day, Clayton Graybill (brother of Bishop W. W. Graybill of Juniata County, moderator of Lancaster Conference, and of the late Simon Graybill of Freeport, Illinois) was ordained to the ministry to serve this congregation.

Bro. Graybill had moved into the community from Scottsdale only a short time before this. He remained in charge until 1925 when he moved to Martinsburg. Following this, Elmer Blough of the Blough congregation was in charge for four years; then for the next twelve years, Hiram Wingard of Weaver's Church had charge.

During these years, aided by the evangelistic efforts of C. F. Derstine, Hiram Wingard, N. E. Miller, Elmer Blough, A. J. Metzler, J. A. Ressler, Joseph Nissley, S. G. Shetler, and Roy Otto, a number came into the church, but due to long-distance shepherding some of them did not remain in the church. Sister Effie did her part in many ways. Often, in all kinds of weather, she would drive alone to Fishertown (nine miles away) or to Mann's Choice to bring a preacher for the Sunday services; then on the following Monday she would make the same trip again when he left for home. One time when she went to Fishertown to meet J. L. Stauffer (then of Altoona), the train was two hours late. She needed lights on her buggy in the late afternoon due to the heavy rain, and also for the return

(Continued on page 57)

CHRISTIAN MONITOR PULPIT

LIFELONG BLESSINGS THROUGH CHRIST

BY PAUL ERB

TEXT: The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.—Luke 1:73-75.

Zacharias spoke in a day of darkness. Politically his people were in bondage. They were not fighting for their freedom; they had lost that freedom to a power whose cruelty and tyranny over them was well known. Spiritually it was a time of darkness. It is well known how blind and spiritually dead even the religious leaders were. It was a time of spiritual deadness and blindness. In such a day of darkness did Zacharias speak these words.

We too are living in dark days. We live in a day of spiritual decay, in an age of political chaos, with all sorts of things threatened. The publicists tell us that 1944 will bring the turning point and that we will this year come from darkness of defeat into the light of victory. But possibly even the victory will not be bright. Someone has said that there will be no victory in this war—there will be only those who survive and those who are annihilated. If I were to preach a sermon tonight trying to encourage you with what hope I could pick up from the world around us, I would not have much to say. But we do not have to look at ourselves and conditions about us for our hope. I am going to bring you a message of hope from God's Word, the sure Word of a God who never fails.

The Bible speaks of the world, the flesh, and the devil as being our great enemies. The world is still with us, a liberal, skeptical, and materialistic world, a world of wicked men, pleasure-seeking men, God-forgetting men. And the flesh is still with us. The flesh is still subtle in its appeals; it still is awful in its possibilities. A person who is not afraid of the possibilities of his own flesh certainly has not yet had his eyes opened to his true nature. Our flesh has in it all the possibilities of complete spiritual defeat. The devil is still here. He is still the sly personality that he always was. He is still the chief enemy of our souls. So with the world, the flesh, and the devil against us, we need assurance to begin a new year, to go out against these enemies and say, "One more year I will try."

This text points us to Christ. The assurance that Zacharias had was found in the one who was going to be announced by his son, the servant David, Christ the Messiah. Our text says what God will grant unto us in Christ. What will He grant? What are the gifts that are ours in Him?

First, we are delivered out of the hands of our enemies. We are promised deliverance from these enemies of our souls. He came that He might deliver us from this present evil world. We live in the world, and we are

very conscious of it. I think it is a false kind of assurance which simply ignores the world. I heard a speaker say that he was to speak at a certain dinner and they told him not to say a thing about the war. They wanted to have a good time and forget about the war. People seem to think that they can be happy by forgetting what cannot be forgotten. We may think that by living a secluded life and forgetting all about it would be the way to be delivered from this present evil world. But greater is He that is in us than he that is in the world. I Jno. 4:4. I am not delivered from this world because it has no charm, but because there is something that can bring me greater charm.

He will grant us deliverance from the enemy of our flesh. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh"—not denying the reality of sin, but simply finding something greater than the flesh. The Spirit has a power that is superior to the flesh, strong as it might be. I fly for assurance, not to my own strong will, but to the indwelling power of the Spirit which God gives us. Paul writes that Christ was manifested to destroy him that had the power of death, the devil. The devil is a great power. He succeeds again and again in the majority of cases. Most people yield to the devil, but you and I do not need to, for greater is He that is in us than he that is in the world. We are more than conquerors. God is able and more than able; exceedingly abundant—

COMMUNION WITH HIM

Just a moment with my Saviour
At the breaking of the day,
Holding blessed, sweet communion
Ere I start upon the way,
Journeying just a little farther
Toward the Heavenly Home so fair—
Every sunset brings me nearer
To those pearly gates up there.

Oh, these morning trysts are precious,
But more glorious still 'twill be,
When no veil doth hide His beauty,
And we dwell eternally
With our blessed Lord and Saviour—
All His wondrous glory share;
That blest hope my soul is thrilling,
As I daily kneel in prayer.

Now I meet my Lord each morning,
Seeking strength for each new day,
Finding peace and joy and wisdom,
And His guidance for the way;
But some day, oh, glorious dawning,
I shall meet Him face to face,
And I'll praise Him through the ages
For the wonders of His grace.

—Winifred M. Nienhuis.

ly will He give us grace to meet these temptations.

The next phrase that Zacharias uses shows that God grants that we "might serve him without fear." The original word here, I believe, has particularly to do with worship, the service of worship. That we might worship Him without fear. Here is one of the great blessings that comes to us through Christ. It is a privilege to approach one that we have no right to approach, one who is in a natural sense forbidding because of his greatness. Who of us would dare to say, "I am going to sit in the presence of God and offer Him the worship of my life and my heart?" Even the high priest could approach God only once a year. But now ye may come boldly unto the throne of grace without fear. I love to serve someone that I can serve without fear. All of you have had the experience of working under someone who directed you. How pleasant it is to work under someone that you respect—one whom perhaps you almost revere—and yet you are not afraid! I would hate to work for a boss whom I am afraid of. I would hate to study for a teacher that I am afraid of. You don't like to work for someone of whom you are afraid. Neither do I like to serve a God of whom I need to be afraid. I want to come boldly to God, and through myself I could not, especially with the guilt of my sin upon myself. But I can respond to His invitation to come. On the door of his office the word "Welcome" is written. That is a blessing for us through Christ.

I do not know what privileges are going to be taken from us. Many privileges which we have taken for granted perhaps will be denied us. We would not have thought a few years ago that we would have to have permission from the government to drive to the next county or to buy shoes or meat. We have been to a certain extent restricted, but not nearly as much as we may be in the years to come. An increasing poverty in the world certainly is going to take away from us many things. But here is a privilege we will not lose—we can always come boldly to the throne of grace. Here is a privilege that you will have; nothing will take it away. Some people give their testimony of how through the war they have been deprived of many things, but that they continue to find sweet peace with their God.

He also grants that we may serve Him in holiness. Some of us are afraid of that word holiness. We do not need to be afraid of the word or shrink from the fact. Holiness is an important Bible word. We must be holiness people. To be real Christians, we must have holiness. Without this no man shall see the Lord. There is danger in the thought that it is impossible to be holy. Some of us say that there is no use in resolving to be good. Many a typical Christian will say, "I am doing the best I can," when he is asked

whether he is a Christain. We condone the sins of our life, as if we did not think it possible to have victory. Some man may say, "I have a hot temper. There is nothing to be done about it. Don't expect anything else of me." Somebody may say, "I am a natural liar. I can't help stretching the truth. I am naturally a liar and can't do anything about it."

Of almost any sin you can mention, you will find somebody who names it as his besetting sin, over which he writes defeat. We have been defeated so long and have yielded so persistently that we say there is no hope. With God nothing is impossible. Let us not blaspheme against God and say that our circumstances make holiness impossible. If holiness was ever necessary for us, it is now. Now above all times I need to demonstrate to a cynical, skeptical, unbelieving world that real Christian living is possible. When we speak about nonresistance, people say, "That is all right, but we can't live it out." But if we show that we can live it out just as the Bible teaches—how effective that is! Just today I read about a D. D. and an M.D. who lived together. The D. D. answered the telephone one day and the person at the other end asked, "Is this the doctor that preaches or the one that practices?" Certainly a preacher who does not practice what he preaches does not do much. Chaucer said of the good man of religion that "First he wrought, and afterwards he taught." People will listen to those who practice. Never before in the history of our church have we been put to the test as we are right now. Never before have we been as well known. Nearly everyone knows what we profess. Through our relief and C.P.S. program people are hearing about us who never heard about us before. What they say after an intimate acquaintance with us will be very significant. If they say, "They fight among themselves. They are conscientious about war, but they don't seem to be about anything else," our professed belief will count for little. But if they say, "There are people who practice what they preach and take the Bible and actually live it out," we have honored God and given a good influence. We hear many testimonies which are very encouraging. Many of our young men are giving the right kind of influence as they show by their lives that nonresistance is practical.

As we live holy lives we have the assurance also of righteousness, as our text indicates. The root idea in this word righteousness is justice. And justice is not only giving people what they deserve but giving people what we ought to give them. It is treating people right. Our approach to life must not be, What will I get out of it? Or what will this do for me? Our approach must be, How can we give other people what they ought to have? "Freely ye have received, freely give." We ought to be anxious to give to others what we so freely received. Let us not take the advantage, but be absolutely straight and honest in all our relations with our fellow men. A Scotchman once said, "I am straight toward God, but a wee bit twistical toward men." I am sure that we are not straight toward God, either, if we are like that. If we are holy, we must be just in our relation to

other people. Righteousness derives from holiness. It is one expression of holiness.

What is the assurance of this blessing? That we should be delivered from our enemies. What is the assurance of that? "To perform the mercy promised to our fathers, and to remember his holy covenant." What is the assurance of the blessing? How do we know that these spiritual blessings will be ours? Because of the oath of God. It is "the oath which he swore to our father Abraham." The oath of God, how strong it is! We have not merely a promise, but a covenant confirmed by a divine oath. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18). What are these two immutable things? First, God's Word, and then God made an oath to His Word that by two immutable things we might have this strong consolation. We might say, "Now if I try hard enough these blessings will be mine." If we depend upon our own energy, then we might fail and lose out because of sin. But when we remember that we inherit the promises by faith, we have the right to take these promises that God gave to Abraham as the father of the faithful. In the same faith that Abraham had we can cling to God; then God honors us as the children of Abraham and these promises are ours. It is just the simple truth that God's Word cannot be broken. God never fails of all His good promises. Not once has anyone been able to point to any promise and say that God has broken His Word. Even those of us who try the most to be honest will forget. I might tell you I will be at such a place at such a time, but I may forget. God doesn't forget. The mountains and the hills may fail, a mother may forget her child, but God will not forget us.

Here is another phrase that has to do with the permanence of this blessing: "All the days of our life." "That we might serve him without fear . . . all the days of our life." This promise is sure now; it always will be, because He is the same. Men come and go. People who comprised the Mennonite congregation in this vicinity fifty years ago are not here now. People who comprised this congregation only a few years ago are not here. Men come and go. Sometime this world will be shaken, but God endures. God is eternal. If our plans and our confidence are wrecked, He abides. The disillusion which comes to us in life when things that we had counted on fail us is a very cruel thing. Young people in the years ahead are going to discover that men they thought could be trusted are not worthy of that confidence. We all will have those experiences of cruel disappointment. I do not know what else is going to happen to you this year, but I know that at the end of the year as at the beginning, God will be the same. God is the same yesterday, today, and forever. Human morale comes and morale goes. But when we fall back on the everlasting trustworthiness of God, we find that God is still strong, even if we are weak. The One whom we trust does not fail. God's promise is that as thy days so shall thy strength be. "All our days," the text says. And when we have passed be-

yond the vale of death, we shall rest in the house of the Lord. God has promised and confirmed that promise with an oath that He would give us deliverance from our enemies and that this would last all the days of our life.

I do not know what more reassuring thing I could say to you on New Year's Day than that. Time goes rapidly. The older we get the more rapidly it seems to go. These New Year's days and Christmases come around rapidly, one right after another. Time goes, and we realize that life is slipping away from us. We get up to middle age before we know it. One of these times I will have been here as long as I dare to be, and others will take my place. There is no assurance that I will reach the end of this year, but there is assurance that I shall live forevermore in the keeping and able provision of Him who promises and does not forget. May the Lord make this a spiritually prosperous New Year for you.

(Stenographically reported by Betty Weber)

Goshen, Ind.

THE ROOTS OF LIFE

Young people are like trees. The real strength of a tree depends mostly upon its roots. Through its roots comes much of its nourishment. It breathes and drinks through its leaves and bark but it eats through its roots. The greater the spread of the roots the more nourishment will the tree receive. To live, the tree must have adequate roots. So also must humans.

The roots of life are developed during youth. Life that isn't rooted in education, religion, morality, experience and culture may not amount to much. The tree of life will then be poorly nourished. It fails at its roots. The narrow, selfish life is fixed and determined in youth. The young person who wants to "get off to himself" may already be beginning to restrict the roots of life. So also the one who quits education before it is necessary, the one who doesn't mingle with high-minded people at Sunday school and church, who fails to read, to observe, to converse with others, and so forth. Youth who spread the roots of life will grow into strong and resourceful adults. Make the roots strong and the life will be mighty.—H. H. Helman.

INVISIBLE STARS

Some stars can be photographed, and yet they are invisible to the human eye, even with the aid of the strongest telescope. Their lack of visibility is due not to their faintness or great distance from the earth, but rather to the fact that the light rays which they give forth are of a sort to which our visual apparatus is unable to react.

The most intense radiations of the very hottest blue stars are ultra-violet, and hence cannot be seen. Similarly, the most powerful rays of the cool, red stars are outside the range of human visibility because they are infra-red. Specially sensitized photographic film can react to these rays as easily as to any others and, consequently, after an exposure has been made of a section of the heavens, it is sometimes found that there has been recorded a picture of some new star whose existence had not previously been suspected.

—Dorothy Reynolds.

Editorials

Daniel Kauffman—at Home with the Lord

The death of Bro. Daniel Kauffman, editor of the Gospel Herald, came as a distinct shock to those who had been intimately associated with him, as well as to the church in general. Bro. Kauffman was probably the most widely known and best loved man in the Mennonite Church as a whole. He was no less loved, but rather more, by those who were closely associated with him and who worked with him over the years that he was connected with the publishing interests of the Mennonite Church. The present editor had the privilege of working in close range with Bro. Kauffman in publishing and church work for nearly twenty-four years. In all this time his appreciation of this elder of the church has increased. This is not to say that Bro. Kauffman was not human and that he had no human failings, but to bear testimony to the fact that there was something firm and deep and basic about his Christian faith and life that caused one to grow in his appreciation of him.

Bro. Kauffman's life story has been told elsewhere and will be written up by various writers from time to time. He will be remembered by many as a representative of the Mennonite Church at her best and highest in the time in which he lived. He labored for his Lord and for his church until the very last, and then as his soul took its leave of its earthly tabernacle he went home to be with the Lord.

All of this reminds some of us who knew him intimately that he considered this life but a pilgrimage to the life beyond, to which he has now gone. We recall this especially in the songs that he loved and selected frequently. Two among his favorites were "Marching to Zion," and "The Righteous Marching Home." Both are pilgrim songs, depicting the Christian life as a journey, with the city of Zion, the heavenly home, as its goal. Bro. Kauffman was a Christian pilgrim in the true sense of the word. Long ago when he took his stand for Christ in an evangelistic meeting held by Bro. J. S. Coffman at the Mt. Zion Church, near Versailles, Mo., he turned his back to the world and set out to follow the footsteps of the Lord Jesus Christ in the remainder of his journey of life. That meant that he threw his heart and life into the service of Christ and the Church in a way that caused him to toil unremittingly in the work of the Lord. He worked long and hard, whether in evangelistic meetings, in conferences, on committees, in caring for ministerial or bishop work, or at his editorial desk. He loved his work and was not happy away from it. He cared little for vacations, for work was both his vocation and avocation. As a true Christian pilgrim he followed his Lord in living a busy life, always doing good in some way or other.

Now he has reached the end of his pilgrimage. The marcher to Zion has reached the holy city. The traveler has been welcomed home by the beckoning angels and the waiting Saviour. He is now singing "in a sweeter, nobler strain" the songs of Zion which he delighted to sing here on earth. In the words of Robert Louis Stevenson:

"Home is the sailor, home from the sea,
And the hunter home from the hill."

"Let Us Go on"

This is the challenge of the writer to the Hebrews to the Jewish Christians of that day. It is more than that. It is a challenge of the Holy Spirit to the Christians of all ages, and it comes to us as a message peculiarly fitted for Christians of today. It is true that we are living in peculiar times and evil times. They are different from anything we have experienced before, and yet in another sense they are much the same as the times that have gone before. We say we are living in evil days, and it is true, but the same evil forces which we have to contend

with existed throughout all the history of mankind since the fall of man. We have to contend with the world, the flesh, and the devil, as have all of God's people down through the ages.

Taking those things for granted, we want to notice more particularly the challenge of our text. There are many things that might discourage us and make us feel that there is no use in going on in the work of the Lord. Evil forces seem to be so strong that that which is good and right and true is being crushed to the earth, and we are engaged in a hopeless cause. If the devil can get us to take that attitude he has indeed won a signal victory over us. And so we need the admonition of the Scripture to go on in the good fight of faith, in advancing to new heights in our Christian life and experience, in laboring diligently for the salvation of souls, and in the advancement of the kingdom of Christ. And this we need to do in spite of the prevalence of sin, the allurements of the world, the appeals of the flesh, and the opposition of the devil.

Even though the heart becomes faint and the battle is fierce, we need to go on all the more. In this connection we are reminded of the instance when Gideon and his three hundred had won the victory over the Midianites and were pursuing them in the region east of the Jordan. The Scripture writer says of them: "And Gideon came to Jordan, and passed over, he and the three hundred men that were with him, faint, yet pursuing them" (Judg. 8:4). And they kept on and won further victories.

And so let us take heart and accept the challenge to go on to greater things in the Christian life, to a deeper devotional life, to more diligent service, to greater victories over sin and Satan.

"A Little Bit of Love"

"The world is dying for a little bit of love," was the theme of a Gospel song that seemed to be more popular a few decades ago than it is now. As we come to think of it we have not heard it sung for a long time, and might have difficulty in locating it in a songbook. We can not even sing it now because it has faded too much from our memory, although the thought keeps ringing in our mind, if not the music. And the more we think of it the more we feel that love is one of the greatest needs of both the world and the church today. Perhaps we should state it the other way. The church needs to be permeated with the spirit of love before we can expect to find much of it in the world. Missionaries returning from the foreign fields often say that they are struck by the spiritual coldness of the church at home. And probably one of the outstanding reasons for this condition is a lack of love on the part of the church—love for God, love for the brethren, love for lost sinners.

The Apostle John is usually called the "apostle of love," for love is the keynote of his writings and seems to have the main-spring of his life. It was not for nothing that he was called "the disciple whom Jesus loved." He loved his Lord with a consuming passion that neither the cross nor the grave could quench. And so we are not surprised to find John in his epistles to the Christian Church constantly emphasizing the great grace and principle of love: "Behold, what manner of love the Father hath bestowed upon us"; "We love him, because he first loved us"; "Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God"; "Beloved, if God so loved us, we ought also to love one another"; "If a man say, I love God, and hateth his brother, he is a liar"; "Love not the world, neither the things that are in the world"; and many others that could be cited.

Love, then, is a great fundamental Christian virtue. It was God's love for the world which moved Him to send His only begotten Son to save fallen men from sin. It was Jesus' love which caused Him to lay down His life as a ransom for sin. It was the love of Christ which constrained the Apostle Paul to preach the Gospel of Christ to sinful men. And if the Church is to go forth conquering and to conquer in this world of hate and strife she must go forth in that same spirit of love. That is indeed what the world needs today, even though men may not realize it. Will we each do our part to help to give at least "a little bit of love"?

MISSIONS

A BIRD'S-EYE VIEW OF MISSION WORK IN KANSAS CITY

BY ANNA HISTAND

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

God's great concern for all people is that they might be saved. The more we realize

God, in His all-wise providence, removes His workers, but His work must go on. After the passing of Bro. Smith, Bro. and Sister Edward Yoder, members of the mission congregation, were appointed as superintendent and matron of the mission. The present



Week-day Bible School Class and Teachers, Kansas City, Kansas

that God has a passionate concern for mankind, the more conscious we will be of our indebtedness not only to Him, but also to Christ, to the church, and to the world. Throughout the writings of the Old and New Testament God has plainly revealed the plan of salvation to man. It is clearly manifested that we must carry on the work that our Saviour began many years ago. It is God's commandment to us as a church to "Go." Consequently, as workers and laborers together with Him, we will be faithful and diligent while we have the opportunity.

The Mennonite Church has been interested in mission work in Kansas City for thirty-eight years. As a mission congregation, it is our privilege to present Christ, the all-sufficient Saviour, the Lamb of God who came to take away the sin of the world, in such a manner that those who hear of His matchless love will be unable to resist Him.

Quite frequently we are caused to thank and praise God for those who have given their lives for the sake of the Gospel in Kansas City. The godly influence of the late Bro. J. D. Mininger is still living among us. Another whose life and testimony have meant much to the work of the Lord in this city, was the late Bro. William Smith. Being a city convert, he faithfully championed the cause of Christ and the church in Kansas City, serving diligently in every capacity. The last six months of his life he served as superintendent of the Kansas City Mission.

workers with them are Edna Zook, Elizabeth Yoder, and the writer. Sister Elizabeth Yoder, who is supported by the Quindaro and Argentine Sunday schools, came in September to fill the vacancy that was caused when Sister Martha Detwiler left over a year ago,



Ready to Go Out with Christmas Baskets

due to ill health. The mission home and the congregation both felt the need of an additional worker, after Sister Martha left us.

Our experiences are much like our Lord's, as we see the many groping about in darkness, having no hope in Christ and no future

assurance. The impelling, constraining motive must be the love of Christ in our hearts.

In these times of uncertainty, when the war hysteria has affected almost every one directly or indirectly, we are not a little comforted that our hope is in One who is steadfast and eternal. Consequently, our hearts are burdened for those who do not know Christ as Saviour. In many homes, laboring hours are such that church and Sunday-school attendance is neglected. A religious educator recently said, "Since people are so busy and do not go to church, we as a church must take the church to them." This affords that personal contact which is so much needed today. In our large city, children are more affected than we are aware. In many homes both father and mother work. Children are thrown on their own resources. The child delinquency problem is on the increase.

Being very conscious of the problem in our city, we can scarcely appreciate as we should the open door and challenge which the week-day Bible school presents. Each week, for seven months of the year, the Kansas City Mission reaches over four hundred boys and girls through this open door. As teachers in the week-day Bible school we are thankful for the promise of our heavenly Father that His Word shall not return unto Him void.

In a community south of Kansas City where scarcely any children attend Sunday school, it was our privilege to have a vacation Bible school last summer. Out of this experience came the call for a week-day Bible school. After praying much concerning this, we decided that the Lord opened to us this field. This school is conducted in an eight-room schoolhouse. The public school teachers step out of their rooms, and our Bible school teachers take charge for a given period of Bible instruction. Over two hundred boys and girls are enrolled in this school. May I present the need for Biblical instruction in this community as it presented itself in the seventh grade. The teacher asked, "What is a prophet?" After a period of silence and thought,

one child ventured, "What I have left after I have my bills paid." Do we wonder that God brought this need to us! Friends, will you pray for us each Wednesday as we endeavor to teach the Word of God to the boys and girls? Especially pray for those who live in

this community. You can be a laborer together with us in this work. We need your prayers.

Argentine, the home base of our week-day Bible school, is new in its nineteenth year. We can truly say that God has blessed this work. Our enrollment is one hundred twelve.

Our third week-day Bible school activity is in response to a call of the Council of Religious Education to take over the work in the Quindaro district where one of our branch Sunday schools is located. This entire district of over five hundred children was without a Bible school. Because of a lack of teachers, and also because the building was too small to accommodate so large a group, we consented to teach grades five and six. This is approximately only one sixth of the total work that could and should be done.

The teaching staff at our three schools consists of Mrs. Edward Yoder, Mrs. Rufus Horst, Mrs. Levi Weaver, Mrs. Leo Burkett, Edna Zook, Elizabeth Yoder, Marie Yoder, Ethel Boyer, and the writer. Bro. Samuel Nafziger, our deacon, teaches the high school credit class. Some of these teachers do double duty, since they teach in more than one school. It may be of interest to you to know that these schools are all conducted on Wednesday.

What a privilege it is to sow the Word of God in virgin soil—the hearts of boys and girls whose lives have not been spent in sin. The soil is still fertile. They are ready to accept the truth of the Word. We must regard this as a God-given opportunity. This also intensifies the responsibility—first, to God, and second, to the children. The promise of God that “in due season we shall reap, if we faint not,” comforts us.

Our three Sunday schools are continuing as usual. Although the attendance at Morris and Quindaro is not what we would like for it to be, we are grateful for those who are coming faithfully. Throughout the years that we have had Sunday school in the Morris community God has given us an average of one soul per year.

Quite extensive work is carried on by the Home or Extension Department. At this time approximately seventy-five homes are being contacted. Those enrolled in our Home Department are usually spoken of as “shut-ins” or “unfortunate.”

Some of them are blind, poor, and neglected. Occasionally a soul is won for the church through this department. In the last year a young mother and her mother-in-law both accepted the Lord; the young mother has since passed on. Before Thanksgiving an elderly man, who was frequently contacted throughout a year's illness, accepted Christ, just several weeks before passing on.

One Sunday afternoon of each month the Tract Band, com-

posed of our talented, consecrated young people, covers certain portions of Kansas City, distributing tracts. Their plan is to cover the entire city. It is estimated that this will take approximately ten years. Recently, a mother called by telephone, inquiring whether there is a Mennonite Church in her community. Her interest was aroused by tracts which were left on her doorstep. A visit in her home revealed that she is an earnest seeker. She has no church affiliation. Will you pray for Mrs. Graham?

Another service that these active young people render is that of singing for the shut-ins. Quite frequently they offer their services also at our regular cottage prayer meetings, which are held in homes of the underprivileged and unfortunate. God is blessing their lives, and we trust that they are finding much joy in expressing their love to Him in this way.

Regular jail services are conducted at the Wyandotte County Jail the last Sunday of each month. Most of the men are here because of willful transgression. In recent months we were also granted permission to bring the Gospel to the women in this place. Only eternity will reveal the good that was accomplished through these efforts.

In the downtown slum districts of our city, one sees many lives that are wrecked by sin. The grace of God; however, is able to save the vilest sinner and make him clean. One night a month for the last six months, the Lord has given us the opportunity of telling the good news of salvation at the City Union Mission, a rescue mission for such individuals. God is saving some of these sinful men.

Not all of the open doors have been entered. The call has come from the Wyandotte County Home. As yet we have been unable to respond to this need, except occasionally.

The sewing circles are rendering a very valuable service. This was especially true during the holiday season. Over one hundred parcels were handed out this season. A few over fifty baskets were also given out. Were it not for the labors of love, this ministry would be impossible. Jesus said, “Inas-

much as ye have done it unto one of the least of these my brethren, ye have done it unto me.” In one of the poorer homes where a gift was taken, the lady could scarcely sign her name for the tears that filled her eyes. She said, “I just prayed to God, ‘Lord, you’ll just have to take care of me.’” Her husband is a heavy drinker. She earnestly entreated us to come oftener, to pray with her and her husband. Truly, the devil is a hard taskmaster. We solicit an interest in your prayers to the end that this worth-while work may not become merely a ministry to physical needs, but that these gifts may lead the recipients to accept the Gift of all gifts. It has well been said, “We cannot serve God and mammon, but we CAN serve God with mammon.”

We also brought cheer to about twenty-five women who are patients at the tuberculosis sanatorium here in Kansas City. These women are contacted frequently, and Gospel literature is left with them.

The scope of our visitation work has widened this winter. It is our custom to contact all the homes of our week-day Bible school children. Hospital visitation work likewise presents a needy field.

The faithful attendance of our members at the regular church and Sunday-school services is much appreciated. The co-operation of the congregation, as well as the missionary spirit, is stimulating and gratifying. Various individuals have been brought to the Lord as a result of the faithful witness of our members. There were times, however, when we were grieved, for there were those who, like Demas, loved this present world, thus forsaking Christ. Satan is a very real person. His subtle tactics are evident. Through his cunning devices, he is constantly seeking prey. Many also have been the victories won through Christ; many have been the joys and great has been the peace, as hearts were yielded to God. In ourselves we are unable to cope with the enemy of our souls; through Christ we are more than conquerors.

The reality of God's power is manifested. “The word of God is quick, and powerful.” The Spirit of God has reminded us to have faith in God. We must persevere much in prayer. To be effectual workers, we must

become wielders of the power of God. To do this, we must take time to meditate on the Word and to pray.

Some one has well said, “God needs more PRAYERS far more than preachers. The sad condition of carnality and worldliness with loss of power and indifference among believers, can be traced to lack of intelligent, trusting prayers on the part of the Christian church.” “Lord, teach us to pray.”

Will you pray for us?

Kansas City, Kans.



The Mission Home, Forty-sixth and Powell, Kansas City, Kansas

THE PROGRAM OF THE MENNONITE CENTRAL COMMITTEE TO TRAIN RELIEF WORKERS

BY M. C. LEHMAN

After the prohibitory legislation of congress last summer, making it impossible to continue the training of relief workers in Mennonite colleges, (see Bro. Carl Kreider's article in the November issue of the *Christian Monitor*) it was difficult to devise any plan to continue such training. According to the terms of the legislation, giving such training would need to be done while the men were working for government in their capacity as conscientious objectors drafted into Civilian Public Service. Sending all the men back to the fourteen different units from which they had come to Goshen, would certainly make a continued program of training administratively and financially impossible.

It was decided to seek government's permission to send the men to mental institutions where they could continue to work as required by C.P.S. regulations. Government was willing to allow this and further to assign the men to as few institutions in as restricted an area as practical in order to facilitate administration. Government further graciously assigned these men to institutions where some study and recitation in the day of relief training would be possible after work hours as attendants in the mental hospitals.

Those training for relief at Goshen last summer, together with a number more who have been selected since, have now been distributed as follows:

Ypsilanti State Hospital, Ypsilanti, Mich., twenty-five men.

Ypsilanti State Hospital, Ypsilanti, Mich., fifteen women.

Florida Health and Sanitation Unit, Mulberry, Fla., twenty-five men.

Alexian Brothers Hospital, Chicago, Ill., six men.

Duke University Hospital, Durham, N. C., nine men.

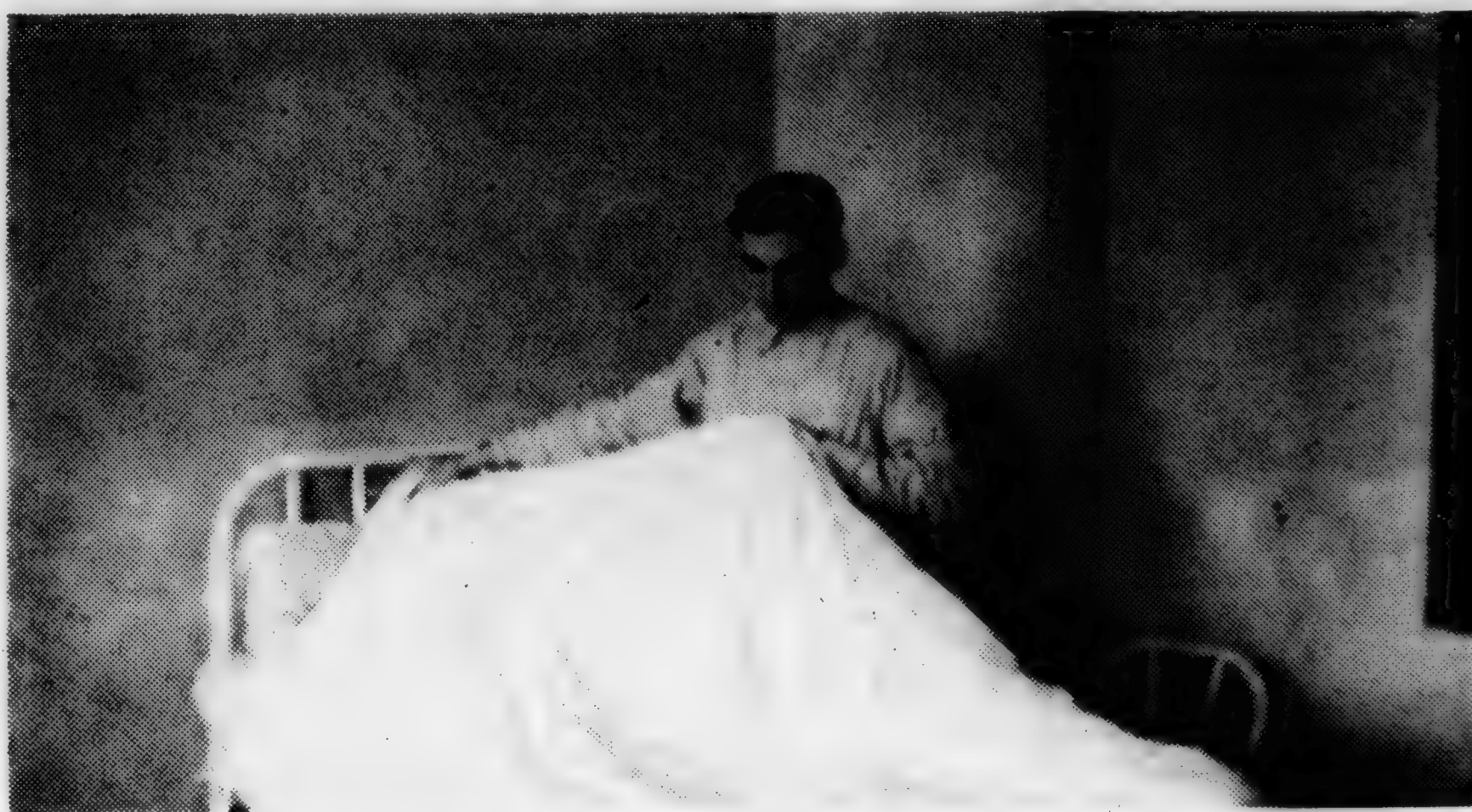
State Hospital for Mental Diseases, Howard, R. I., twenty men.

The fifteen women working and training at Ypsilanti are, of course, not Civilian Public Service assignees but volunteers training for relief service. More men are to be added to this complement, raising the number to about two hundred. Not all of these may be appointed for foreign service, but the group will be a nucleus from which appointments will be made. A definite effort will be made to send as many as possible of these into relief service of some kind. Choice has already been carefully made in selecting for training. Two additional units for men may also be allowed

by government where some of our candidates for service will get special training in the care of milch cattle as a part of relief work.

The question as to minimum school requirements for relief service has been frequently asked. It is of course desirable that workers have high school and preferably college training, but there are candidates of ability and Christian character who fit into certain parts of relief work and who have had neither of the above school advantages. Such will not be rejected if they volunteer. In fact, some such may be sought for.

The hours of work as hospital attendants are eight per day. This allows time for study and recitation after work hours which usually end at 5:00 p.m. With this much time free from hospital duty, about three hours of



C.P.S. Campers at State Hospital for Mental Diseases, Howard, R. I., Receiving Practical Experience in Preparing for Relief Work

work in study and or recitation are possible each evening after work.

The material to be covered in the training taken by candidates is as follows: About one third of the time, or a semester two-hour course, is to be given to special Mennonite concerns comprising, (1) relief methods, (2) Mennonite faith and heritage, (3) Mennonite principles of relief, (4) Christian life and witness. The second third of the time, also the equivalent of a two-hour semester course, is to be devoted to a study of the cultural patterns of the area abroad where the candidate has volunteered to work. The Mennonite Central Committee has chosen Central Europe, China, Paraguay, and the Near East as the four areas where it proposes to operate. Thus a volunteer for Central Europe would study the soil, climate, government organization, educational system, transportation systems, agriculture, and general culture of that area. A third division of the material would take in a study of the language or languages where a candidate will work. Courses in Spanish, Chinese, French, German, and Russian are now being given in different training units.

Courses in mental hygiene are available in all of these institutions. These are usually taught by experts on the staff of the institution. Courses in nursing are also available. Skills in handling the sanitation problems of refugee and other groups are acquired in other units.

Bro. Ernest E. Miller, President of Goshen College, has been chosen as director of this training program. Bro. Carl Kreider has direct charge of the units in Chicago and Ypsilanti and does some of the teaching. Bro. M. C. Lehman has a similar connection with those at Howard, R. I., Mulberry, Fla., and Duke University. Bro. C. L. Graber is director of Mennonite relief and candidate secretary. This organization reports to an advisory committee and to the Executive Committee of the Mennonite Central Committee, and works under the direction of Bro. Orie O. Miller, its executive secretary.

It is the aim to make the witness of our relief work one of thorough-going evangelism. A witness, if necessary, by suffering for Christ is an integral part of the program. By this program of preparation and service may God through His Spirit lead us to a better understanding of the spirit and faith of our church fathers and to more consistent living and service for Him and His church.

Akron, Pa.

"PUT A SAUCER UNDERNEATH"

There had been a terrible gale in the North Sea, and some fishing smacks had

been lost with all hands, while others had managed to get to shore. Amongst those who had been spared was a Christian skipper, who returned home with a thankful heart.

After a warm welcome from his wife and children, he sat down to a good meal. He had not been eating long, when he suddenly stopped, and with tears in his eyes said, "Wife, I cannot go on, my heart is too full; my cup runneth over." His little boy came running to his knees, and looking up at him said, "If your cup is running over Daddy, put a saucer underneath and pass on what overflows to someone else."

I leave this suggestion to every believer. Pass on to others from your overflowing cup. But remember, in order to keep your cup overflowing, it must be held below the Fountain.

A full cup is the most powerful weapon wherewith to meet a tempting devil. If we are so abiding in Christ that we can truly say, "My cup runneth over," there is in a certain sense no room left for Satan to come in.—Scattered Seed.

"Those who give most are least concerned about returns."

CHRISTIAN LIFE

CALVARY'S VICTORY OVER SATAN

BY SIMEON W. HURST

The prince of the powers of darkness has been putting forth great effort to blind the minds of God's people to the fact of his absolute defeat at Calvary. The precious message of the victory of Calvary must be heralded abroad so that men and women may know that the accuser of the brethren has been cast down. It is a dishonor and a disgrace to the grace of God and the complete and finished work of the cross for any Christian to live continually in defeat and not in that victorious life that God has purposed for all His children. The devil and all his forces have not yet been assigned to their final doom. It is true that they have great power these days in leading men and women to eternal separation from God, and in blinding God's people to the great inheritance which He has prepared for them, and which He has purposed that they receive, at least in part, on this side of eternity. The sad part of it is that many of God's people have been blinded to the great power available at the cross, where the enemy of our souls was utterly defeated. These Christians can stand together with their Lord in victorious resurrection life and power.

The powers of darkness tried in every way possible to hinder our Lord from reaching the cross. The devil knew that the cross would be the place of his final and utter defeat; so he enlisted all his forces to try to hinder our Lord from going there. Possibly his first attempt was through the person of King Herod, who sought to destroy the Lord's life when He was just a child. How many times he tried it during those years until His public ministry began, we have no record, but doubtless not a few. After Christ was baptized and the Spirit had descended upon Him, He was led of the Spirit into the wilderness to be tempted of the devil. The devil in those temptations tried his utmost to have Christ give His allegiance to him, and thereby disqualify Him for the work of Calvary. In Matt. 4:8-10 we have the devil mapping out a short cut for our Lord to reach His glory and His kingdom—a way by which He would avoid the cross. Our Lord, however, was not interested in short cuts, for He had chosen to do the will of His father and to be obedient unto Him even unto the death of the cross. He had set His course for Calvary and nothing could persuade Him to take a different route.

The devil also attempted to hinder Christ from reaching the cross through the instrumentality of one who was among the dearest of His earthly friends. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be

raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee" (Matt. 16:21, 22). The answer Christ gave to Peter shows clearly that Satan was back of all this in trying to subvert the purpose of Christ. On the other hand, self was yet enthroned in the heart of Peter, which made him an easy channel through which the devil could carry on his work of destruction. After Peter had been identified with the Lord in His death and resurrection, and filled with the Holy Ghost, he could understand the purpose and victory of Calvary, but at this time he could not, for the eyes of his understanding had not yet been opened.

While in the garden of Gethsemane, when our Lord was in the most extreme agony of soul, when His sweat was as it were great drops of blood, it almost seems as though the devil was making another attempt to kill Him before He would reach the cross. Our Lord said to His disciples, "My soul is exceeding sorrowful, even unto death." We cannot fully appreciate the weight of this burden when "the Lord . . . laid on him the iniquity of us all" (Isa. 53:6), and He had to bear it alone amidst the mockings and abuses of a world in the grip of the Evil One. One of God's servants said, "The adversary had failed to turn the Christ from the cross, and now becomes the bitter instigator of it." "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46).

That which seemed an absolute failure for our Lord in the eyes of the world was a triumphant victory in the realms of glory. The prince of the world who put our Lord

"LET NOT YOUR HEART BE TROUBLED"

(John 14:27)

**He biddeth thee to watch and pray,
God's Son who made you free.
The Christ who is the same today,
And evermore shall be.**

**"O fools and slow of heart"—Believe!
Why should you doubt and fear?
Draw nigh to God and Christ receive,
When God will too draw near.**

**Do you have eyes that never see,
And ears that have not heard?
"Heaven and earth shall pass away"—
Eternal is His Word.**

**He keepeth them in perfect peace,
Whose minds on Him are staid—
"Let not your heart be troubled,
Neither let it be afraid."**

—George T. Kenyon.

to open shame on the cross was himself, in that very act, "cast out" (John 12:31). The principalities and powers which had seemingly been successful in crucifying the Lord of glory were made a show of openly and were triumphed over by Him whom they crucified. Col. 2:15. The strong man of the house held his goods in peace until Christ, a stronger than he, came by way of the cross and took from him all his armour in which he trusted, and spoiled him of his goods. Christ told His disciples that when the Holy Spirit would come, He would bear witness to the fact that the prince of this world had been judged; "Of judgment, because the Prince of this world is under sentence" (John 16:11, Weymouth). The devil well knows his final doom and that he was utterly defeated at Calvary, but he is doing everything in his power to keep the minds of God's people blinded to this fact. He does not seriously object to lukewarm, self-satisfied Christians, such as are spoken of in the Laodicean church and of which there are plenty existing today, for these are not doing him any harm. However, with all his might, he does oppose any soul who would fully identify himself with Christ in His death and resurrection, thereby becoming a soldier of the cross to wage war against his kingdom.

The Apostle Paul was not ignorant of the truth of the devil's defeat at Calvary, and he was known in the realms of darkness as a mighty soldier of the cross of Christ. When Paul and Barnabas came to Paphos, the devil through the person of Elymas tried to hinder them. Then "Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord" (Acts 13:9, 10)? Again, when Paul and Silas were at Philippi, a certain damsel possessed with a spirit of divination met them and followed them until "Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:18). At another time, when the seven sons of Sceva tried to cast out evil spirits in the name of Jesus, the evil spirit acknowledged that Paul and Jesus had the authority and power to cast out demons, but he asked the sons of Sceva, "Who are ye" (Acts 19:15)? The secret of Paul's power over the evil spirits lay in his full identification with Christ in His victory over them at Calvary. "The accuser of our brethren is cast down" (Rev. 12:10), and "for this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8), as well as the devil himself. Heb. 2:14. The devil and his angels are still at large doing their evil work, but, praise be to our victorious Lord, they are defeated foes awaiting their final doom.

Our Lord has called us to be overcomers and to join Him in the victory which He has wrought. Have you been willing to identify yourself with Christ in His death and resurrection to the extent that you can say with an honest heart with the Apostle Paul, "I am crucified with Christ" (Gal. 2:20)? The

responsibility lies with each redeemed soul to accept in His own heart the full work of Calvary. We have in Rev. 12:11 the secret to this victory for each individual: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." The Apostle Paul clearly sets forth the victory of the cross in the sixth chapter of Romans which means full experimental identification with Christ in His death and resurrection, reckoning self to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The whole armor of God has been prepared for each soul who, through

union with Christ, is ready to enter into warfare against the powers of darkness, but we are told that we must put this armor on ourselves. Eph. 6:10-18. The way of the cross is the way of victory for every child of God. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power . . ." (Eph. 1:20, 21) "and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). Blessed victory of Calvary!

Musoma, Tanganyika Territory, B. E. Africa.
Musoma, T.T., B. E. Africa.

"WE KNOW IN PART"

BY J. A. DEROME

These words of Paul are the title of a "sermonette," by Dr. Alvin E. Magary in the Detroit Free Press for June 28, 1925, in which he says the following:

In the twenty centuries since his words were written men have learned much. The discoveries of science have revolutionized thought. The textbook of the schoolboy contains knowledge of which the philosopher of Paul's day never dreamed. We have gained a mastery over the earth so great that no brain can comprehend it.

Yet it is still true that we know only in part. All our knowledge only serves to make us conscious of the limitless realm of the unknown. More than ever, in the face of all we know, we must walk not by sight but by faith, not according to what we know, but according to what we believe. . . .

No acquisition of knowledge can ever clear away the perplexities which drive us to prayer. The more we know, the more our souls thirst for God.

The words know and knowledge are found many times in the Bible, which is as it should be. For as it says in one passage, "A man of knowledge increaseth strength" (Prov. 24:5).

"We know in part." Paul wrote the words in that great thirteenth chapter of First Corinthians, bearing upon love in its broadest significance and most practical application. He was a man of knowledge. He had been a Pharisee, which means that he was familiar with the Jewish law in every particular. He told King Agrippa and Governor Festus, in his well-worded defense, that "after the most straitest sect of our religion I lived a Pharisee." Toward the end of his discourse Festus said to Paul: "Paul, thou art mad; thy much learning is turning thee mad." Paul's reply was a masterpiece of courteous common sense and personal appeal:

But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.—Acts 26:25-29, R.V.

Furthermore, Paul was familiar with heathen worship and teachings, a knowledge that

was partly gained through his travels in Greek and other lands. In spite of all his knowledge, he was led by his own experience to tell the Christian believers in that famous city of Corinth, rebuilt by Julius Caesar, and the capital of the Roman province of Achaia: "We know in part."

Partial knowledge of any branch of human learning has been a characteristic of all ages of the world. Our days have been called "The Age of Science." True as this is, the fact remains that science has still its limitations, so that the ablest scientist must say at times, "We know in part." The concluding essay in "The Outline of Science," edited by J. Arthur Thomson, is by himself, and has for subject, "Science and Modern Thought." It contains the following bearing upon our theme:

No one will be inclined to set limits to man's understanding, but it is useful to recognize that science as we know it is subject to certain limitations. . . . So there are limitations in the partial view we have to take in prosecuting a scientific inquiry, in the radical mysteriousness of the counters we use, in the difficulty of giving complete causal explanations except in the field of mechanics, and likewise in the obscurity of origins. If these necessary limitations were clearly kept in mind the aim and scope of science would be less frequently misunderstood. Vol. Four. N. Y.: G. P. Putnam's Sons. Pages 1172-1174.

In his book, "What is There in Religion?" Professor H. S. Coffin says that "both believing and unbelieving men agree that life is a puzzling affair." Job went further and said that "man, that is born of a woman, is of few days, and full of trouble." It is not unexpected, therefore, that everything in the Christian faith should not be clearly understood. The Advent season reminds us of the coming into the world of Jesus Christ whom Isaiah referred to as "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," (9:6). He came to offer a way of escape from the crushing burdens of evil, and cause despair to be replaced by hope—hope for the present; hope for the future, even beyond this visible world. "I am the light of the world," is no uncertain message. "I came that they might have life, and that they might have it abundantly." We do not understand all about the coming of Jesus Christ; but we can understand this practically, if we take Him at His word: "Come

unto me, all ye that labour and are heavy laden, and I will give you rest." This is plain language, and comes from Him who is "the life and the light of men."

"We know in part." Very true; but we know or ought to learn, enough to make our life a credit to ourselves, a blessing to our neighbor, a benefit to the community, an honor to God. Paul, in later life, admitted he had not understood or laid hold of all that Christ meant to him. But he stated his constant purpose to follow Christ through his whole life. We use here the rendering of the British Westminster version in Philippians:

Yet one thing I do; I forget what is behind, and strain forward to what is before, and press on towards the goal, to gain the reward of God's heavenly call in Christ Jesus.—Daily Argus Leader.

EVIL SPEAKING

The inspired Word commands us to "Grieve not the Holy Spirit." There are many ways in which men grieve the Holy Spirit, but the one we deal with here is evil speaking among professing Christians. John Wesley said that the command to "speak evil of no man," was just as plain a command as "thou shalt do no murder."

Evil speaking is not the same as lying or slandering. All a man says may be "true as the Bible," and yet the saying of it is evil speaking. For evil speaking is neither more or less than speaking evil of an absent person; relating something evil which was really done or said by one who is not present when it is related. The above sin is one of the most common amongst professors of religion, and has caused more trouble, sorrow, contention and ultimate division in the Church of Christ than possibly any other evil. It is also a fact that the devil is a master at painting, especially in black, and generally succeeds in getting professors of religion to exaggerate the story and carry forward his unholy business of ruin.

Why spend time exploiting the faults and failures of others? If a brother or sister has erred, or even fallen into heinous sin, is this not a moment to exemplify the spirit of the Master by rushing to their aid? What would you think of a person who would see his neighbor's house on fire and the whole family in danger of being burned to death, and run to his neighbors and exploit the faults, failings, or sins of the members of the household, rather than rush to the house enveloped in the flames, and doing all in his power to help in the rescue. And yet multitudes of professors of religion do this very thing. They run to their neighbors and exploit the faults and failures of their fellow Christians, instead of rushing to them, ready to do all in their power to help.

How often a few words of explanation would have cleared up the matter, and saved much sorrow and wreckage in human lives! It is God's plan that we all be instruments in His hands, reclaiming the fallen, and adding a word of cheer and encouragement to the struggling weak one. May we never be guilty, as many have been, of spreading the faults and failings of our brother, and thereby widen the chasm between him and us, whilst destroying his usefulness, and unfitting ourselves for effective service.—Selected.

OUR HOME CIRCLE

FAMILY DEVOTIONS THAT WORK

BY AVA LEACH JAMES

"I hate devotions!"

My husband opened the Bible and read a portion followed by readings from a commentator. We knelt in prayer, and our family worship was over for the day.

I rose from my knees as one stunned. My mind had been a daze throughout the reading, and I couldn't have named the passage from which he had read. I hadn't heard the prayer either. Instead those three words continued to ring in my ears, and I gazed at my child in utter bewilderment.

Never had she so asserted herself before. My first impulse was to rebuke her, and I found myself feebly saying, "Why, Esther!"

But I could say no more.

There had been a long pent-up feeling in her heart, and suddenly it had burst forth uncontrolled and ugly in its childlike frankness. This was no time for correction. It was time for fact finding.

I determined to go to the bottom of her statement.

As I waited her reply I caught a brief glimpse of myself as a mother. I had been trying to be all a mother should be. We had sought to leave no stone unturned in the early training of our children, but of a sudden I felt something must be dead wrong. We had missed the mark entirely.

"Oh, I have to sit still," was the hesitant reply. "And I don't like what Daddy reads."

Then I recalled the little sighs as the children tried to control that uncontrollable wiggle within them, and I realized how hard it must be to listen attentively to reading prepared for adults. Gradually a vision of great possibility opened before me, and I asked God to help me to transform our period of family worship from a lifeless obligation into a period of intense appeal for even the youngest—a time to be anticipated rather than dreaded, a time of uplift and inspiration for those little minds and tiny feet.

So it was that our family worship took on new life. I feel it can still be enriched and developed even more, but the items mentioned here may serve as stimulating seeds of thought for you and your particular family needs.

What I needed first, I decided, was stories briefly depicting Biblical doctrine and truth through the medium of childhood's experiences in everyday life.

I sought in vain.

The stores were over supplied with folklore and mythical fiction of every variety, but I was told repeatedly, "Children of that age cannot grasp religious truths."

I clung to my own convictions, nevertheless, and decided to write my own stories. I usually dashed them off while the dinner was cooking, or riding to a meeting on the bus

Often the last sentence was completed about five minutes before time for family worship to begin.

They were simple stories that any mother could write, fitted to the world in which our children lived, and leaving each time one simple spiritual thought.

"If you sit still during the Bible reading, you may have one of your stories," was the bait hung before the children at each devotional hour.

How remarkably it worked! The air of depression and resignation was replaced by eager anticipation.

Frequently I overheard the children referring to the stories later in the day. At last they had found a message in the family altar for themselves.

"What's more, I saw their little minds reaching hungrily for spiritual light. The stories often brought on discussions of truths I had never dreamed such tiny minds were capable of grasping.

Three years have passed since Esther challenged us with those shocking words. Our problem now is to induce the children to be willing to close the worship period! It has become the most cherished and anticipated event of our family life, and I find myself wondering how to keep ahead of their spiritual appetites and demands.

After breakfast we have our Scripture reading and brief comments and prayer. This is not our family worship, but serves merely as an appetizer to give strength and courage for the day.

This comes after the evening meal and the children are ready for bed.

Lights are extinguished and three candles are lighted. Somehow a sense of hallowed stillness settles about us, and we unquestionably feel the presence of that unseen Guest whom we worship and love.

Edward, age 3, leads the songs. He selects his own hymns and choruses and sometimes improvises new verses for them.

This is followed by the repetition of a Psalm. We have learned several and always have a new one under way.

The next item may be another song, or one of the children may ask to recite the books of the Bible alone or in unison. We are learning the divisions of the Bible, and many other interesting things about its construction and inspiration.

About this time Elizabeth, aged 5, conducts her part of the program. She asks each one in the circle what he is thankful for. It is challenging and refreshing to notice the minute details that are remembered. It rebukes me to realize how much we adults take for granted from our Lord's unfailing hand.

They seem to see His loving faithfulness in so many events of their everyday life.

Edward says he is thankful the milkman didn't forget to come that morning, and also that he found his favorite ball before it went into the sewer.

Esther is grateful for the Lord's help in her spelling test at school, and Elizabeth is glad she was invited to a party and had a new dress to wear.

Our thanks expressed, Elizabeth goes around the circle again asking each if he is sorry for anything.

Edward says he's sorry he "cried so much" that morning, and that he hit sister with his bat.

Elizabeth is sorry she didn't eat lunch well and refused to take her nap.

Esther regrets being cross.

Mother asks forgiveness for losing her temper that forenoon and Daddy is sorry he was late getting home.

Somehow all barriers are now broken down and, as Elizabeth put it when getting into her bunk one night, "Isn't it nice to go to bed all forgiven with each other?"

Esther is in charge of the weekly verse we memorize and drills us rigidly. When time permits we get out our flannelgraph. It's a homemade affair from the blotter of grandpa's desk to the characters we drew and colored ourselves. But we love to tell stories from the Bible on it. Each tells them in his own way.

Then there is the discussion period when we spend a few minutes talking of whatever spiritual truth or problem the children desire. One night there was the discussion of heaven, and we were getting deep into the wonders of that bridal feast with Christ and His church. Suddenly Elizabeth remarked casually that she hoped Jesus wouldn't come during the night because she'd hate to go to that feast in her pajamas. This led to the wonderful revelation of the wedding garments He is preparing for us.

The quiet hour closes with individual prayer.

Frankly, I wouldn't exchange the joys of these family worship hours for anything else life offers. To see the light of fascination and rapture on those faces as the Spirit opens the light of life before them, is untold satisfaction.

But what occurred in our home may happen in any home where parents are determined to give spiritual fellowship and growth its God-intended place. What I have done any mother can do. The point is, don't rob your home of the happiness and companionship God means for you to enjoy. It centers about the family worship hour.—Reprinted by permission from Sunday School Promoter, June-July, 1943, 800 N. Clark St., Chicago.

"Begin the day with God,
Then silently and tenderly
The dawn of peace shall descend on Thee."

* * *

Those who bring sunshine to the lives of others cannot keep it from themselves.—James M. Barrie.

THE SACREDNESS OF MARRIAGE

BY STUART NYE HUTCHISON

We earnestly wish that there were some means of impressing the rising generation with the solemnity and seriousness of marriage. Outside the Lord's supper and baptism, it is the most sacred of all the ceremonials of the church. In the words of the book of Common Prayer, "It is not by any to be entered into unadvisedly or lightly, but reverently, advisedly, discreetly, soberly, and in the fear of God."

These five words ought all to be carefully pondered before marriage. First, marriage should be entered into reverently. One of the venerable ministers of our church when he went into his study one afternoon found there a couple who desired to be married. They stood up before him, and he began the service with prayer. As he was asking the blessing of God on the vows about to be made they were laughing and nudging one another. He paused and refused to go on with the ceremony, dismissing them with the word that if marriage was no more serious to them than it seemed to be, he did not care to be a party to such a compact.

Ages ago as Moses was tending his sheep in the desert, he heard a voice saying to him: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Those who come to the marriage altar are standing on holy ground. They are standing where Abraham and Sarah stood, and Isaac and Rebekah, and Joseph and Mary, and their own parents, and millions who have gone before. They are taking vows, deep and searching, that have to do with time and eternity. They should come with the most solemn reverence.

Second, they should enter the matrimonial relationship advisedly. They should thoroughly consider the step they are taking. Marriage means mutual sacrifices. It means the giving up of many things. It means the assuming of new and unaccustomed responsibilities. In a marriage service often used are the words, "I take thee for better, for worse; for richer, for poorer; in sickness and in health; to love and to cherish, till death do us part."

They should be fully advised as to their fitness to travel the long journey of life together. If it is money or any material consideration that is at the basis of their marriage, the ship on which they are embarking will soon meet shipwreck. Ages ago an Athenian was hesitating whether to give his daughter in marriage to a man of worth who had little money, or to a rich man who had money and not much else. He went to the wise old Themistocles about it. Themistocles replied: "I would bestow my daughter on a man without money rather than upon money without a man." This is good counsel for our day and generation also.

Nor is mere physical attractiveness sufficient to insure abiding happiness. There must be underneath it love, love that has its roots in identity of desire and hope and purpose, love great enough to sacrifice its own interests for the good of the other.

Third, they who enter the marriage bond should come discreetly. Discretion is only

another word for common sense. The young man and woman who rush hastily into a union without thinking seriously of the problems that arise after marriage are without discretion. Love cannot endure unless there is along with it a certain amount of sanctified common sense. A woman who shines in society and is an adept in the social graces may be a charming companion during courtship; but after marriage the luster is not so likely to become dim if along with her other accomplishments she is an adept also in the simple domestic duties of everyday life. The young man who is good looking and entertaining in the early days of love's young dream is not nearly so apt to become a pathetic disillusionment if he has an even temperament and has learned economy and self-control.

Furthermore, marriage must be with soberness. In his charge to the elders the apostle Peter bids them be sober. This is a good counsel also for youth. There are two things meant by the word "sober." First, it refers to a serious purpose. It is possible to be happy, and it is possible for the face to shine with the light of joy and yet to have underneath it a sober, serious purpose for life.

And the word "sober" means more. We use it of one whose sensibilities and conscience are not dulled and stupefied by drink. But we must remember that alcohol is not the only thing that dulls the conscience and deadens the senses. There are other evils just as deadly in their narcotic effect on the soul. It is possible for pleasure to drug the soul into utter oblivion of the highest and noblest things in life. Here is one of the perils of married life. Young people start out with the idea that they must be reveling in some form of pleasure every moment. They are never at home to sober things. Their whole life is an attempt to minister to the sensations, and when these begin to pall upon them, there is nothing deeper to hold them together and they begin to drift apart. So Peter says, "Be sober." Do not allow your senses to be beguiled by the siren song of pleasure. Keep the serious things of life to the forefront and let the pleasures come as the reward for faithfulness.

Again, marriage is to be in the fear of God. This the book puts last because it is the most important. When God has no part in the thoughts and hopes of the man and woman who enter married life together, there is a cloud on the horizon which will grow steadily darker.

I am often asked the question: "Is it wise to marry a person of another faith, for instance the marriage of a Protestant and a Catholic?" I always answer: "It is better, far better, to marry one of your own faith." I am very seldom asked that other question which is just as important: "Is it safe for a Christian to marry one who has no religion at all?" We say most emphatically, "It is not safe." Unless a marriage on the part of both man and woman is "in the fear of God," it is a risky undertaking.

Divorce has come to be permitted in this country for any cause, or for no cause at all. We are told that one marriage out of every six is dissolved in the divorce courts.

Let us look briefly at some of the causes that have made the divorce problem. One is the elimination of God from the institution of marriage. It used to be altogether a religious ceremony. Now it is coming to be frequently a civil contract. The foundation of the state is the family. The foundation of the family is the marriage bond, and the heart of the marriage bond is the wedding vow. The peculiar sanctity of that vow is in the fact that it is made in the name of God. Now if God be taken away from this marriage contract, we have taken away that which through the ages has given to it its peculiar sanctity. It is like pulling out the keystone from the arch.

The most solemn part of that service is the sentence, "What God hath joined together, let not man put asunder." When the state steps in and takes the institution of marriage into its own hands, it deletes that sentence on which the whole fabric of the bond rests. It no longer reads, "What therefore God hath joined together, let not man put asunder," but what the state has joined together the state can put asunder.

There is nothing more demoralizing than lax divorce laws. There are few people who are perfectly adapted to each other, no matter how congenial they may have seemed to be before marriage. There must always be mutual concessions and mutual sacrifices, and mutual forbearance and forgiveness, if they are to live long together in peace and harmony. When a couple realize that they are bound together for life, they will make the greatest effort to adjust their differences, to be forbearing and patient with one another. But suppose, as it has come to be with so many in this country, when they are married they can see the door of the divorce court just beyond the marriage altar, there is no effort to adjust themselves to each other and the matrimonial bark is wrecked on a divorce court.

One of the most serious perils of married life is irreligion. Young people begin with God. Then prosperity comes and they forget Him, and when God goes so often love flies out of the window. One of the first acts of the last Emperor of Germany after his coronation was a dismissal of Bismarck, the great chancellor, who had made Germany what she was. Shortly after there appeared in the London "Punch" that famous cartoon, "Dropping the Pilot." It pictured a ship standing out to the stormy sea. On the deck was the captain, the young emperor. A little boat was alongside, and the pilot, Bismarck, was going down the ladder. William was dropping his pilot. From that hour Germany was riding to destruction. Whatever you do, you who are just starting on the matrimonial sea, or you who are half over, do not drop the Pilot.—The Presbyterian.

What this country needs is not more liberty, but fewer people who take liberties with our liberty.—Luke.

EDUCATIONAL

KNOWING OUR CHILDREN

XVI. In the Nursery Department

BY JOHN R. MUMAW

Physical Activities

The parent and teacher normally expect growth in the child under their care. But there can be no growth without activity. The normal development of muscles requires exercise. Consequently, nature has endowed the little life with physical urges that require muscle activity. The constant shiftings and apparently meaningless movements of the arms and legs are necessary to the normal development of the child.

Activity is the outlet for energy that is produced by the organic functions of the body. To be sure, it is an uncontrolled expenditure of energy, but it is a normal outlet. The food consumed by the child is transformed into vital energy which is distributed by the blood throughout the body. This energy must be spent whether the child has meaningful purpose in the activity or not; he must be doing something. He has not learned to conserve it for more useful purposes as the adult has so the effort of his energy to gain an outlet leads to activity.¹

The small child has little control over his activity. There is at first no muscle co-ordination. Gradually, as the baby grows, he learns to make better use of muscle combinations. He discovers that he can hold objects, and he learns to walk. This muscle co-ordination develops slowly as is evidenced by his manner of procedure when walking up and down steps.² Even though he has learned to walk quite well, he must take one step at a time without alternating or skipping steps. As he gains more experience in the use of his muscles, he develops confidence, poise and balance.

The motor ability of a child develops quite rapidly. He has a constant urge to be on the move and thereby gives himself the needed exercise for his growing body. With the exercise of his muscles, he gains experience in controlling them and develops physical skills which are basic to his vocational equipment for the years to come.

The small child is able to do only one thing at a time. This involves his inability to concentrate with any degree of accuracy, being very sensitive to other sense stimuli. His activities are subject to frequent shiftings. The stimuli which he receives demand action in one direction or another. When he gives attention to one of them, he is unable to give further attention to the matter of his previous interest. He is always ready to do things, but only one thing at a time.

The infant finds much delight in his activities.³ He discovers rather early the pleasure of making noise with a rattle. He is at-

tracted very soon by the bright colors of objects about him. He likes to cause loud sounds. His movements are energetic because he has learned the possibility of getting reactions. But all small children need protection from overstimulation in their physical activities.⁴ When a little one is playing with older children who have a greater physical endurance, he is inclined to become excited over their play. He is in danger of overtaxing his own body. He is unable to produce enough energy to take a long walk to engage in strenuous exercise over a long period of time. He should not be allowed to become exhausted.

Through this incessant activity the small child acquires knowledge by means of his experience. The instinctive demand which stimulates the child to know, drives him on to new discoveries. His curiosity leads him from one thing to another. The pleasure of experience in one place encourages him to try another. When he gets an idea, he is impelled to action.⁵

The child of these early ages should be given sufficient freedom in his play life to allow for plenty of activity of his own choice and ability.

Mental Discoveries

The mind of the little child is not a blank literally but is a combination of unorganized sensations. At birth is the time of nearest possible blank, but he soon receives physical stimuli and therefore has received impressions, all of which are totally unorganized.

Before the child reaches the close of his first year, he has given evidence of an insatiable curiosity. It seems to be an instinctive drive which urges him to investigate everything that surrounds him. This is an asset to the growing child because curiosity leads him into learning. His infant experiences lead to discoveries that contribute greatly to the learning process.

The first discoveries of the child are very elemental and are within close range to him. The line which marks the dawn of consciousness is hardly discernible to the most careful observer. Every mother knows, however, that a child soon discovers himself when he exerts resistance to some desire she may have for him. It does not take long for him to discover that the one who cares for him regularly is a person set apart from all others about him. His mother usually gets first place. After making these discoveries so close at hand, he begins to look beyond and find something more in the world around him. The toys, the furniture, the walls of the house, the yard fence, the pets, and many

other things that compose his outer world are discovered during these first years. In addition to these discoveries in the objective world, he finds also in his environment protection and provision.⁶ When he senses a touch of fear, it is not unusual for him to seek the presence of his mother. When he wants something to eat or something with which to play, he makes demands of her. With these elementary discoveries he lays the foundation for future learning and mental development.

The nursery child of two and a half or three begins to ask questions. The questions are not philosophical in nature so much as they are questions calling for information. The child wants to know the **what** of things more than the **why** of things. He is primarily concerned with the discovery of what is available for his manipulation and for his own satisfaction.

The young child's learning is directly related to his experience.⁷ He learns most by doing, and discovers facts and related objects primarily through the things he does. A child of two is incapable of learning through precept, and therefore suggestions and admonitions to him are of little avail. He learns to leave alone the things that give him displeasure and learns to repeat the actions that give him pleasure. Small children need experience for their mental development.

Closely related to experience is learning by observation. What he sees others doing he attempts to duplicate in his own life. What he finds others deriving pleasure from he wishes to secure for his enjoyment. When he is to be taught how to proceed in a given situation it must be demonstrated before him. He does not see relationships but can see objectively.

A little child makes much use of the law of association. This represents the beginnings of his reasoning power. It is applied, of course, only to those elementary factors which are related to his own experience. His reasoning is very faulty in many instances because he had not had sufficient experience with which to associate what comes to his mind. He thinks in terms of those things which he has experienced. For that reason, it is highly desirable to give the child contacts with the things around him in order to increase his reasoning capacity.

In one sense of the word, a child is very gullible. He is willing to receive everything at face value. He is credulous and unsuspecting about people around him.⁸ He has little occasion to doubt others because he has not discovered the inconsistencies of people. He believes in everything he sees and hears and does. He has no power of discernment, but simply accepts what is brought to him in the form in which it is given.

The small child thinks concretely. He has so very, very few words with which to do his thinking.⁹ By means of his senses he has learned to recognize many things as familiar objects without attaching any word significance to them. In fact, he has no concept of words. The alphabet has no meaning to him, and consequently there are no word impressions in his mind. This sense of objects makes it impossible for him to get ideas in-

volving symbolism.¹⁰ The many object lessons intended to interest the small child carry very little truth to his heart simply because he is incapable of recognizing the significance of their symbolism. He sees the objects and has an interest in what happens to the objects but gets nothing more than what he sees has happened. The same principle applies to such abstractions as goodness and meekness. He may be able to recognize such qualities, but he does not label them in his mind as such. He must be taught in terms of things—objects with which he is familiar.

Emotional Fluctuations

The small child reacts to the stimulations of his environment without much reserve.¹¹ This results in a corresponding emotional instability. He senses rather quickly the emotional tone of his environment and is incapable of preserving his own individual reaction to that environment when it changes. One can never expect a child to control his emotions when he is presented with a stimulus that effects a reaction. This lack of self-control is evidenced by the ease with which he cries. Crying is the easiest way of giving vent to his feelings, and consequently he cries readily whether in the presence of guests or not. There is no attempt on his part to control his emotions, and it makes little difference to him whether he is reacting unfavorably or not.

We discover in the small child certain elementary feelings that are an evidence of emotional development. When his first desires are thwarted, he may show some signs of displeasure. When the infant fails to receive what he wants, he resorts to crying. The frown of displeasure is not uncommon among infants. It shows that they have emotional experiences in the field of elementary reactions. When a child of three is contradicted in statement, he may immediately show some resentment to the contradiction and give evidence of a sustained reaction. His memory prolongs the emotional experience.

It is interesting to observe that small children of this age give evidence of pleasure also in elementary appreciations. The smile of the infant, although lacking humor, gives evidence of comfort and pleasure. When he is pleased, he gives a sound which indicates satisfaction. As early as the age of two, one can see glimpses of sympathy with another who is having an unhappy experience. He may at the age of three experience the first touches of love, but it has hardly reached the point of devotion. He is at the beginning of an emotional development which is essential to happy living.

The fear instinct is quite strong in the life of the young child. He receives no hereditary influence in learning what to fear, but he does have the instinctive tendency to fear. He gleans from his environment the notion of things of which to be afraid. This instinct needs no particular development.¹² It is rather an instinct that needs protection, one which can be directed into useful purposes in the development of character and religious ideals. Because of the delicate nature of fear and because of the unfavorable reaction

possible upon the personality of the child, parents and teachers should avoid the use of fear to control the young child.¹³ Emotional upheavals through excessive fear excitements are quite damaging to the personality of the growing child.

The person who guides children needs to provide wholesome experiences for their emotional development. Quietness and repose make a desirable environment for the little baby who has little more to do than to eat and sleep and grow. Even the small infant is sensitive to the shock of grating noises. The atmosphere of peacefulness is most desirable for the upbringing of the young child. It contributes to his well-being by helping him to understand that life is a happy experience.

There are detrimental influences which can become quite damaging to the life of a child. Parents are often to blame for emotional failures of their children. Frequently children are encouraged too much to "show off" by having them perform too frequently before guests. It is much more desirable to stress achievement than to attract attention to the child. Children of this age should not meet too many conflicts with parents. Constant nagging of a child during this age may have serious consequences. Teasing that goes beyond the stage of restrained fun brings unfavorable reactions.

There are many sources of unhappiness and unrest in the environment of the child.¹⁴ Constant discord between the father and mother of the child leaves an emotional impression upon him which may result in a strained behavior pattern. Undue repeated restraint of the child's desires brings him into conflict with himself. Members of the family should not bow to every wish and whim of the child. On the other hand, wherever possible, the child should be encouraged to exercise his initiative in things that are desirable so that he is not confronted with a volley of repeated negatives from morning until night. Many young children become unhappy through becoming overfatigued as a result of too much sense stimulation in their play. Strenuous and persistent excitement should be avoided in the home. The child should be helped to build up confidence in the things and persons about him, particularly in those persons who are responsible to provide guidance in his life.

Social Egoism

The little child of two and three has learned to do all sorts of things to gain attention. He is in that sense an egoist of first class. He lives with self in the center of his small world.¹⁵ This desire for attention needs no encouragement but rather needs to be used cautiously in approbation as a means of encouraging right conduct.

It is not difficult to see in the growing infant a desire for the presence of others. At first, however, it is nothing less than an attempt to satisfy his own needs and desires. He has discovered that it is through the presence of others that he is fed. It is in the presence of others that he finds the pleasure of being made more comfortable. It is very easy to develop wrong habits of desire through giving too much attention to the child's wishes for the presence of others, while he is still

lying in the crib. If he learns that by crying he can at once gain the attention of one near him, it may become habitual. The fact that the child makes selfish use of those who are in his environment is no particular occasion for alarm. It is merely a factor which we need to recognize and which must be dealt with sympathetically by those who are training him.

The child's first social act is indicated when he shows preference for some member of the family, usually his mother. This may come at the age of six months, and it is a beginning of the desire he has for others, having learned that his needs are satisfied by them. When he is twelve months old, he may show some signs of interest in other children. Although he is unable to play with them, his sustained interest is evidenced by the fact that he watches them. When he grows older and is able to run about in association with others of his own age, or older, he gradually learns to enjoy reciprocal activities. In the meantime, however, he has shown some tendency to want to play alone.

A child's preference to play alone has in it the possibility of developing an unfortunate personality pattern. His social instinct needs to be stimulated by occasional and frequent contacts with other children. His play experience is a great teacher in the development of his social consciousness. At the first he shows little co-operation with others. Gradually, he discovers that co-operation brings him more satisfaction than to insist upon having his own way in every case. Through experience, the social instinct of the child is developed into meaningful and healthy attitudes.

When a child begins to show an interest in reciprocal activities, he makes practically no race or class distinctions among his playmates. Children have no prejudice to break down unless it has been built up by someone in their environment. This childhood innocence becomes an outstanding example of getting along with other people on the basis of their own value rather than the basis of any prejudiced or personal feelings.

The social expressions of a child of this age represent latent capacity,¹⁶ they can hardly be labelled as a significant experience. They lack social quality. The first interest the child has in others is largely curiosity. He has little or no altruistic motivation. He is rather an adventurer among people in seeking to discover what may be known about others. The little child is individualistic. He has a strong dislike for interference. Anything that brings him into conflict is resisted, particularly when the conflict is made by another person. But it makes little difference to him whether it is an object interfering or a person interfering; he wants none of that.

The first friend of the child is his mother. He finds that she has particular satisfactions for him and brings him into experiences that are pleasurable. This leads him to want to be like his mother. He is therefore easily influenced by her conduct. This same principle obtains in his relationship to others, particularly his playmates. Although he is an egoist, he imitates others to enhance his own egoism.

Since he has little appreciation of others and of how his remarks will affect them, he is quite frank in his speech. He knows little or no restraint in what he has to say. He speaks his mind on any topic and with little or no deliberation. The people in his environment must exercise many forgivenesses and much forbearance. He has not yet come to recognize social obligations.

Moral Imitations

Arising from the social instinct of the child and from the recognition of persons in his environment is the principle of imitation. Unconsciously the child absorbs the attitudes of those about him. Parents who are particularly devoted to each other and who give expression to that devotion in the presence of the child are unconsciously endowing him with similar attitudes. This applies also to the habits of people in the environment of the child. He imitates the things that others do.

Among the facts that determine the moral sensibility of the little child is the attitude of his parents. He is quick to sense disapproval, and he reaches his first notion of what is wrong by the disapprovals of those who are about him.

There is little effect in the use of verbal correction for children of this age. The words have little meaning to him. It is rather the attitude of those who are administering the correction that makes him sense a feeling of wrongness about the situation. The child is unable to relate the wrong act with its moral implications. It is the gradual process of repeated acts of approval and disapproval that leads him to know what is right and wrong.

The child of three begins to distinguish between acts of right and wrong, but the recognition of right consists primarily of the things to be permitted, and the recognition of wrong consists primarily of the things that are disapproved.¹⁷ Out of this there comes a gradual development of the sense that there are other things that are right and wrong. With the exercise of his moral judgment he discovers that the application of similar disapprovals by the people in his environment is to be applied to the same circumstances in his own experience.

It is very unfortunate to have a child of this age discover that prevarication is profitable to him. Our children are not instinctive liars. They have a tendency to follow the line of least resistance and have no sense of conscience to tell them that deceit is wrong. If they would always discover that deceitfulness brings no profit nor pleasure, it would not be difficult to keep our children from following the lines of dishonesty. But too often they discover that a change of the truth brings them profit, and therefore the venture will be repeated.

The sense of honesty can be constructed through the child's learning the meaning of possession of property. When he discovers that certain things belong to him and certain toys belong to others, he can gradually sense that taking what belongs to others is undesirable. That sets up a standard of right which develops in him a sense of honesty. This is the most desirable virtue to be laid in the foundation for the life of the child. For

that reason, he should be taught to respect the property of others and to give due recognition to the feelings of others. Every attitude that promises consideration for others needs approval.

Moral restraints are developed within the child through creating attitudes of respect and reverence. A child must learn to recognize a power outside of himself which is superior to his own strength. This becomes a basic factor in his recognition of moral standards.

A child can easily develop a love for the beautiful. He learns to sense the difference between the ugly and the beautiful. Virtues are beautiful, and when the child senses that they make life beautiful, he has laid a good foundation for the building of character. But this is too far advanced for the three-year-old child. There are elementary experiences for him. Beauty about the child feeds and cultivates the sense of reverence. This is a powerful element in the development of morality.

Another element deserving recognition in the building up of moral quality in the life of the child is love. When a child is witnessing constantly the expression of love and devotion in the home where he is growing up, he comes to discover that this is a good way to live. The atmosphere of criticism is unwholesome to character building. It gives him a wrong slant on life. Consequently, it builds up certain reactions to moral standards which make it difficult for him to conform to right conduct and behavior.

A child can easily sense the presence of mystery. When he hears people talk about God, he recognizes that they are making reference to a Person who is not present. It develops in him a curious desire to know what God might be like. Parents need not hesitate to tell him that we can not know the answer to such a question, but when their lives have given expression to a positive belief in such a God, it is not difficult for the child to receive the same principles of truth.

Too much reserve about our religious life and practices is not good for the child. It is this whole atmosphere that gives tone to a child's morality. He is strongly inclined to imitate what he observes around him.

Religious Feelings

The religious development of the child is a close parallel to his moral senses. He first becomes conscious of God through the atmosphere that is created by the parents with whom he lives. Their attitude toward God is the greatest determining factor in the child's concept of religious realities. The teacher of the nursery class may well expect that if children have come from a Christian home there has begun to dawn in their lives a consciousness of the reality of God.

The child is born with an instinct to worship. His dependence upon others for protection and food makes him trustful and reliant. This attitude of the child is desirable in the development of his religious life because, in applying the truth, it is not difficult to make the transfer from parents to God.

There are at least two ways of approach in the development of the religious experience of the child. The first and primary factor is

the life that is lived before him. Every child reflects the religion about him. The second is direct teaching by word of mouth. Both of these are determining factors in the life of the child, but the former is certainly the primary means of giving the child the true idea about God.

A child is capable of religious feelings long before he is able to entertain religious thoughts.¹⁸ When he is taken into the presence of those who are experiencing a sustained reverence for the worship of God, it has a tendency to deepen his feelings. Repeated impressions of a mother's praying by his bedside have an effect upon his mind and upon his attitudes. This group of repeated impressions, when carried over into the experience of public worship, leads him to connect the worship of his mother with the worship of the group.

The child has a rather clearly outlined process of acquiring religious knowledge. He learns by observation that there is a God. He learns through recollection that there is something unique attached to the way people approach God. When he is older and is capable of comparison, he arrives at a judgment of his own.

The child can learn to pray when he is quite young. Since prayer contains addresses to God, he must first be able to recognize God's existence. The unseen is not necessarily unreal to a child. If he has evidences of what God does, it is not difficult for him to believe in His personality. An explanation of how things came into being, of who made the flowers so beautiful, and of the motives in creation helps him to experience definite feeling reactions to God. This method of procedure combines definite concepts of objective reality with definite feelings experienced in the child when he is led to pray.

It is far more important for a child to feel properly toward God than it is for him to pray correctly. We must be concerned that his feelings are permeated by love, reverence, and mystery when he is encouraged to pray. The foundation of personal love for God is essential to his religious experience.

Most children are taught to memorize and pray written prayers. This is not particularly objectionable, but we must see that the child has the proper attitude in his act of praying. Memorized prayers can be made the stepping-stone to the more desirable experience of individualized prayer. When he has learned to sense the person of God and knows what to talk about, he will respond without being forced.

Children of this age think of God objectively. They fasten their thoughts on the most concrete idea that they can discover has any relation to Him.¹⁹ They think in terms of what a person does rather than in terms of what he is. They learn to know God by the kind of things He does. The teachers of children will accomplish most by telling them about God's work and about His love for us.

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Harrisonburg, Va.

ALEXANDER GRAHAM BELL

Who Sent the Human Voice by Wire

BY MAUDE GARDNER

After Samuel F. B. Morse's telegraph was put into use, people wondered how they had ever managed to get along without such a convenience. By this quick means of sending messages from city to city, long trips were eliminated and the different parts of the country were brought closer together. A wonderful convenience, indeed!

But people living in the same city had to visit one another if there was something important to talk over; if a physician was needed, some one must go for him; there was no way for farmers to get in touch with the consumers of their products except to see them in person. There was no way of talking directly from one place to another.

About thirty years after the first telegraph message was sent, Alexander Graham Bell made possible the telephone, the great invention which sent the human voice by wire, eliminated waste of time, and revolutionized the business and social life of the world.

Today the telephone plays a great part in the daily lives of most people. In cases of emergency it is a marvelous convenience, to lonely people living in isolated sections, for urgent business, just to lift the receiver from the hook, to dial a number, and in a few seconds hear the voice of the person with whom you want to speak. Wonderful! Business men use the telephone instead of taking the time to write a letter. It saves time and time means money.

We are so accustomed to this convenience that most of us, perhaps, are inclined to take it for granted, but, as in the case of most other great enterprises, in the background of the telephone is a fascinating and interesting story.

Alexander Graham Bell was born in Scotland on March 3, 1847. For two generations the Bell family had studied problems connected with human voice. His grandfather invented a way to cure stammering, and Alexander's own father was not only a fine elocutionist, but he wrote books on correct speaking. So it was only natural that the Scottish lad should follow in the steps of his fathers and distinguish himself in some phase of work that had to do with the human voice. But that he would ever be the means of sending a voice by wire was never even dreamed of in his early years.

He was always trying to invent something, even when he became a teacher of elocution

like his father. But when he was only twenty-three, his health failed and the doctors advised a change of climate, so the family moved to Canada where the dry, bracing air proved so beneficial that he soon grew well and strong again.

With returning health, young Bell became teacher to a class of deaf and dumb children, and in this he was so successful that eventually he was asked to come to Boston to demonstrate his methods. Thus it was that United States became the adopted home of the future inventor of the telephone.

Alexander Graham Bell lived in the home of one of his deaf and dumb pupils, whom he taught privately. The father became interested in the young man's inventions, and so a place in the cellar was fitted up for his experiments. For quite a while he had been trying to devise some means of improving Morse's telegraph, and in the cellar, where he worked until late each night, were batteries and wires and tuning forks. He rigged up a wire connecting the cellar with the barn, and with his pupil's father at one end to listen, young Bell would try to make sounds go over the wire. There were many experiments, and also many disappointments.

Mr. Sanders, his landlord, finally lost all hope in the enterprise, and tried to persuade Bell to give up all further experiments and devote his time to teaching. But the youth from Scotland persisted in spite of the many handicaps that confronted him, the greatest of which was the lack of means to carry on his experiments.

But in spite of every hindrance, he continued to work at his idea. He called it the "harmonic telegraph," and by this instrument he hoped to transmit several messages over one telegraph wire at the same time. But it did not work well. Assisting him at this time was a young Boston man, named Thomas Watson, and together the two would meet at the end of the day, and work at the contraption until far into the night. But always the results were more or less discouraging.

Then came the hot June afternoon in 1875 when Alexander Graham Bell and young Mr. Watson, very disheartened, were working with their apparatus. An improvised telegraph wire connected two rooms, some distance apart. Mr. Bell was in one room, Mr. Watson in the other. Just that morning Bell

had made a few changes in the arrangement of his instrument, and wishing the opinion of his friend, called out; "Watson, I want you. Come here." Immediately there was a great shout from the other room, and Watson rushed in to say: "I heard you call me and it seemed as though your voice came over the wire as well as through the air." Could it be possible? The human voice carried by wire!

Suppressing their excitement, the two men set to work in earnest and within a few days they had worked out a new form of instrument. It was the telephone. Less than a year later, Alexander Graham Bell was granted a patent—the most valuable one ever issued in the world's history, for it founded a business worth millions of dollars.

As with other inventions, the telephone had to win its way as a thing of value in practical life, but before many years had passed this great convenience had taken its place as one of the wonders of civilization. Today modern business would be practically impossible without this common instrument. It is, indeed, a vital factor in all our lives.

Alexander Graham Bell made the United States his permanent home, but throughout the years he retained a summer home at Baddeck, Nova Scotia, and it was there that he died in 1922.

According to his oft-expressed desire, he was buried on the crest of Beinn Breagh mountain, at a point overlooking the town of Baddeck and affording a beautiful view over the Bras d'Or Lake.—The Friend (Dayton).

NO WONDER! WEARING CLOTHES

It happened in Milwaukee. The policeman gave the woman a tag for parking near a water hydrant. She said, "But I did not! That hydrant was not there when I parked here."

The officer said, "Now, lady, those hydrants just don't grow on our streets during the half-hour that your car has been there. And anyway, it isn't a new hydrant."

A woman stepped from another parked car, and said, "I know the trouble. I was sitting on that hydrant waiting for my husband when this woman parked her car here."

No wonder! How can a person recognize a hydrant if it is dressed up in woman's clothes? The officer tore up the ticket and departed. But I was just thinking how easy it is to be mistaken,—even when one is very sure.

A man gave his testimony in court. Another said that he had perjured himself. The fact was, that a certain word was used which had two distinct meanings. The man who testified used the word in one sense, and did not lie; but the man who heard the testimony thought the word was used in the other sense, and that it was a lie.

It is easy to make bad mistakes. It is especially easy to interpret the sayings and doings of another if we have some prejudice against him.

It is good to give even an enemy the benefit of the doubt. If he is wrong, it may be that the hydrant had clothes on when he saw it.—Publisher Unknown.

BIBLE STUDY

CHRISTIAN DOCTRINE

LIV. Doctrine of Salvation—the Saviour (Concluded)

BY THE BIBLE STUDY EDITOR

The Identity of the Saviour

According to the purposes of God, in taking away the sin of the world and restoring man to his lost fellowship with the Creator, it was essential that there should be an efficient power to save man and restore him to God. The nature of the promise of God to our first parents was such that the Saviour was expected to come from the seed of the woman. This fact alone limited the possibilities of the identity of the Saviour. Yet there are many who fail to recognize the nature of the Saviour whom God has sent. "And being found in fashion as a man, he humbled himself, and became obedient unto death" (Phil. 2:8). "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). In both of these passages the apostle lays stress on the fact that the Saviour, Jesus Christ, is a man. There was a time when this relationship of the Son of God was not thus. "The Word was with God, and the Word was God. . . . The Word was made flesh, and dwelt among us" (Jno. 1:1, 14). The relationship between Christ and the Father has never changed. He was ever the Son of God. There came a time, necessary for the purposes of redemption, when the Son of God was to be made flesh—the flesh of mankind whom He should redeem from sin and reconcile to God.

Jesus was not an angel, although He is mentioned as having been with the church in the wilderness. But the statement reads, "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina" (Acts 7:38). He was not the angel, but was **with** the angel in the wilderness. "He hath by inheritance obtained a more excellent name than they. . . . Let all the angels of God worship him" (Heb. 1:4, 6). There are deceptive teachings abroad which claim that Jesus came into the world as an angel and after His resurrection He was made to be the Son of God. We are saved only by the blood of the Lamb of God.

Jesus was not a superman. What man among men had not failed under the test of God's righteousness? There were giants in the earth before the days of the flood. What had they wrought but such sins as made it essential that God destroy the whole family of mankind, except the eight souls, the family of Noah? Great and mighty men have lived in the world since the days of Noah, but what was accomplished by them in their efforts to redeem man from the judgments of sin and restore him to happiness and peace? All have failed. After Joshua's leadership, all

of the judges failed to save Israel from further estrangements from God. Samson fell, a victim of his own weakness. Jephthah saved Israel, but rashly condemned his own daughter. Gideon was a weak man whose honors of victory were bestowed on Deborah. Every age has seemed to find a superman; but the structures of government and reform which they erected were crushed to earth by the power of sin which they either ignored or were powerless to conquer. There have been men raised up in the church through the past ages who have appeared as great leaders and men of faith and power, but they too have failed to serve the purposes which men require to save them from sin. Mankind has been too prone to look to the strength or skill or wisdom of men as a means of help to save them from the power of sin, which all must recognize as the archenemy of man. But Jesus was not a superman.

Jesus was more than a prophet. Jesus was a prophet, and He was that prophet spoken of by Moses. Acts 7:37-39. Moses led the people to the promised land, but failed to bring them into the land on account of his own transgression. Prophets warned the people, but failed to deliver them from their sins. Elijah slew the prophets of Baal, but could not destroy the king and his queen who had led the people into idolatry. Daniel and Ezekiel both remained captive in Babylon. Jeremiah was taken prisoner into Egypt. Isaiah prophesied fifty years before the fall of Samaria, yet both kingdoms were carried away captive. These men of God could not save their people from their sins.

Jesus was more than a King. Jesus was in perfect order to tell Pilate, when asked by him, that He was the King of the Jews. He came of the seed of David, there being two lines of parentage through which His claims were established as the son of David and the son of Abraham. But, what had kings accomplished in the redemption of Israel from their sins and from the judgments of God because of their disobedience to His will and law? Again and again had the kings of Israel and Judah led their armies against their adversaries. Sometimes they were victorious, but only when they repented of their sins and turned their hearts in faith to their God. At other times the judgments of God were permitted to be fulfilled in order to chasten and correct them and turn their hearts again to the Lord. There was a needed redemption which kings could not supply, and which only the promised son of David could bring to pass. The dominion of the throne could establish the laws of the kingdom and direct its power

against the enemies, but kings could do nothing for the sins of the people in order to atone for them and reconcile men to God. Jesus truly is King of the Jews; He is King of kings and Lord of lords. But the establishing of His eternal kingdom would not save men from their sins without their being restored to God's favor by redemption and renewal of their faith and life in Christ.

The Incarnation of Christ

When Rezin of Syria and Pekah of Samaria planned to invade Judah, the prophet Isaiah encouraged King Ahaz by telling him that the Lord would save him from their power. Ahaz was told to ask a sign of the Lord, but refused to tempt the Lord thus. Thereupon, the prophet gave Ahaz the remarkable sign of God's providence for His people in the sign of the virgin's conceiving of a Son whose name would be called Immanuel. This is perhaps the first intimation of the incarnation of the Son of God. The story of the conception of the Virgin Mary by the Holy Ghost and of the birth of the Child Jesus, and of all that pertains to the divine manifestations of His Sonship unto God is the story of the New Testament.

The record of the New Testament concerning Christ in the flesh is one of the evidences of the fulfillment of the Scriptures. The New Testament is linked up with the eternal purposes of God in sending the Saviour who was provided and promised before the world was. Only such a Saviour could deal with all of the forces of sin and save men unto God. The Son of God in the flesh must shed His blood for the redemption of men. If the Eternal One is to be the Saviour, and if the seed of the woman is to bruise the head of the serpent, and if the seed of Abraham is to bless the world, and the son of David sit upon the throne forever, then there must be an incarnation of the Eternal Son. The virgin's son was Immanuel, "God with us."

No son of the seed of man could be called Immanuel. All men are sons of God by creation. Some become sons of God by regeneration, but only one person was the "only begotten of the Father" by eternal being and by incarnation. Jesus was born into the world in the flesh, through the conception of the Virgin Mary. Jesus' own words tell us of His coming into the world, that is, from heaven, or from the Father. "I am come a light into the world" (Jno. 12:46). "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (Jno. 18:37).

It is an essential principle of our faith to acknowledge the incarnation of Christ, the Son of God. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should

come; and even now already is it in the world." To make the Saviour less than the Eternal Son of God come in the flesh, is to deny His place and power as the Saviour of men. No man in the flesh can claim such a place and power. Concerning them Paul says, "So then they that are in the flesh cannot please God" (Rom. 8:8). God said to His Son, "Thou art my beloved Son, in whom I am well pleased" (Mark 1:11).

The purpose of God was fulfilled in Christ when the atonement for sin was accomplished by His death. But His death was in the flesh. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). This testimony agrees also with that of Paul: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that **God was in Christ**, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:18, 19).

Proofs of Identity

We need not repeat the evidences of His divine being by referring to those particular accompaniments of His conception and birth. It is of interest to note the manifestations of divinity which accompanied the life of Jesus. He lived in the flesh as all men lived. There was no distinction made by neighbors and friends between Jesus and His brethren, as far as the early records of His life are concerned. There were a few incidents in His life which caused Mary to ponder them in her heart. Tradition has its quota of special incidents, but they are not recorded in the Scriptures as evidence from God. He was subject unto His parents until the day of His showing to His people. At that time, beginning with His baptism, and the baptism of the Holy Spirit, He remained as a normal man as far as the flesh was concerned. He lived with men; His associations were the usual ones; He partook of the common life of those who were with Him. But He proved Himself to be more than man by the miracles which He performed, by the wisdom of His words, and by the fulfillment of the law of God. In these things men saw and recognized Him to be the promised Messiah.

The testimony of His disciples was, "Thou art that Christ, the Son of the living God" (Jno. 6:69). "These are written, that ye might believe that Jesus is the Christ, the Son of God" (Jno. 20:31). Matthew records the life of Christ as the fulfillment of the prophecies and promises of the Scriptures. He is convinced that Jesus is the Christ and the Son of God because no other one ever fulfilled those prophecies. Mark records the active ministry of Christ and the miracles performed as his witness to the fact that the man, Christ Jesus, is the Son of God. Luke enters more fully into the life witness of Jesus as the Son of God, and continues the testimony of Jesus after His ascension through the witness and power of the Holy Spirit in the life of believers. John's testimony is unique in that the witness of the life of Jesus is presented as a challenge both to Jews and be-

lievers concerning His Sonship. This challenge neither Jew, Gentile, nor believer can refute. By His life we know and believe and testify that Jesus is the Son of God and the Saviour of men.

The death, burial, and resurrection of Jesus, besides the miracles which He performed, seem to be the climax of the proofs of His divine being. By the shedding of His blood, His life was poured out as the all-availing sacrifice for the sins of men. There could be no resuscitation after the shedding of blood. Three days in the grave afforded a clear proof of the death of the flesh, by which He bore the judgment of the sins of man. The day of His resurrection climaxed His proofs of His divine being and power. This was followed by the ascension into heaven from whence He sent forth the Holy Spirit to continue His life in the hearts of men. No greater witness could Jesus have given concerning His being God in the flesh than that of His resurrection from the dead. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (Jno. 10:18). Perhaps too little stress is laid upon the fact of the resurrection of Jesus. It is as important as His death in the matter of our salvation. Many men have died through the shedding of blood, but none have arisen from the dead. Jesus died and rose again. I Thess. 4:14. The empty tomb of Jesus is the hope of the believer's salvation. Death is the last enemy of man to be conquered, and death is the great dread of humanity. "The sting of death is sin." The resurrection from the dead is the token of the conquest of sin and death, by One who has power over death because He has borne for men the judgment for sin.

Incarnation Proved by Jesus and by the Father

Jesus must be identified as the Saviour of men. It is one thing to depend on the judgment of men concerning Jesus as the Christ, and to place our reliance on what men have considered their true valuation of His life and character. But there are many people today who do not accept the testimony of the apostles, nor the testimony of those who claim to be the followers of Christ. It is a fact that none of the disciples then, nor any of the followers of Christ now, advance claims concerning Jesus which He Himself did not proclaim and support by His life.

Jesus testified that He is the Son of God. Luke 22:70. This declaration was made at the trial of Jesus before the high priest and council of the Jews. He answered nothing to their charges, until the high priest adjured Him to answer, and the question asked was, "Art thou then the Son of God?" Put under the most solemn oath of the Jewish court, the Son of God answered, "Ye say that I am." The council accused Him of blasphemy, but none could disprove His statement. Jesus had made the statement, "Before Abraham was, I am" (Jno. 8:58). Throughout the discourses of John 7 and 8, Jesus set before the people the close relationship between Himself and the Father.

God called Jesus, "My Son." This has much to do with the claims of Jesus as the Saviour of men. Three times the voice of God spoke to His Son in the audience of men. Again, Jesus claimed God as His Father, and the Father honored the claims by the testimony of the miracles and by the resurrection and ascension of the Son. "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

Perhaps the most intimate revelation of the relation between the Father and the Son is that found in John, chapters 14 to 17. Throughout these chapters the Lord frequently mentions His relation to the Father and the Father's recognition of His Son. There is a unity of purpose and of co-operation between the Father and the Son. All that belongs to the Father seems to be at the disposal of the Son, and the will of the Son seems to be such that the Father will honor it.

There is perhaps no more splendid statement of the purpose of Christ in the matter of our salvation than that found in John 17. Jesus states the fact that the Father has given Him those who are to be kept, and He acknowledges His power to keep them while He is with them. Then He asks the Father to keep them. With the assurance of their being kept from the evil that is in the world, the Lord also asks that they be kept to enjoy the glory that shall be His and theirs, when they are with Him in the presence of the Father.

The identity of Jesus as the Saviour of men is thus clearly shown in the Scriptures, both by the word and by the power of Christ. He is honored by the Father as the Saviour of men, and the Lord has pledged the will and power of God, the Father, to effect the salvation of souls that come to Him and trust Him for their salvation.

The final revelation of Jesus Christ as the Saviour of men is given in the last book of the New Testament. In that revelation God again honors the Son as the Saviour. The faith of believers is confirmed in Christ as the Saviour. Prophecy declares His coming. The Gospel story manifests Him to men as the Saviour sent from God. The Epistles are witnesses of the power of salvation through faith in His name. The future of salvation and the glory of it are revealed in the last witness of God to men that the faith and hope which we now have may remain unshaken until the consummation of the eternal purposes of God.

SAFE UNDER HIS WINGS

It was an awful night in Scotland. The snow was deep. The wind shrieked round a little hut in which a godly elder lay dying. His daughter brought to his bedside the "Guid Buik," the family Bible. "Faither," she asked, "shall I read to ye a chaipiter?" "Na, na, lassie," he said faintly, for he was suffering both weakness and pain. "The storm's up the noo, and I canna listen. But dinna fear for me; I theekit (thatched) ma hoose i' the good weather." Well is it for the man who is ready beforehand for life's final storm.—Exchange.

SUNDAY SCHOOL

THE HOME DEPARTMENT OF THE SUNDAY SCHOOL

BY C. WARREN LONG

This is the second of a series of monthly articles sponsored by Bro. J. J. Hostetler, Sunday School Secretary of the Commission for Christian Education and Young People's Work. Bro. Long, the author of this month's article, is superintendent of and pastor of the Mennonite Mission Church in Peoria, Ill. He is much interested in Home Department work and writes out of mature experience. We invite others to write out their ideas and suggestions concerning the various types of Sunday-school work discussed in these articles, or to send in questions that they would like to have discussed, as well as to offer constructive criticisms. We believe that by an exchange of plans and methods others will be helped in their labors. Address all such correspondence to the Sunday School Secretary, J. J. Hostetler, 1939 Third St., Canton, Ohio.

The Challenge of the Home Front

The Home Department is a part of the great church program of co-operation with the home. It ministers spiritually to all who are unable to attend the regular services of the church. The ministry goes to the shut-ins, to the shut-outs, and to the stay-outs, teaching them, winning and wooing them

build beautiful, useful lives in Christ Jesus. It works to prevent spiritual waste and moral degradation. It works to help build Christian homes. It is staffed by members of the church who are dedicated to a program of prayer, Bible study, and expressional activity.

The ministry of the Home Department will reach into the following fields that are



Home Department Family, with Bro. C. Warren Long Presenting Christmas Story and Sister Schrock, Home Department Superintendent, at His Right

to the Lord Jesus Christ. When Jesus saw the multitude blind to their unused resources and to their God-given power to live noble lives, He was moved with great compassion. "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things" (Mark 6:34). Jesus is still seeking His own by sending His servants out to knock gently at every door and ask the privilege of sitting and sharing with all who have a need that He can fill. The fields are ripe; there is an urgent need, viz., the evangelization of the home front.

The Home Department is the extension arm of the church reaching into homes and there presenting the Gospel until the very last person is brought into Christ's fold. The Home Department aims to salvage souls, to

blooming profusely with souls who are ready and waiting for spiritual guidance:

1. **Strangers in Our Midst.** The foreign-speaking group (temporary residents) in trailer camps in defense cities and summer resorts; service men and women in near-by army camps.

2. **The Hard-to-Reach.** The underprivileged, the indifferent and antagonistic groups. The Master's command, "Go ye," includes this group also.

3. **The Mother of Small Children.** Mothers who are unable to participate in the active church program will receive the ministry of the church. Here is an opportunity to help in a constructive way to lay the foundations for Christian homes. The Cradle Roll organization will perform a great service here.

4. **The Sick, the Aged, the Shut-ins.** Here we find old and young—chronic invalids, vic-

tims of accidents, convalescents, blind, crippled, and afflicted. These are found in homes, in hospitals, in old people's homes, and in various institutions.

5. **The Nurse Who Cares for the Sick and Shut-ins.** Since the nurse is generally deprived of church privileges, she should be included in the Home Department.

6. **The Sunday Workers.** Our modern complex system of living has taken many away from Sunday-school and church attendance. The Saviour said, "Go ye into all the world." The Home Department workers will therefore go into the homes of railroad men, bus drivers, telephone and telegraph operators, policemen, defense workers, hotel employees, druggists, doctors, nurses, restaurateurs, etc., since these people are a part of that world.

Ministering at the Home Front

A stationary engineer who was sick for two years said one day to his wife, "The doctor said I cannot get well. There is nothing left for me in life. I am going to kill myself." The wife shared this terrifying news with a neighbor, who, in turn, asked the writer to go quickly and call on the sick man. The writer went and made himself acquainted. He read the Scriptures to him and prayed with him. This was the beginning of a regu-



Sister Elizabeth Schrock, Home Department Superintendent, and Bobby Petri, the Iron Lung Boy Who Is Now Able to Sit on a Wheel Chair

lar weekly Bible reading and prayer period that the writer conducted with the sick man and his wife. After eighteen months of weekly calls, both were led to Christ. Six months later, the Lord took the man to Himself. The epitaph we would write on the tombstone would be, "Great is thy faith."

A seven-year-old, Bobby Petri, suddenly became affected with infantile paralysis. He was rushed to the hospital, where he was placed in splints and an iron lung. For two years he was forced to lie flat on his back. His body was helpless. In the second year of his illness, the Home Department workers learned of him, and he was soon enrolled as a member. One day when a Home Department worker was teaching Bobby how Jesus healed the sick, he suddenly exclaimed, "I believe Jesus can heal me." This faith was further stimulated. Now at the age of ten, he is able to sit alone and goes regularly to a public school by bus. His favorite song is, "I'll Do It All for Jesus."

A young mother of four children, a native of Guam, whose husband is in the United States Armed Forces, was enrolled in the Home Department. Through weekly calls, the two older children were persuaded to attend Sunday school. Soon the mother asked for a Bible. She was helped to get one and was taught how to conduct family worship, which instruction she followed with gladness of heart. Since the youngest is old enough to walk with ease, the mother comes to Sunday school with her four children and two neighbor children. Now she says, "I enjoy coming to church and want to give myself to the Lord."

A widow some seventy years of age, who has been blind for six years, was enrolled in the Home Department. For two and one-half years the Word of God was taught to her before she was willing to accept Christ as her personal Saviour. At the time of her baptism, she was asked among other questions, "Are your sins forgiven?" She replied, "Yes." "Are you sure they are gone?" She said, "Yes, the Lord took them away, and I do not know what He did with them." Some months later, as we watched her pass from time to eternity, we could not help but say, "Great is thy peace."

A semi-invalid was being cared for by a practical nurse, who is a Christian and a member of the church. The sick woman was finally enrolled in the Home Department, and the Word of God was taught to her for over a year when her husband decided that this splendid Gospel work must cease. Great was the physical suffering and the soul suffering there, for the Christian nurse was also released. Upon the husband's request, this Gospel work did cease for over three years, but the church in her midweek prayer meetings did not cease to pray for this lady and her home. One day the family sent a request, asking that their home be enrolled in our Home Department again. The request was granted. Soon afterwards the sick lady was led to the Lord. The husband is keenly interested in hearing the Word and with gladness receives the Sunday-school papers from the Christian worker. Recently this Christian woman said to her pastor, "Suffering brings me closer to God. I thank Him for this suffering. I am looking for the day when He will come to take me home to glory."

To date, we have nineteen homes enrolled in our Home Department. There are thirty-six people, ranging between the ages of ten and eighty-three years, who hear the Gospel

taught each week. Once a year all these members who can be moved from their homes are brought together for a period of Bible study, prayer, and informal fellowship.

The Home Department is an aggressive church program of evangelism in the home.

It is a ripe field and a productive field. It is a field every city, suburban, and rural church should enter. Jesus sent His disciples from house to house. Let us go likewise and preach repentance, "for the kingdom of heaven is at hand."
Peoria, Ill.

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JESUS ON THE MOUNTAIN AND IN THE VALLEY

Mark 9:2-8, 17-27

Lesson for February 13, 1944

Golden Text.—I believe; help thou mine unbelief.—Mark 9:24.

Mark 8:14-26. A friend of mine has a saying, "I should have lots of brains; I have never used any of them." I suppose we all have more brains than we have ever used. The question is not one of brains. The question is, Whom will we allow to do our thinking for us? There seems to be such a thing as a mass mind, what the many think acts as a leaven on our own brains in such a way that we think the thoughts of the masses. Mental leaven does its work. It was the leaven of rabbinical thought that made it so hard for the masses to comprehend the teachings of Jesus, and for the disciples to apprehend them. The rabbis had taught that the Messiah would give great signs. They asked for them; the disciples asked for them; we are prone to ask for them. The Pharisaic leaven was hypocrisy, and few church people beware of it sufficiently to escape it entirely. But beware of it; for the fruit thereof is deadly formality.

Mark 8:27-38. Here we have Peter's great confession. That was revealed to him by the Father; but we have also his rebuking of the Master. That came from a mind that had been leavened with the thought life of the mass of the people.

"Savourest" means habit of thought. Alas, how much we all are guilty of thinking as the world thinks, instead of having the mind of Christ.

The divine teaching is that life even now can be gained only by dying; the mind of the world is that life at its fullest is the unrestrained taking of all the flesh craves. The two ideas are as far apart as the poles. In trying to grab the world, you lose your soul. A terrible price to pay! But to get the things worth while costs something too. To purchase the souls of men, Christ gave all that He had. He poured out His soul unto death. But the joy of winning the Bride made the cost seem very small. It will cost you something, too, to be saved, but when you enter into His joy, your crosses and afflictions will seem as nothing. In the things in which we are like the world, we should lament and be ashamed of ourselves; but of the things of truth and godliness, we should be ashamed that we are ashamed. Beware of the leaven of ungodliness.

Chapter 9:1-8. Many people know not the Lord. Some know Him afar off. In the church there are but few who know Him intimately. There is an inner circle of friends to whom He reveals Himself in a fullness that

no others can behold. Christ is not a respecter of persons. It is what you are that opens the door of entrance into that inner circle, or closes it against you. Peter, James, and John were not perfect, but they were saints in the making. They were not pillars, but they were growing that way.

The mental and spiritual life of men is revealed through the body; and the more intense the activity, the greater the manifestation. The experience of Moses on Mount Sinai was similar, but lesser in degree. The spiritual experience of Jesus was of an intensity far beyond ordinary human experience, and to that degree incomprehensible.

The dead are not dead. Moses and Elias talked with Jesus on the mount. They were not dead, nor were they ghostly visitors. They had gone home to be with their Lord; but now for a brief period they came back and communed with their Saviour about His death which He was to accomplish at Jerusalem, without which their own salvation and glorification would not be perfect.

Neither the testimony of men, nor of angels, nor of glorified saints is final. The Father's word is final; and when you hear His "Well done," you will enter into a state of unchangeable TRANSFIGURATION and be like your Lord. But before that the Cross.

Verses 17-27. As the intensity of spiritual communion transfigured our Lord, so the intensity of Satanic operation disfigured the child and was in process of destroying him. Methinks this was the worst case that was brought to the Saviour during His earthly ministry. Such can be cast out only through the extraordinary powers bestowed in answer to fasting and prayer. Virtue or strength went out from the person of Jesus whenever He healed anyone; but the strength was replenished at the fountain through prayer and fasting. The failure of the disciples caused doubts as to the power of the Saviour.

A weak Christian dishonors his Lord. The Lord has been bearing with us for a long time. How much longer will He bear with us if we continue in our faithlessness? Let us all cry out with desperation as the boy's father did and the powers of hell will be shaken.

JESUS TEACHES TRUE GREATNESS

Mark 9:30-10:45

Lesson for February 20, 1944

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

Mark 9:30-37. Why is it that so few people can tell what the sermon was about? They were busy with their own thoughts while the sermon was being delivered. Why is it that you cannot understand what I am trying

to tell you? Your subconscious mind is trying to solve some other problem.

If the things that Jesus was telling the disciples had been things in which they were interested, they would have had no trouble in understanding Him. There was nothing figurative about His words. But their minds were occupied with an earthly kingdom exceeding all other earthly kingdoms in glory, and each one expected an honorable station in it. They were arguing about who was the greatest, and the greatest would naturally get the highest station in the Messianic kingdom. The leaven of carnal ambition was working mischief in their hearts and minds. Man's idea of greatness is to have many underlings who will fawn at his feet and manicure his toenails; but God tells us that the greatest is he who serves most. Occasionally through the fog of carnal thinking we can get a dim glimpse of this superlative truth, but we still go on wanting to be served.

Verses 38-50. Who joined with John in trying to stop the unknown miracle worker? No one knows, but they probably would all have done so if they had been on the scene. And in spite of the Master's plain teaching, we are at heart one of them. This man was one of God's little ones. Perhaps he thought himself unworthy of being with the rest, but thought that in his own unobtrusive way he could help in the work of the Lord. The conduct and attitude of the disciples were a cogent weapon of offense to the poor man. I doubt that he had the courage to continue. I know how one man feels when he gets a slam like that, and I have reason to know that there are many more like him. But the Master says it would be better for me to put a millstone around my neck and jump into the lake than to be a stumbling block and hindrance to the worker for God who can do no more than give another a cup of cold water, but who does it out of love for the Lord. None of God's children is wholly good; but neither is any one wholly evil. Instead of taking the summary way of getting rid of the evil by cutting off the life, the Master tells us to cut off the offending members that the body may be saved. And here is work for me—enough to keep me so busy that I will not have time to find fault with others who labor in the vineyard of the Lord: keep out of my brother's way so that I would not be a hindrance to him as he feebly serves his Lord; lend a hand in serving, but not in faultfinding; add the salt of praise and encouragement to my brother's sacrifice of service. Then there will be peace among the saints.

Chapter 10:1-12. The teacher who would be true dare not be silent on controversial issues, nor be afraid to speak because it might hurt someone's feelings. John the Baptist's rebuking of Herod cost him his head, but won for him the martyr's crown. Social problems are the most difficult of all; but there is but one course of conduct that is right, and any divergence therefrom is injurious, not only to you, but to the entire body of society. If the social structure is not to collapse, we must build with the Word of His righteousness as the plummet.

Verses 13-16. We foolishly reason that at some distant time it will be easier to come to the Lord than now, and that older people

will likely be more steadfast after they turn to the Lord than a child would be. Steadfastness, or its opposite, is an individual trait, and age has nothing to do with it. The child who is unstable as water will likely remain so. Years will not give stability. But as the child leaps into the open arms of the father, so these little children leaped into the arms of Jesus; and as the child trustingly commits his all into the care of his father, so must we commit ourselves into the care of the Father in heaven if we would enter His kingdom.

Youthful conceit causes the child to despise his father. Then comes estrangement. But that does not come until you are old enough to be a fool. The analogy holds good in the realm of the spiritual.

Verses 17-31. Gold on the person will drown the strongest swimmer. Only those who divest themselves of all superfluous weights can climb to the heights. Earthly goods upon which I set my affections (and how hard it is not to do so when once they are in my hand) will keep me from rising to the heights, and may cause me to sink to the depths. As long as they hold first place in my affections I will not be able to enter the kingdom of God.

Covet the treasures of grace so that you will despise the treasures of field, mine, and forest. Love your Lord so much that all things of earth upon which men are prone to set their affections lose their allurements to you; then the needle's eye will become an open gateway to the palace of the King.

Verses 32-45. Again the subconscious ambition for greatness according to worldly standards asserts itself among the disciples. And the mother of John and James encouraged them. The other disciples had indignation, not because they thought that such ambition was wrong, but because they felt that John and James had taken advantage of them. And again and again it shows itself in the household of the saints. To combat it, we need to remind ourselves daily that the only life worth while is the one that walks in the footsteps of Jesus, the servant who was faithful and obedient even unto death, seeking only the Father's honor and glory.

JESUS PRESENTS HIMSELF AS THE MESSIAH

Mark 11:1-12:44

Lesson for February 27, 1944

Golden Text.—Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. —Mark 14:61, 62.

Mark 10:46-52. Blind Bartimaeus had a better conception of the Messiah and of His kingdom than the disciples had. They were looking for a kingdom among men with pomp and tinsel and earthly glory. Bartimaeus saw in the Son of David the great Eye Opener. Earthly glory blinds to spiritual realities. It is to the glory of God that through Christ our spiritual eyes are opened so that we can behold the wondrous glory of the kingdom of God which is spiritual. Bartimaeus followed Jesus. How far? We know not, but we are sure that if he followed Him to Jerusalem he was one of the first to spread his garments for the Master to ride over in triumph, and the last to cry, Crucify Him.

They, who enthrone Him in their hearts will never crucify Him by their lives.

Chapter 11:1-10. With this chapter we have the beginning of the record of events of Passion Week. Formerly the Master asked the disciples not to make it known that He was the Messiah; now He openly declares Himself to the multitudes. The time had come. Zechariah, the prophet, had foretold that the meek and lowly King would come riding into the city upon a colt, the foal of an ass. The kings of Israel did ride upon asses, but they were the best of their breed. This one was likely a nondescript that would normally be used only as a beast of burden. If Jesus would ride into your city today, He would not be coming with a Rolls-Royce, but with a jalopy. He is the king and the exemplar of the common folk.

The disciples were obedient to the Master, but that was to be expected. They had been so for more than three years. But how about the owners of the animals? If I came to you and told you that the Lord had need of something that was yours, would you let me have it? Not likely, unless I had that which the disciples had as a result of their years of fellowship with the Master—a nobleness of mien and bearing that made men trust them. But these men were probably believers also, who esteemed it a privilege to consecrate their belongings to the Lord as He had need of them.

Their entrance into Jerusalem was so utterly unlike the parades that accompanied the crowning of the Caesars that the Roman authorities looked on in amusement. The only objectors were the Jewish priests and scribes. They loved acclaim, but, being unworthy of it, never received it spontaneously from the multitude. But to Jesus, it was given spontaneously and wholeheartedly.

The Jewish leaders said, "The world is gone after Him;" and they began to lay plans to destroy Him.

Verses 11-19. Had Jesus sought an earthly throne, He would have gone to the palace. But He went to the Temple. The palace needed a house cleaning, but the Temple needed it more. When the temples are clean, the palaces will clean up. But when the temple is defiled by its devotees, nothing can save the nation. Profanation of holy things comes with steps as silent as those of felines at night. So insidious is its approach that few people notice the degeneration. Only constant vigilance, and determined pugnacity towards evil will keep any church from such a decline. But the Master saw and was grieved. He is grieved today.

Verses 20-26. There is much teaching today that the fig tree is a type of the nation of Israel. I have not been able to find such typology in my studies. The vineyard, however, is. Mark 12:1-12; Isa. 5:1-7.

But the Master never did anything because of a spiteful whim. He wanted to teach the disciples a spiritual lesson. The primary lesson is that faith in God, when you are in the spirit of God, enables the saint to surmount all obstacles. Even the mountain shall become a plain. But an unforgiving heart leaves you a shorn Samson. Secondly, the earth that produces nothing but briars and thorns, and the fruit tree that

produces nothing but leaves is nigh unto cursing. But the spiritual and analogy is for you.

Verses 27-33. The officials of the Temple had delegated authority, and they misused it to rob the worshipers. The Lord had delegated it to them. But the Lord had the authority. No man gave nor could give it to him; Nor can any man take it from Him. And it is to Him that the keepers of the House of God must give their final accounting.

JESUS URGES HIS DISCIPLES TO WATCH

Mark 13:1-37

Lesson for March 5, 1944

Golden Text.—Watch ye therefore: for ye know not when the master of the house cometh. —Mark 13:35.

Chapter 13:1-4. The Temple at Jerusalem was a magnificent building. I think it is axiomatic that one can judge the spiritual decline of a people by the stress they place upon forms. Virile spirituality is active in bringing the Gospel to the world in the quickest and most efficient way. This does not make for forms of ritual and architecture. But as the spiritual impulse dies, mankind likes to make up for the inner lack by outward show. The only thing that was magnificent about the religion of the Jews was their Temple. They were like a cup that was kept clean on the outside, but the inside contained the residue of all evil. When that condition exists, it will not be long until judgment will fall upon a people. When the cup of iniquity overflows, then comes the end.

Verses 5-23. I like to think of Christ as the Master Teacher, and as such I do not expect Him to use language so vague that any conclusions as to the meaning can be reached by the hearers. You can expect such phraseology from the Sibylline Oracles. I have no doubt that the disciples understood Him, though I may not.

They asked Him three questions. There is no question but that He answered all three. But how? Did He give the answers to the three in such a hodgepodge that it was impossible to know to which of the three questions any part of His answer referred? Or did He answer the three questions consecutively in the order in which He was asked them? The latter would seem to be the logical way that a teacher who would wish to illuminate the understanding of a disciple would do; and we will meditate upon this scripture on the assumption that He did so.

He first answers the question relative to the destruction of the Temple. At other times the Master told the disciples that while the body of the nation would not accept Him, they would accept the false Christs who should follow. Many such appeared during the years between the death of Christ and the destruction of Jerusalem, and they had a numerous following. The chief of them was Bar-Cochba. He came to the Jews who had returned to Palestine after the destruction of Jerusalem, and incited them into rebellion against the Romans. This ended in the utter destruction of the Jews as a nation in the days of Hadrian. Everything that the Master told as recorded in verses 5-23 was literally fulfilled, and is a matter of authentic

history. Verse 19 was fulfilled during the siege of Jerusalem. If that was the greatest calamity of all time (and the Master said that it was), can there be a worse? You can speak of a primary and of a secondary fulfillment of some things, but not of this verse. The wording does not allow it.

Verses 24-31. The phrase about the darkening of the sun and moon was first used by Isaiah in describing the destruction of the city of Babylon and the overthrow of the Babylonian empire. The sun and moon that are in the skies were not affected. But to Babylonia they might just as well have been. The Jews understood the figure as indicating a national overthrow. In this sense all these verses were fulfilled before the last of that generation (and we do not need to hunt for a strange meaning for that word but just accept it in its ordinary usage) had passed away.

The other evangelists record the signs of His coming—not the signs of the time of His coming, but signs in proof of His coming. Those signs were given in full measure to men in the apostolic days, and have been repeated in measure at intervals since. They do not presage the time of His return. But the fact that the signs have been given makes it imperative for all generations since the beginning of the Christian era to be on the alert and watch for His return. That the signs are at times repeated is but to remind an otherwise neglectful generation to be on the qui vive.

Verses 32-37. Here the Master answers the last question, relating to the time of the end. He plainly states that that time is a secret hidden in the bosom of the Father. None of the heavenly host, not even the Son, was told this secret. And if heavenly beings are not told this secret, would you think that the Father would reveal it to any earthly being? That He is coming, I doubt not, for His lips have so declared. But the worst thing that could have befallen mankind would have been for the Lord to have revealed the time of His return. Watching and praying, which are necessary for the growth of Christian life and character, would have become obsolete even as words long since. And violence, which always comes when men cease to look for their Lord, would have overborne humanity all these centuries. But you say, Are men not looking for the coming of the Lord? Why then all this violence? Many are talking about it, and many are even quarreling about how He will close up the final chapter, BUT FEW ARE LOOKING FOR HIM.

POWER

By Ursula Miller

The Lord can still the sorrows of the raging, troubled heart
That plunge and roar, wave upon dashing wave;
He can calm the dread tornado, twisting in the dark'ning sky,
And the helpless souls beholding He can save.

He has power over elements and basest of alarms—
So may we lean upon the Everlasting Arms.
Protection, Kans.

The Flood had been foretold at least 969 years before it came. The memory of that prophecy was kept alive by Noah in word and deed, but when it came only eight persons were looking for it. "As it was in the days of Noe. . ."

PLEASANT VIEW CHURCH

(Continued from page 37)

trip because of the heavy rain and attendant darkness.

Some wanted Sister Effie to sell out in the early twenties, but she remained by her post, and in answer to prayer Rebecca Miller and the Replogles came into the church in 1925. On Sept. 22, 1929, W. E. Replogle was ordained to the office of deacon, the services being in charge of J. N. Durr.

On Nov. 19, 1939, Charles Shetler of the Kaufman Church (brother of Preacher Harry Shetler) was ordained as resident minister for Pleasant View. He and his wife Anna (daughter of Deacon Levi Yoder of Kaufman's), with their family of three children, moved into the community in March, 1941. Since that time they have been faithfully shepherding the flock of earnest Christians, now numbering twenty-six. For a few years, Isaac Metzler of Glade had bishop oversight. Since spring, Lloy Kniss of Stahl is in charge. There is a Sunday-school attendance of forty-five. The superintendent is Bro. Replogle, with Woodrow Fisher serving as assistant. Recent evangelists have been: Charles Shetler, Paul Roth, J. W. Hess, and the writer. The first summer Bible school was held in 1935, with A. J. Metzler serving as superintendent. Six schools have been held since that time, with the following serving as superintendents: Lester T. Hershey (now of Chicago), Arthur Blough, John Harshbarger, and Charles Shetler. The highest attendance was fifty-nine.

Bedford County, with its 1,026 square miles, has a population of 40,809 (according to the 1940 census), or 39.8 persons per square mile, an increase of but 3,500 in twenty years. (Lancaster County, with 941 square miles, has 236.4 persons per square mile, an increase of 38,707 in the same time.) In a period of five years, the Sunday-school enrollment has decreased 2,500, and the decrease in attendance has been even more pronounced. Only twenty-nine per cent of the population are enrolled, and probably only twenty per cent are in attendance weekly. This is a large but difficult field to work. In the district there are four Reformed charges that have been without a minister for some time. In the Evangelical Church, the New Paris and Pleasantville circuits are united, and one minister is called upon to shepherd seven churches.

The Pleasant View Mennonite Church solicits your prayers for the ingathering of many of their neighbors. Many are hungering for the light. As they continue to hold forth "the word of life," and heed the admonition of the Apostle Paul: "Watch ye, stand fast in the faith, quit you like men, be strong," we believe the congregation will prosper.

Lititz, Pa.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

Evangelism is the expression of those who are laden with good tidings which they desire to deliver to people who are in need. With such a burden for souls and with such a Gospel as is given us to deliver, how we ought to search out every way possible that the message of life and love might find its way into the hearts of men. Men of the world advertise their goods at every population center and in the out-of-the-way places, by circulars, signs, and agents of their merchandise. Shall we who have a priceless salvation to make known be unconcerned about making it known in ways that are at our command? Let us place literature—books, papers, tracts, mottoes, and signs—within the reach of all, and let us accompany our efforts with prayer to Him who knows every heart and who is working with men to bring them to Himself.

The humanity of Christ is a Bible doctrine that should not be lost sight of any more than His **divinity**. It may be convenient to think of a divine being who is far above humanity and who has never touched the earth nor our human life. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (I Jno. 4:2, 3). But it is God's plan to speak to us by His Son in these last days. This Son was therefore sent into the world and made manifest in the flesh for the purpose of bringing salvation, which could not have been effected by any other method. We welcome the **virgin birth** and the **incarnation** as doctrines that mean that we have a God of love and sympathy who has undertaken for us.

And Jesus was baptized with water as well as with the Holy Ghost. Some men are prone to belittle the outward ordinance in one extreme, while other men place salvation in the outward act on the other extreme. Jesus humbly met the work of His day by observing the outward ceremonies—ceremonies that had been ordained of God—in the spirit in which they were intended. He thus rebuked the pride that scorns all ordinances, and the pride that seeks all credit because the ordinance has been observed. "Thus it becometh us to fulfil all righteousness." Let us go on meditating on this important fact, and let us teach it to the boys and girls.

A holy life is the only life worth living. An unholy life fails to bring satisfaction and ends in hopeless despair and eternal loss. The life that is holy unto God has a true outlook and a satisfying portion in its service, and ends in eternal bliss. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). If the holy life is of such great importance, we need to give earnest attention to it and seek to secure that attitude in life in all whom we can reach.

LITERATURE EVANGELISM.—II Chron. 34:14-33; Neh. 8:1-18

Topic for February 13

MOTTO

"Write the vision and make it plain."

MEDITATIONS ON THE TOPIC

I. Evangelism by the Service of Literature.—The message of the written page, when it is a true message, has been used of God for the enlightenment and salvation of many souls. You readers who have had access to wholesome books or tracts may be able to recall what deep resolutions were formed in your bosom—resolutions which have had a lasting effect for good in your life. What has been such a blessing to us we will naturally want to make available to others.

In the distribution of literature not the least concern is the assurance that it is **good and pointed** material that will reach the mind and heart of the reader. The message that contains the truth of God concerning the plan of salvation and the Christian life is the kind of message that will be effective in bringing life and health to the soul. In this connection we might remark that there is nothing more certain of being incorruptible and safe than the Holy Scriptures. If we can inspire people to engage in reading the Scriptures, we may be quite hopeful that this will bring about the salvation of those who do so. Yet it is true that there are many who cannot understand what they read unless some man guide them. It is this guidance which calls for tracts and literature written by men and women of God

who deliver the message in such simplicity that its truth touches the understanding and heart of the reader.

The field of Literature Evangelism is a large open field that can engage many workers. The talent of the worker in this field need not be so great if it is a consecrated talent and wrought through prayer and earnest purpose by the leading of the Holy Spirit. A silent messenger may accomplish what a speaker cannot, when God is at work.

II. The Text.—II Chron. 34:14-33.—This passage relates the effect of finding and reading the Book of the Law. It brought about a real revival in Jerusalem in the days of Josiah, king of Judah.

Neh. 8:1-18.—This gives an account of a public reading of the law of the Lord which brought effectual results in that the people were led to turn to the Lord with all their hearts, to serve Him and do according to His holy law.

III. Suggestions for Junior Programs.—In general, the way of evangelism by the written page may be set before the boys and girls as suggested in the outline for Juniors. They will have certain conceptions of what is good, especially if it is recommended by their leaders in Christian service. Discuss the **tract work** as it has been organized. At this opportune time, when the boys and girls have their minds awakened to the opportunity, suggest ways in which they may have a part in this work.

Besides the work of distribution, there is a field of service which may also be suggested in which some may have a part. This is the field of contributing money for the publishing and sending out of Bibles, good books, tracts, papers, etc. Encourage those to write who are

gifted along this line. Others can pray for the work and give of their means to have the message published and sent out.

Perhaps a part of the meeting could be spent in relating experiences, showing how the reading of a helpful book or tract or of the Bible itself brought good results in some one's life.

OUTLINE STUDY

- I. Literature is One of God's Methods.**
 1. He wrote on tables of stone.—Ex. 32:15, 16; 34:1, 28.
 2. He directed men of God to write.—Deut. 31:9-13, 19; Jer. 30:2; II Pet. 1:21; Rev. 1:11.
 3. The writings of Scripture are able to make wise unto salvation.—II Tim. 3:15-17.
 4. Producing faith and life.—John 20:31.
 5. Promoting growth.—I Pet. 2:2.
- II. Advantages of Literature.**
 1. Gives a message in the person's absence.—I Tim. 3:14, 15.
 2. Can be passed from one to another.—Col. 4:16.
 3. Enables others to enjoy the blessing.—I John 1:3, 4.
 4. Gives a message after the writer is dead.—II Pet. 1:15, 16.
 5. Enables one to give timely messages.—Jude 3.
 6. Can be carried by others.—Col. 4:7-9.
 7. Enables reference and study.—Dan. 9:2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Write."
2. Spreading the Good News by Writings.
 - a. Bibles.
 - b. Tracts.
 - c. Good papers.
 - d. Good books.
3. Furthering Good Literature.
 - a. Money given to publish.
 - b. Handing out the literature.
 - c. Sending it by mail.
 - d. Gifted writers to write.

For Seniors.

1. The Value of Literature in Evangelism.
2. Opportunities for Distribution of Literature.
3. The Importance of Sound Writings.

PERSONAL THOUGHT

Lord, give us a willing heart to use the gifts we have in the work of spreading the good tidings of salvation through literature to souls in need.

SEED THOUGHTS

What hinders that you should be a child of God? Is not salvation free? Is not the invitation to it flung out to you on every page of the New Testament? Is not Christ offered to you in all His offices? and are you not welcome to His benefits if you want them? Is not the Holy Spirit promised to them that ask Him? Nothing can hinder you from being a Christian, but your own worldly, selfish, proud, obstinate, unworthy, and self-righteous heart.—Ichabod Spencer.

The life-boat may have a tasteful bend and beautiful decoration, but these are not the qualities for which I prize it; it was my

salvation from the howling sea! So the interest which a regenerate soul takes in the Bible is founded on a personal application to the heart of the saving truth which it contains.—J. W. Alexander.

You will want a book which contains not man's thoughts but God's—not a book to amuse you, but a book that can save you—not even a book that can instruct you, but a book on which you can venture an eternity—not only a book which can give relief to your spirit, but redemption to your soul—a book which contains salvation, and conveys it to you, one which shall be at once the Saviour's book and the sinner's.—John Seldon.

JESUS, A MAN AMONG MEN.—Phil. 2:3-9; Heb. 2:6-18

Topic for February 20

MOTTO

"Made in the likeness of men."

MEDITATIONS ON THE TOPIC

I. "The Word Was Made Flesh."—It is with the deepest reverence at the mystery of the Redeemer that the writers of the New Testament, as well as those of the Old, speak of the manhood of the Son of God. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14; cf. Matt. 1:23). "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (I Jno. 1:1). "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17). "And the Word was made flesh, and dwelt among us" (Jno. 1:14). "Therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Let us pause with awe and reverence at the words which tell of the fact of His manhood, and receive them as a token of the matchless love of God in behalf of His creature man who had fallen hopelessly, with no power to raise himself up again without a Redeemer.

But as we behold the Man whom God has given, we see Him with a body and a human nature like other men. He is not more handsome than other men. Isa. 52:14; 53:2. In fact, there is that which He has undertaken that marks Him as having a "marred" appearance, such a humiliation as the ordinary man does not bear, that He might go to the depths of lowliness for the lowest of men and bear the reproaches for the most reproached. While His manhood was not marred by actual deeds of sin, yet He suffered the sins which others committed when His body was nailed on the cross. In His lowly earth life He did not stand with the rich and the great, but moved in the circles of the poor and endured the pangs of poverty. He hungered, thirsted, and became weary just as we do. He knew temptations as we do, only He did not yield to them. He knew grief and sorrow. He knew gladness. He knew the feelings of friendship which we feel in human associations, and He felt the pain of being misjudged and mistreated and hated just as any other human being feels. We dare not exalt the manhood side of Jesus because He was made like unto us in all points, yet without sin, so that He might become a perfect Saviour to us in things pertaining to God.

II. The Text.—Phil. 2:3-9.—The unselfish Son of God became lowly enough to take up our humanity in the most lowly position among us that we might be enabled to follow Him to the heights of glory to which He has gone.

Heb. 2:6-18.—He is a brother to the people in the flesh who become willing to accept the salvation which He has undertaken in their behalf. He is a brother in taking our humanity and in giving us His divine nature. He was like us here that He might be sympathetic with us always and become a merciful and faithful High Priest for us before God.

III. Suggestions for Junior Programs.—The children will enjoy telling the story of Jesus, from His birth to His death—the babe, the boy, the man. Describe some of His human feelings. When was He hungry and thirsty? Though as the Son of God He could feed the multitude with bread, He would not miraculously make bread to feed Himself when the devil suggested it. He might have had power to cast Himself down from the Temple without harm, but He would not miraculously save Himself nor tempt God to save Him. He could have saved Himself from the pain and death which He suffered, yet He would not for our sakes, that He might be our Redeemer. He was made in all things like unto us that He might experience feelings like we do. He knew what it was to grow as a youth. He knew experiences of people in the flesh in all things, even to temptation, yet without ever yielding to do wrong.

OUTLINE STUDY

I. He was God from the Beginning.

1. Associated with God in Creation.—John 1:1-3.
2. Equal with God.—Phil. 2:6; Col. 1:15-17.

II. As a Man He was God Manifest in the Flesh.

1. A great mystery.—I Tim. 3:16.
2. Tabernacled among us.—John 1:14.
3. Made like unto His brethren.—Heb. 2:14-18.
 - a. In subjection to infirmity.—John 4:6; 19:28.
 - b. In possibility of temptation.—Heb. 4:15.
 - c. Could be touched.—I John 1:1; Lk. 24:39; John 20:20.
 - d. Could suffer pain and death.—I Pet. 2:21-24; 3:18.
 - e. Could enjoy human associations.—John 12:1-9; Matt. 13:1-3.
4. Revealed the Father to men.—John 1:18; 14:9-11; I John 1:2.
5. Taught the way of truth.—John 7:14-18.
6. Gave Himself a ransom for our sins.—Matt. 20:28; Gal. 1:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Jesus Christ."
2. Jesus was God in a Human Body
 - a. Born as a babe.
 - b. Lived as a youth.
 - c. Grew to manhood.
 - d. Had feelings like other men.
 - e. God in Him was shown by His works of love and power.
 - f. Was tempted.
 - g. Died for our sins.

For Seniors.

1. Why the Son of God Became Man.
2. The Perfect Pattern of Manhood in Christ.
3. How We May Become Like Him.

PERSONAL THOUGHT

Jesus as a man was not superior to other men in the flesh in physical beauty or strength or skill. He was a complete man with human faculties that He might be a perfect representative of us all, though He took the lowliest place among us. His perfection was in His purity and sinlessness and in the presence of the divine nature. Such a man is worthy of being our Redeemer.

SEED THOUGHTS

As the human voice and instrument blend in one harmony, as the human soul and body blend in each act of feeling, thought, or speech, so, as far as we can know, divinity and humanity act together in the thought and heart and act of the one Christ.—A. A. Hodge.

The greatest truth of the Gospel is Christ Himself—a human body become the organ of a divine nature, and revealing, under the conditions of an earthly life, the glory of God.—Horace Bushnell.

THE BAPTISM OF JESUS (Jr.).—Matt. 3:13-17; Mk. 1:1-11

Topic for February 27

MOTTO

"This is my beloved Son, in whom I am well pleased."

MEDITATIONS ON THE TOPIC

I. The Baptism of Jesus.—Jesus knew no sin and had no sin to confess as the other people did who came to be baptized by John. John could not understand why one so much greater than he and so pure should be asking to be baptized. Jesus knew that this was in God's plan "to fulfil all righteousness," so He asked John to allow it at that time. When God sent the Holy Spirit like a dove to rest upon Jesus, John discovered that this was God's way to point out His beloved Son to him as well as to the other people. The water baptism was a sign that the children of Israel were being made ready for the baptism of the Holy Ghost. They needed to confess their sins and receive the baptism of water, looking forward to the Baptizer with the Holy Ghost. Jesus was already clean and ready for the Holy Ghost, but He needed to observe the sign for the sake of the people for whom He had come as their Redeemer and High Priest. So when He was baptized, the Spirit was also shown to rest upon Him, for the people's sake, that they might know that He was the Baptizer with the Holy Ghost who had been promised in the Scriptures.

God's voice from heaven spoke His good pleasure and acknowledged Jesus as His beloved Son. And as Jesus went away from the place of baptism, He was filled with the power of the Holy Ghost and began to do the work which He had come into the world to do. He was tempted of Satan, but overcame him. He preached the words of the Father and went about doing good. We are made clean by receiving Jesus Christ as our Saviour, and we should be baptized as a sign that He is ours and that His Spirit is given to us.

II. The Text.—Matt. 3:13-17; Mark 1:1-11.—These two passages are the accounts given by Matthew and Mark concerning the baptism of Jesus. Matthew tells how John hesitated because of his feeling of unworthiness and how Jesus answered him. Mark tells simply the story of John and how Jesus was baptized by him.

III. Suggestions for Junior Programs.—The whole story of John the Baptist's coming beforehand to prepare the people for the coming of Jesus, and the story of Jesus' coming to John to receive baptism, and how the Father in heaven showed that Jesus was pleasing to Him and was called His Son, will be the basis of the lesson for the boys and girls.

Some of the great facts concerning a right condition for baptism may be impressed; also impress the reason why John did not want to baptize Jesus, and why he was persuaded to baptize Him. The fact of a greater baptism than that of water may be discussed; also discuss why we should receive the baptism with water when we already have the greater baptism.

OUTLINE STUDY

I. Why John was Baptizing with Water.

1. God sent him before His Son.—Mk. 1:2.
2. He was to prepare the people for God's Son.—Mk. 1:2; John 1:23.
3. He was to point out the Son.—John 1:29-34.

II. Why Jesus was Baptized by John.

1. Not because John was greater.—Matt. 3:13-15; John 1:27.
2. To fulfill all righteousness.—Matt. 3:15.
3. That God might show who His Son is. John 1:33.
 - a. By the sending of the Spirit upon Him.—Matt. 3:16; Mk. 1:10; John 1:32; Lk. 3:21, 22.
 - b. By a voice telling who He is.—Matt. 3:17; Mk. 1:11; John 1:34.
4. It was the time to begin His work.—Lk. 3:23; 4:1, 14, 15.
 - a. Called as God's High Priest.—Heb. 5:5.
 - b. After the order of Melchisedec.—Heb. 5:6.
 - c. God sent John to perform a ceremony of baptism.—John 3:28-30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Baptize," etc.
2. The baptism of Jesus.
 - a. The story of the Baptist.
 - b. What John the Baptist thought of Jesus.
 - c. What John preached about Jesus.
 - d. How John knew Jesus as the Son of God.
 - e. Why did John allow Jesus to be baptized?
 - f. Why was Jesus willing to be baptized?
 - g. What greater baptism did Jesus receive?
 - h. What kind of baptism does Jesus perform?

For Seniors.

1. The Purpose of John's Baptism.
2. The Importance of Jesus' Baptism.
3. Evidences of His Deity at Baptism.

PERSONAL THOUGHT

A Son acceptable to the Father is a sufficient Saviour for me.

SEED THOUGHTS

The baptism of the Holy Ghost is a seal. Eph. 1:13; II Cor. 1:22. It seals us unto the day of redemption. Eph. 4:30. It declares the heavenly Father's approval (Acts 10:47; 11:15-17) and makes men manifestly fit to be received publicly into the fellowship of the church by water baptism.

If Spirit baptism is a "seal," water baptism is likewise a "seal," in which men minister to those who have brought forth fruit meet for repentance and who have manifested an evidence of a change of heart.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

LIVING A HOLY LIFE.—I Pet. 1:13-2:12

Topic for March 5

MOTTO

"Be ye holy."

MEDITATIONS ON THE TOPIC

I. **Holy Living.**—This is the result of an inward condition of holy being. The center

of affections and purposes is in the Lord. The things that are displeasing to the Lord are put away. The heart has been cleansed through faith in the blood of Jesus. The renewed condition in the heart moves to a full consecration of all the powers of body, mind, and spirit to the Lord and His service. The Spirit of God has full right of way in our hearts to move us and to receive our obedient response. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Holy living characterizes every department of our walk on earth. It makes our home life a life of holy conduct in our relation to the family and to the inmates of the home. It makes the business occupation a business in which the Lord has intimate relation with our buying or selling, with our work of production, or with our use of things produced. Holy living affects the food we eat and the clothes we wear. We must take nothing into our bodies which would weaken them for service or which would lead others to become enslaved to destructive and filthy habits. Our clothing must be modest. Our thoughts must be pure. Words which are not "seasoned with salt" must not escape our lips. And if our thoughts and words are to be pure and holy, our reading matter must be such as will enable us to keep our thoughts in harmony with the will of God.

Holy living necessitates separation from everything that defiles, from everything that unfits us for the fellowship of the Lord. It demands that there be no unequal yoke with unbelievers. It requires us to stand aloof from associations in which we become partakers of those things which dishonor the Lord and His Word.

II. **The Text.**—I Pet. 1:13-2:12.—Here we are exhorted to exercise ourselves in holiness because of the great things in store for the people of God at the coming of the Lord Jesus Christ. A great sacrifice was made for our salvation. We have a precious Redeemer, and a precious redemption price has been paid for us. As a special called-out people we are here for the purpose of lighting others to the Lord, and therefore we should live a life of good works and devotion to our Lord and Redeemer.

III. **Suggestions for Junior Programs.**—Seek to get the scriptural meaning of the term, **holy living**. It is a sanctified life. Like a vessel that has been cleansed and reserved for a special use, so the Christian is cleansed and sanctified and given only to things that are a glory to God. Teach the Juniors to apply this sanctification to the thoughts of the mind, to the words of the mouth, to the work of the hands, to the sight of the eyes, and to the hearing of the ears. Use the suggested outline for Juniors, or rearrange some outline that may fit the ones with whom you deal so that the ground of the life may be covered, and the way to make that life holy to the Lord may be suggested.

OUTLINE STUDY

I. How the Life May be Holy.

1. Being sanctified through the sacrifice of Jesus.—Heb. 10:10-14.
2. Purified through obedience in the Spirit.—I Pet. 1:22, 23; Rom. 6:17, 18.
3. Under the control of the Holy Spirit.—I Cor. 6:11; Gal. 5:16-25.

II. Manifestations of the Holy Life.

1. Separation from sin and unrighteousness.—II Cor. 6:14-7:1.
2. Not conformed but transformed.—Rom. 12:1, 2.
3. Holy hands in worship.—I Tim. 2:8-10.
4. Holy speech.—Col. 4:6; Eph. 5:3-6.
5. Holy thoughts.—Phil. 4:8.
6. Holy motives.—Col. 3:23, 24.
7. Holy conversation.—II Pet. 3:11; I Pet. 1:14-16.
8. Holy in body.—I Cor. 6:18-20.

9. Holy in spirit.—I Cor. 7:34.
10. Members yielded to holiness.—Rom. 6:19.
11. Worship the Lord in holiness.—Ps. 24:3, 4; Ps. 96:9.
12. Serve in holiness.—Lk. 1:74, 75.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Holy."
2. Holy Living.
 - a. Purified unto the Lord
 - In heart.
 - In mind.
 - In speech.
 - In body.
 - In business.
 - In whatever we do.
 - In wherever we go.
 - In singing.
 - In praying.

For Seniors.

1. Made Holy in God's Sight.
2. The Holy Life in all Manner of Conversation.
3. The End of the Holy Life.

PERSONAL THOUGHT

Is my life given as a "living sacrifice, holy, acceptable unto God"?

SEED THOUGHTS

Holiness is religious principle put into motion. It is the love of God sent forth into circulation, on the feet, and with the hands of love to men. It is faith gone to work. It is charity coined into actions, and devotion breathing benedictions on human suffering, while it goes up in intercession to the Father of all piety.

A man's life is an appendix to his heart.—South.

To sanctify God is to reverence Him in our hearts, and to represent Him in the glory of His holiness before men.—R. Alleine.

Holiness is the architectural plan upon which God buildeth up His living temple.—C. H. Spurgeon.

The narrow way, the way of holiness, not only leads to life, but it is life. Walking there, serene are our days, peaceful our nights; happy—high above the disorders and miseries of a wretched world—shall be our communion with God; happy—full of assurance, of calm and sacred triumph—shall be our dying hour.—Richard Fuller.

HOW MUCH LAND DOES A MAN NEED

Tolstoi tells a legend of Pakhom, a rich peasant who was never satisfied. He always wanted more. He heard of a wonderful chance to get land cheap. For a thousand rubles he could have all the land he could walk around in a day. He arose early at dawn and set out. He walked on, and on, and on, and went so far that he realized he must walk very fast if he was to get back in time to claim the land. He quickened his pace, he ran, and ran, and ran. As he came within sight of the starting place Pakhom exerted his last energies, plunged over the line, fell to the ground, and collapsed. A stream of blood poured out of his mouth and he lay—dead. A native took a hoe, dug a grave, made it just long enough, and wide enough, and buried him. And this was all the man really needed.—Anon.

DIRECTED STUDY PROGRAM FOR FEBRUARY 20

To understand the humanity of Jesus, a great amount of study and thought is required. Men have disagreed on this subject from the time of the apostolic church. It is a difficult study but none-the-less necessary. This study involves the humiliation of Christ, His self-emptying, and His taking on Himself the form of man. It is His incarnation, the miracle of the virgin birth. We have not entered into that phase of the subject in the study sheet outline, but have endeavored to call attention to His humanity in experiences common to other men.

The leader in this study should give special attention to the references to the humiliation of Jesus in the book of Hebrews. It will greatly encourage young people to realize that Jesus was possessed of common human feelings, and that His temptation and moral development made it possible for Him to be a sympathetic Saviour.

To those who wish to begin using the directed study program, a few suggestions may be in order. The outline given here is to be duplicated so that every one in the congregation has a copy. With Bible and outline in hand, each person is to look up references and fill in blanks, as the leader guides the discussion. The leader should be well prepared, and able to lead in the discussion and study of the subject.

It is our prayer that this type of program may be the means of blessing wherever it is used. The topics for personal expression may be used at a meeting following the study program. At that time the young people have the opportunity to give expression to their experience and thinking.

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Secy. of Young People's Bible Meetings.

JESUS, A MAN AMONG MEN

I. He Became a Man Among Men by Birth.

1. He was _____ Gal. 4:4.
2. He was susceptible to _____ danger.
3. He took the same number of years for maturity as others. Luke 2:42; 3:23.
4. He had the _____ features of His countrymen. John 4:9.
5. In fifty-two generations he had millions of progenitors. Matt. 1:17.
6. He was truly partaker of the _____ Heb. 2:16.
7. He had a material _____ (Matt. 27:58, 59) and a rational _____. Matt. 26:38.

II. He Was Possessed of Man's Physical Limitations.

1. He became _____ (Luke 4:2) and _____. John 19:28.
2. He became _____. John 4:6.
3. He fell _____ for need of _____. Luke 8:23.
4. He experienced emotions of _____ (Luke 10:21) and _____. John 11:35.
5. He enjoyed _____. John 12:2.

III. He Developed as Other Men.

1. Physically.
 - a. In stature. Luke 2:52.
2. Ethically.
 - a. He _____ in _____. Heb. 2:18.
 - b. He learned _____ by _____. Heb. 5:8.
 - c. He was _____ by suffering. Heb. 2:10 (Explain this development).

IV. He Was a Servant Among Men.

1. He came not to be _____ unto but to _____. Matt. 20:28.
2. He befriended and served _____. Luke 7:36-50.
3. His fearless zeal to minister the truth brought against Himself bitter "_____" Heb. 12:3.
4. His services were in _____ among men. Luke 4:40.
5. He gave His back to _____, His cheek to those that _____ and His face to _____ and _____. Isa. 50:6.

Subjects for Expression and Discussion

1. Why I Believe Jesus Partook of the Joys as Well as the Sufferings of Man.
2. The Personal Value of Learning by Experience as Did Jesus.
3. How We Can Associate with Sinners Without Partaking of Their Sins.
4. Why I Appreciate a Saviour Who Lived in a Body Like Mine.
5. Memorize Phil. 2:5-11.
6. Why I Think Jesus Was Not a Weakling or Coward.

AN UNFORGETTABLE CHARACTER

(Continued from page 34)

But her suffering increased, and at no time was she any better, but gradually grew thinner. Towards the end of the summer the doctors were insisting upon hospitalization, but still denied the possibility of cancer.

One day about this time we were talking, she and I, about divine healing.

"Did you ever think of asking for anointing?" I asked Libby.

"Yes, I did," she replied. "I've thought a lot about it, and I have asked the Lord many times to heal me. But I cannot feel that I am worthy of such a service."

"My dear!" I exclaimed. "All you need to

be worthy is to be a child of God! It is for His children."

"I know, but you don't understand. I am—well—I'm just too insignificant, that's all."

I was puzzled. So I said no more then. Ella, her aunt, talked it over with her, too, and tried to show her that healing was for the least of His saints, as well as the greatest.

"I'm praying about asking for anointing," Libby said one day, later. "I want to be perfectly sure the Lord wants me to do it before I ask for it."

"That's fine," I replied. "We'll pray with you."

"And I want you to pray about my going to the hospital, too," she resumed, after a pause. "You know it is impossible for me to

go and leave my family. So pray that if the Lord wants me to go, He'll send us a girl."

She had been trying for several months to get a girl for the housework, but girls were so hard to get. How I longed to be able to do as we had done before our baby came! We used to "move over" to their house when she and her husband had to go away for several days, and take care of the children, house, and office. But the baby in our own home made that unwise now when she needed us more than ever!

And so we all prayed that His will might be made known and that it might be done, and as we prayed, the conviction grew upon her that she should be anointed. There were sins in her life, she said, (as there are in yours and mine many times) but she permitted the Great Searchlight to reveal all to her, and before she asked for the service, she righted some wrongs that the Spirit had touched. She even felt that one sin might have been the cause of her great affliction, and oh! how she regretted having given any place to the devil! The anointing service was a precious one to each one present, but, although Libby felt a definite spiritual strengthening, her bodily affliction was not healed. The next week the Lord brought a capable girl for the housework, and another couple promised to come and take care of the children. Thus, the Lord revealed His will for her to go to the hospital.

Her husband took her to Richmond, where he secured the care of the finest specialist in the state. In a few days it was decided that there must be an incision made to determine the real trouble; but she was too weak for an operation, and had to be built up for it. This was done by inserting a tube into her side, through which predigested foods were fed into the intestines.

She was brave then, and looked forward almost fearlessly—nonchalantly, really, to the operation. She did not seem to mind then if that meant going on to the Great Beyond.

"It does give one a strange feeling," she told us, "To lie here thinking that these may be one's last days on earth."

Ah! How well that none of us could see ahead to the months of agony before her final call!

Then came the day of the operation. Her dearly loved husband and sister were with her, and when she awoke, she asked, "What is it?"

"It is cancer," they told her, having decided before that it were better to tell her the truth. Later she was dismayed to learn that they had even considered not telling her the truth. That evening, before they parted for the night, they had a season of devotion together, as was their custom.

"Her prayer was something to remember," Grace told us later. "Such submission and willingness to have His will worked out in her life! As she was praying she thought of Hezekiah, and said, 'Now Lord, we think of Hezekiah and how he prayed that his life might be prolonged, and you gave him fifteen years. Now, Lord, if you would see fit to add fifteen years to my life, I think that would be sufficient.' Needless to say, when

(Continued on page 63)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

ONE HUNDRED AND EIGHTEEN AFFILIATIONS

What I tell you . . . that speak ye . . . and what ye hear . . . that preach ye upon the house tops.—Jesus Christ.

This evening, in the gathering dusk, the writer's mind traveled to all the scattered C.P.S. camps and other points where today C.O.'s are bearing testimony to the spirit of Christian GOOD WILL in a war-maddened world. This affords its own unique opportunity of bringing to the forefront the spirit manifested by the Lord Jesus Christ in the "days of his flesh." He, too, felt the currents of ill-will, hatred, intolerance, selfishness, and world darkness. However, nothing marred the even keel of His tranquil spirit. With the shadows of Calvary creeping over Him, in all their inky darkness, He still said, "Peace I leave with you, my peace I give unto you."

The "Reporter" brought to the desk one of the most challenging reports, namely, that by official Selective Service figures, there were 118 different affiliations, or lack of affiliation, represented in C.P.S. on Nov. 30, 1943. On close observation you will notice several groups followed by a cipher. This suggests that their number, usually very small, took military service or were returned to their homes.

The complete list follows:

Adventist	11
Ahtinsky Church	1
Apostolic	3
Assembly of Christians	1
Assemblies of God	12
Baha'i Faith	0
Baptist	162
Berean Church	1
Bethany Church	2
Bible Institute	1
Bible Students School	4
Biblist	1
Body of Christ	0
Brethren	911
Brethren and Episcopal	1
Catholic	104
Chicago Bible Students	3
Christadelphian	68
Christian Fellowship	1
Christian Jew	1
Christian and Missionary Alliance	4
Church in Jesus Name	1
Church of Christ	108
Church of Christ Scientist	10
Church of Four Leaf Clover	1
Church of Full Gospel, Inc.	1
Church of God	76
Church of God in Christ	1
Church of Our Saviour	2
Church of the First Born	5
Church of the Living God	2
Church of the Nazarene	15
Church of the New Jerusalem	1
Church of Truth	1
Community Church	11
Congregational Christian	144
Disciples of Christ	55
Doukhobors	2
Eastern Orthodox Churches	2
Emissaries of Divine Light	1
Episcopal	52
Essenes	4
Evangelical	50
Evangelical and Reformed	54
Evangelistic Association	12
Evangelical Mission Covenant	8
Faith Tabernacle	6
Father Divine	3
Federated Churches	2
Fellowship of Reconciliation	32
First-Century Gospel	21
First Divine Association	2
Followers of Jesus Christ	2

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Four Square Church	1
Free Fellowship	1
Gablean Mission	1
Gospel Center	1
Gospel Hall	1
Gospel Mission	1
Gospel Tabernacle	1
God's Bible School	1
Gracelawn Assembly	1
Hasnomer Hadati	1
Hebrew	33
Holiness Church	4
House of God	1
House of Kosmon	0
House of David	2
Humanist	0
Hutterische	1
Immanuel Missionary	5
Institute of Religious Science and Philosophy	2
Jehovah's Witnesses	202
Jennings Chapel	9
Kingdom of God	2
Latter Day Saints	7
Lemurian Fellowship	4
Lutheran	73
Mazdaznan	1
Megiddo Mission	1
Memorial Church	3
Mennonite	2,477
Methodist	577
Molokan	23
Moody Bible Institute	1
Moral Theist	0
Moravian	1
Moslem	1
No Affiliation	360
Non Sectarian	2
Open Bible Standard	1
Pacifist	2
Parolees	23
Peace Church	1
Pentecostal	21
Peoples Church, Inc.	3
Pilgrim Holiness Church	2
Plymouth Brethren	4
Positive Christianity	5
Presbyterian	172
Protestant Episcopal	24
Reading Rd. Temple	1
Reformed Church in America	16
Reformed Mission of the Redeemer	1
River Brethren	69
Rosicrucian	2
Saints Mission	1
Scandinavian Evangelical	6
Scientific Order of Spectrachrome Metrists	1
Seventh Day Church of God	2
Society of Friends	579
Spiritualist	3
Swannanoa Foundation	0
Talmud Torah	0
Theosophist	4
20th Century Bible School	2
Union Church	2
Unitarian	26
United Brethren	14
United Church	2
Universalist	2
United Holy Church of America	1
War Resisters' League	11
World's Student Christian Federation	1
Total	6,789

Observations

Though the C.O.'s be but a small minority of the world's population, if they live up to their profession, the church's power for jus-

tice and peace will be enhanced far above the numerical consideration. And, if the Christian church at large would ultimately take such a stand for peace and good will, they would be well-nigh irresistible, industrial strife would come to an end, and war would largely cease.

It is encouraging to see the increased number of C.O.'s from the ranks of prominent denominations. This by itself is something new. These men have the golden opportunity of influencing their own denominations. When we consider that the Baptist Church has 162, the Church of Christ 108, the Church of God 76, the Congregational Christians 144, the Episcopalians 52, the Evangelical 50, the Reformed 54, the Lutherans 73, the Methodists 577, the Presbyterians 172, we are impressed that here comes the dawning of a new day. The large number in the Methodist Church speak their own word about the increase in numbers. We purposely passed by the Catholic Church, which has 104. This is a wide departure for that church, which professes that it does not change. In this direction, some marks of a change of mind at least are evident. The smaller groups are not to be despised. The larger groups are still the Mennonites, the Friends, and the Brethren, who are leaders among the "historic peace churches." Unfortunately, the Plymouth Brethren number is small, while in England it is very large.

Difficulties

Such an admixture of denominations is certainly confusing, and presents its own problems. Naturally, there will be differences of opinion, different emphases, and various personality traits. This is to be expected. Clashes are bound to occur. Arguments are bound to arise. Many differences are minor; others are major. The way through must be by "feet shod with the preparation of the gospel of peace." Of necessity St. Paul's counsel must be heeded, "Prove all things; HOLD fast that which is good." This men must do outside the camps, as well as inside. Life in camps is quite close up; so is contact in high schools, colleges, offices, and shops. There are times when it will be difficult to know which path to tread. In such times prayer for guidance and resort to the Word of God show the way for action.

Tolerance

Intolerance is a carnal trait of character. To refuse to think, to refuse to see the other man's viewpoint is unwise. In such a large group from more than a hundred backgrounds there must be a spirit of tolerance. There is usually a different historical background; there is also a varied instructional program. This, too, makes for different viewpoints. When we consider that there are about seventeen different kinds of Mennonites, the same number of groups in the Lutheran denomination, and the same number of Baptist bodies, we can well see these 118 groups in a difficult situation. In such times compromise is not the order of the day. Compromise robs the offender and his friends with whom he differs. It is always best to do this: Each group, where they feel they have a scriptural foundation for their attitude, should hold to their faith. If right, others will in time see the light. During such days it must be helpful to hear our Lord say to His own, "He that is not against us is FOR us."

Opportunities

To demonstrate to the world today that such a group can work together for a common end is no small accomplishment. A significant portion of the Christian message is the promise of peace and good will to men. And it is certainly true that peace can come to, and be retained only by, men of good will. To cultivate good will then is the immediate duty of every Christian man in a war-torn and bleeding world.

Leagues, pacts, and agreements may help, and councils, congresses, and courts have their part to play in winning and maintaining peace, but all rests finally upon the individual will and the personal life.

Too many who profess to believe in a God of love, and who profess to be disciples of a Saviour who gave His life for men, are not convinced that self-sacrifice is the true law of life and that love is its winning force. Or, if convinced, too many have not the courage of their convictions.

Many people feel that the year 1944 will be a fateful year for the future of all the nations of the world. Some well-informed men, optimistic observers of events, prophesy the cessation of hostilities before the close of the year. Let them be right or wrong, this much is right: apart from men of good will, apart from the prayers of lovers of peace, and apart from the God of ALL peace, this world will know no better days. In this future we have a part to play, however small and unimportant the role assigned may seem to be. The wisdom of the church's offering concrete solutions for specific problems is questioned by most of us. But it seems to us that to preach righteousness and justice for all, and to render unselfish service to all—both friend and foe—is timely. Nevertheless, the most powerful weapon used by the Lord and the early Christian church was the spirit of love and good will. They stuck to their lathe, that is, the **preaching of the Gospel**, thus fulfilling the GREAT COMMISSION of our Lord.

These camps afford the opportunity of fellowship. Enjoy this to the largest extent possible. Go with men as far as they go with the Lord and His Book. Where they break company, there cease to walk with them. Two cannot walk together unless they are agreed. This does not mean that two men who believe in and love the Lord Jesus Christ, but who were baptized by different modes of baptism, must of necessity part company.

These camps can be places of edification. Christians are the "light of the world" and the "salt of the earth." All the light is not usually found in any one denomination, nor is all the salt in one sack. Missionaries on the foreign field have been greatly edified by missionaries of other denominations. Christians in the past, as well as Christians of the present generation have died for the same Lord and the same common salvation, though they fellowshiped in different denominations. If contact with others weakens the people of our own denomination it is because they have no genuine Christian experience, or the teaching program of the church has been faulty. It is true that certain C.O. groups are heretical in their teachings. But it is still good to remember that St. Paul wrote, "There must be also heresies among you, that THEY WHICH ARE APPROVED MAY BE MADE MANIFEST AMONG YOU" (I Cor. 11:19). This only means that the yielding, because of contact, revealed that the Christian experience was not genuine. The "tree of the knowledge of good and evil" was not the cause of the sin of Eve and Adam, but brought the same to the surface. Their sin was made manifest; that is, it became a known factor. The breakdown of so many in different congregations, and some in camps, ought to make all of us re-examine our teaching program.

AN UNFORGETTABLE CHARACTER

(Continued from page 61)

my turn came to pray, I burst out crying instead. Then she prayed for me, that I might be comforted."

They brought her home Christmas Eve, so that she might have that last Christmas with her dear ones. Everyone was so kind and sympathetic. Friends showered her with cards and flowers and other precious remembrances. She felt so humbled, for so often she had felt her friends did not care so much for her. Her room was beautiful that Christmas Day, with so very many plants, and vases of beautiful and colorful flowers.

"They're lovely!" Libby murmured. "But I do wish folks hadn't done it. All that money could have been used to relieve so much suffering of so many other people!"

But I am glad her friends gave her flowers while she could enjoy them! I am glad she knew before she died that they loved her enough to send her such sweet tokens of their love!

Soon after Christmas, I was spending a few minutes with her in her room. Our conversation naturally turned to her suffering and then to her anointing.

"I'd like to be anointed again," she said. "It occurred to me after the operation that now since we know it is cancer, the Lord would get greater glory in healing me. Maybe that's why He waited."

Her simple faith touched me. We did not feel a second anointing service was necessary, but we did not want to tell her that. We thought a special prayer service would be sufficient to bring the healing and blessing. In a day or so, Libby expressed the very same thought. So on New Year's Day a number of us met in her room for a blessed season of holding on to God in prayer for her. Besides her family, her pastor, and her Aunt Ella, the bishop and his wife and the evangelist from our neighboring church were there. How Libby wanted to be healed! And she did want it for His glory, too, although, humanly, she loved life. But beneath it all there was a sweet and humble submission that brought her to pray: "If I can glorify Thee more by suffering, give me grace to do it willingly."

She was never really better. Some days her condition seemed to be better than the day before, but all through those weeks and months there was a gradual and marked falling away of flesh and an increase of suffering.

Grace took care of her for a while, although she had never done any nursing before. Libby loved to have her near. She taught her and showed her so many things to do, and with it all was so patient and meek. One of the nurses who cared for her later, read her a chapter each evening after she could not read herself. One evening she read Psalm 130:

"Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplication. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."

"Oh, read it again!" Libby cried.

And the nurse did. The next evening she asked for the same passage. How soothing and sweet must those precious words of life have been to her weary soul!

As Libby lay upon her bed of suffering week after week, with the dread knowledge that her affliction was incurable, she still, with us all, nursed the hope that perhaps yet the Lord might heal her and raise her up. Often, as we would run in for a few minutes, or relieve the nurse for a few hours, she would say:

"I don't mind dying for myself. I think it will be glorious to be with the Lord in heaven where there'll be no more sickness, sorrow, or pain. But I can't help feeling my work isn't finished; my children need me so much. No one else would understand them or care for them as I do!"

What could one say?

Once she confessed to her Aunt Ella that she was afraid she was not yielded to the Lord as she should have been.

"I'm afraid I'm rebellious," she said. "Sometimes I just don't want to do it at all. I think I must get well!" And then Ella prayed with her and read some of the Word to her, and she was strengthened.

While she lay there suffering, day after day, her mind was full of thoughts for those around her. She was especially concerned for her girls, and for all the other children in the community. Someone had placed in her hands a tract, "The Purity of Little Girls," which deeply impressed her. She secured a number of them and sent them to the mothers in the neighborhood. Little vanities about her girls' clothes that never seemed to matter much to her, gradually took on new meaning, and she declared she would be so much more careful and conscientious about their clothing if the Lord raised her up.

"Those things look so different to me now," she told Ella one day.

Then finally, in the early morning of March, the Lord said of her suffering, "It is enough!"

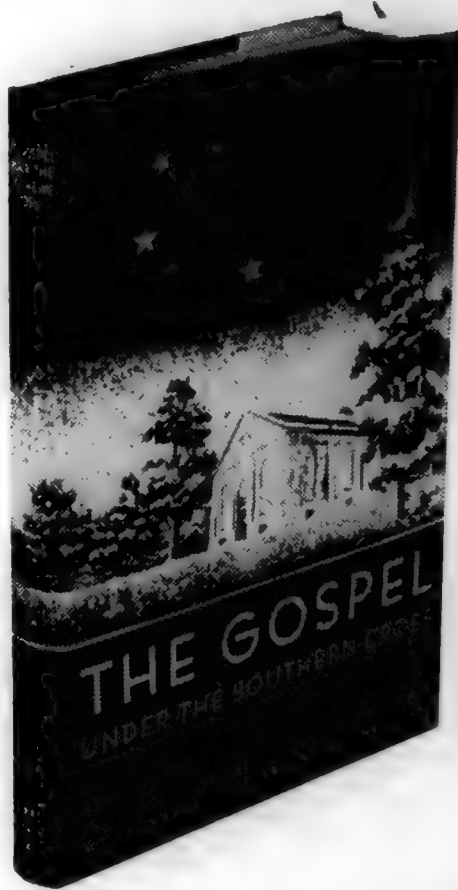
How calm and sweet and gentle her wasted countenance appeared as she lay so still and white upon her bed! All the agony of awful pain was over. The voice that had cried out so often lately for the drug that would ease the pain a while, was still and quiet to our ears; but what rapturous strains of praise and thanksgiving it was even at that moment pouring upon her Saviour's ears, we knew not—only could guess.

She is gone. The home and church in which she walked and talked hear and see her no more. But in our hearts she will never die. Always there will be the memory of what Libby said, and did, and was, and we shall be better for it.

Truly, "She hath done what she could!"
Bannock, Ohio.

"I being in the way, the Lord led me" (Gen. 24:27).

Two New Books on South America



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Down South America Way

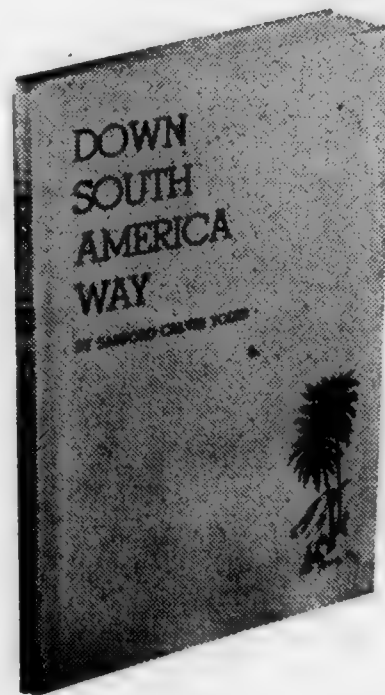
BY SANFORD CALVIN YODER

This publication is an account of the author's visit to Argentina and Paraguay in the interests of the Mennonite missions and colonies located there. As Secretary of the Mennonite Board of Missions and Charities and a member of the Mennonite Central Committee he had official interests and responsibilities which gave occasion for the trip.

But the book is in no way an official report. The writer describes his voyage, the countries and cities which he visited, the people and their way of living, the Mennonite missions, institutions and colonies as a visitor who observes keenly and who has the capacity to share with the reader the most interesting scenes and experiences.

The book is written in the author's characteristic picturesque style in which he sustains the interest of the reader from start to finish.

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MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

(OBTAINABLE AT OUR BRANCH STORES)

THE HEARING EAR

The human ear hears what it has been trained to discern. The orchestra leader, with scores of differing instruments giving forth a variety of sounds, will detect the omission of any individual instrument that has a special part to play. The factory superintendent will note the stoppage of a machine though a dozen others are thundering, and to the visitor there seems but a confusion of noises. The mechanic will be instantly observant of a change in the rhythm of the motor which he is testing, and can quickly tell where the trouble is located. The mother knows at once whether the cry of her child is one of pain

or of temper. The teacher will hear, through the subdued murmur of the large class, the whispering of the disobedient pupil.

It is the same in the spiritual world. The inward ear that has been attentive to the monitions of the Word of God, and has spent time with Him in the secret place, soon comes to the point where conscience feels in advance the approach of sin or temptation, and where the intuitions of the heart are instantly conscious of the checks of the Divine Spirit. As these are obeyed, the sense of God's presence and guidance increases, until the daily walk becomes a constant experience of Heavenly fellowship with Him in whom is no darkness

at all. But there is never room for self-confidence. Many choice saints have failed to abide in full obedience, and grace has found it necessary to recall by some sharp lesson when other means have failed. The Father's love will not permit the objects of His tender affection to lose the vision of His perfection (Matt. 5:48) or turn aside from the mark (Phil. 3:14) without reproof.

The spiritual ear is sharpened by listening. James H. McConkey tells of waiting for an overdue steamer on one of the inland lakes. At last the agent told him it was coming. But around him on the wharf were voices and bustle, and he could hear nothing of its approach. Then the man invited him into the little office, and closed the door. As he listened there, with other sounds shut out, he could distinctly hear the striking of the paddles of the invisible but coming vessel. So the place to hear the voice of Him who is invisible is where the clamor of the world is shut out. When it has become the constant habit of the life to go apart and open the spirit to God and to His Word, there will come the experience of His presence and fellowship and guidance in ever-increasing measure.—The Alliance Weekly.

DO YOU DESIRE FRIENDS?

"A man that hath friends must shew himself friendly," for he who brings no friendship finds no friends. When you hear a man growl about no one caring for his company and that others are preferred before him and that he is slighted, make up your mind that there is something wrong with that man's friendship. He does not have a congenial spirit; he makes himself disagreeable and subtracts the joy from others' lives.

Who wishes to companion with those who grumble and growl and find fault, or with the unkind or selfish man or woman? If you desire friends entertain a friendly spirit; be patient, be gentle, be tenderhearted—"be kindly affectioned one to another with brotherly love; in honour preferring one another."—The Herald of Light.

The consciousness of duty performed gives us music at midnight.—George Herbert.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

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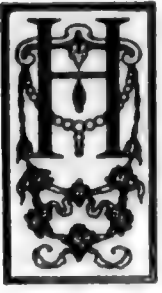
Courtesy Mennonite Historical Bulletin
The Saur Bible, Printed in 1743. Copy in Mennonite Historical Library,
Scottsdale, Pa. (See Article on Page 82)

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HIS WHITE ROBE

BY TED STUBBS



HE HAD A critical operation in front of him today, and Paul Davidson felt the responsibility of it weighing heavily upon him. Fred Norman was a small boy, who, after a motor accident, had developed spinal trouble; but, in spite of the difficulty of the case, Dr. Davidson was hopeful. He was one of the leading surgeons of the day, but although his name was already a household word he was quite a young man.

He was very thoughtful as he entered the operating theater, wondering what sort of patient Fred would make. The little chap lay on a stretcher, and was looking around him with interest. His eyes were bright and dark, but there was no fear in them.

"Hullo, Doc," he said cheerfully. "Isn't it a jolly day? And I like this room, everything is so white and shining, it reminds me of Heaven just a bit."

The fearless eyes glanced around the room again, noting the shining cleanliness of everything, and the rows of glass cases, with their spotless instruments, placed neatly inside. Then they came back to the white-clad figure of the young doctor. If Paul Davidson had been totally unprepared for the first remark, how much more staggered was he at the second!

"Oh, Doc, you've put your white robe on already!" exclaimed the boy.

Dr. Davidson glanced down at his white garments and then once more at the bright-faced boy lying on the stretcher. For some reason unknown to himself, he suddenly found himself feeling embarrassed.

"Now, then, Fred," he said, forcing himself to be cheerful, "you are going to be a good chap and go to sleep without any fuss, aren't you?"

Fred nodded his head. Then suddenly sitting up, he asked: "Will I be awake again by my ordinary bed-time?"

"Probably not, old chap," said the surgeon, wondering why he asked the question. But the next moment he knew.

"Then would you please wait a moment, while I explain to God about my prayers?" said Fred, lying back and shutting his eyes. Instinctively surgeon and nurses bowed their head as the little chap said, in a matter-of-fact voice,

"O God, I just wanted to explain about my prayers. If I'm still asleep, and can't say them at the proper time, please don't forget to bless all the people just the same. I must stop now because Doc is waiting. Oh, and please bless him, too."

"Now I'm ready," he said, opening his eyes.

* * *

"Cheer up, Davidson! You're not much brighter than a wet week-end. What's the matter? Was the operation you were dreading so much a failure? It was rather tricky, wasn't it?"

Paul Davidson looked across at his friend, Ronald Stevens, who had dropped in to spend an hour with him after dinner the same evening, and nodded his head. "Yes," he replied. Then suddenly realizing how he was

neglecting his friend, he roused himself. "Yes, it was perfectly successful. The little chap will live all right, and in time he will be as lively as he ever was. But—I'm about played out, I'm afraid. I don't feel much like anything but bed." He smiled wearily, and his friend sprang to his feet.

"Sorry, old chap!" he said. "I didn't realize you are so fagged. I'll make myself scarce." And with the words, he turned to go. After seeing his friend off, Paul Davidson went slowly upstairs to his bedroom, but once there a sense of restlessness seized upon him. Hour after hour he tossed and turned, unable to sleep. And every time he turned round he seemed to hear a boyish voice saying: "Oh, Doc, you've put your white robe on already!"

A white robe! Somehow the words brought back to his memory other words which he had heard when he was a youngster, and they

GOD'S PEACE

Give us Thy peace, down from Thy presence falling,

As on the thirsty earth cool night-dews sweet;

Grant us Thy peace, to Thy pure paths recalling,

From devious ways, our worn and wandering feet.

Grant us Thy peace, through winning and through losing,

Through gloom and gladness of our pilgrim way;

Grant us Thy peace, safe in Thy love's enclosing,

Thou who all things in heaven and earth dost sway.

Give us Thy peace, not as the world giveth,
In momentary rays that fitful gleamed,
But calm, deep, sure, the peace of spirits shriven,

Of hearts surrendered, and of souls re-deemed.

Grant us Thy peace that, like a deepening river,

Swells ever outward to the sea of praise.

Oh, Thou of Peace the only Lord and Giver,
Grant us Thy peace, O Saviour, all our days.
—Eliza Scudder.

made him think what a failure his life had been, in spite of its seeming success. Somehow the words seemed connected with some other words—"filthy rags"—and suddenly the whole clause came rushing into his mind. "All our righteousnesses are as filthy rags." And with the recollection came a vivid picture into his memory. It was a Sunday morning when he had learned those words, lying on a rug, face downwards, with his Bible in front of him, and he had said the words quite twenty times over, which had been his mother's prescription for learning them thoroughly.

"All our righteousnesses are as filthy rags"—then what about his sins? His restless brain tried to remember a verse about "white robes," and at last he sat up and switched on his bedside lamp. Slipping out of bed, he crossed the room to a shelf where a row of

his childhood books stared across at him. There, pushed away on top of one of the other books, was his Bible, one cover bent back, where he had pushed it in irritably one day when it had fallen out.

Taking it out, he let it fall open, and then began to flick over the leaves at random. Presently he saw "Zechariah" at the head of a page, and just as he was about to turn on his eyes caught the words "filthy garments" at the bottom of the page. He paused and began to read the third chapter where these words come: "Take away the filthy garments from him . . . will clothe thee with change of raiment."

The Book slipped out of his hand and fell to the floor. Paul stooped to pick it up, and found himself looking at another page, at the head of which was written the word, "Revelation." Perhaps the verse about "white robes" would come in Revelation. He turned over the pages one by one, until he came to the 7th chapter, and there he found the verse he was looking for. "These are they which . . . have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne."

"Washed their robes, and made them white in the blood of the Lamb." Paul suddenly thought of the day when he had asked the Lord Jesus to wash away his sins, and to be his Saviour. He had been only a boy of eleven, but at the time he had meant it. How far he had wandered since those days—he had to confess that of late he had entirely left God out of his life. How he longed to be forgiven, and to know that once more he was truly clothed in the "white robe" of Christ's righteousness! Then some other words he had learned as a boy came rushing into his mind. "Him that cometh to me I will in no wise cast out." Paul retraced his steps to his bedside, and dropped on his knees.

Paul Davidson rose from his knees knowing that Fred's innocently-spoken words were now true. He had indeed got on his "white robe"—the robe which had been washed in the precious blood of Jesus Christ, and been made whiter than the snow.

From that night Paul Davidson has found a twofold ministry, for not only are pain-racked bodies healed, but sin-sick souls find comfort through the kindly words spoken in the young surgeon's consulting room! And, as Paul says, it is all due to the fact that now he has put on his "white robe."—Christian Life.

WON BY LOVE

In a large convict prison was a well-educated man who was an agnostic, and no amount of argument or pleading could move him from his belief. He remained, in spite of all attempts to get in touch with him, hard and sour as ever. But one day while the chaplain was talking to him, his attention was drawn to the convict's wounded foot. It was evidently a source of pain and the chaplain ceased speaking, bent down, examined it and bound it up more comfortably. As he did so, he felt a great tear drop upon his head. That little act had done what pleading could not do.—Exchange.

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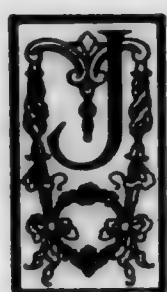
Vol. XXXVI

SCOTTDALE, PA., MARCH, 1944

No. 3

CITY DANGERS

BY ARLEAN LEIBERT



JOYCE BENTLY was the eldest of a family of five children. Even at the age of eighteen, she could have easily passed for a younger child. Her deep violet eyes with their long lashes and her flaxen hair gave her a "fairy" expression.

Mr. Bently and his wife deeply loved their children and reared them in the love and admonition of God. Each Sunday found this Christian family in God's house, ready to receive the Bread of Life. Even the smaller children had a reverence for the Word and were well behaved.

The parents never failed to thank God for this particular blessing. All about them in this small village they saw children who were unruly, disrespectful, and altogether unwholesome.

After an early graduation from high school, Joyce went to business college. Now she was eager to find a job somewhere.

Although Mr. Bently was not a wealthy man, he was comfortably situated. Joyce could have stayed on in the home, helping with the work there, but like an eaglet who wants to try her wings, she was eager to go.

It was only after a great many discussions that her parents agreed to let her go to the city to obtain employment. Fortunately, an aunt lived in the city, or Joyce would never have been allowed to go.

Indeed, it was a very happy young lady who waved good-bye from the window of the moving train. Although she felt a pang at parting with her dear ones, there was a sense of exciting adventure before her, as if she were about to set sail for a trip around the world.

While she had never lacked any necessities, she was thrilled at the prospect of earning her own money. There are so many pretty things that a young girl likes to have.

Aunt Rose was at the station the next afternoon to meet the train when it came in. Fondly kissing her niece, she smiled at the lovely girl, but somehow she felt that there would be future trouble. The city was full of wickedness, and a pure young girl was not entirely safe. She would need to talk plainly and warn Joyce of the dangers that lay ahead of her.

A large city is as different from a village as night is from day. Crime thrives on a much larger scale. Aunt Rose lived in an apartment not far from the heart of the city. Joyce was delighted with her aunt's beautiful home, and especially with her own room.

The first few days were spent in seeing places of interest in the city, but Joyce was eager to start looking for a job.

"What can you do, child?" Aunt Rose asked, as they entered a large restaurant.

"I want to do secretarial work," smiled Joyce, as the waiter conducted them to a table and took their order. She gazed about in awe. Never had she seen so many people dining at once.

"Good!" replied her aunt. "I know just the place for you. Mr. William Long employs about thirty-five girls, but I am sure he can find a place for you. Mr. Long and I are the best friends. I knew his mother years ago."

Joyce was a bit disappointed, although she tried not to show it. It was sweet of her aunt, and she did appreciate it; but she had wanted to find work all by herself, just to show her parents that she could.

When they had eaten their delicious lunch, they walked several blocks. Presently they found themselves in front of an imposing looking building. The elevator carried them up several flights of stairs. Soon they stood before a closed door. On the glass, in gold letters, was the name, "William Long."

When they were finally taken into Mr. Long's office, Joyce almost gasped. The furnishings were luxurious. When the two people were introduced, Joyce got up enough courage to ask for work. Mr. Long smiled at the girl; she appeared so youthful, but her pleading eyes could not be ignored. Giving her a pad and pencil he bade her take some dictation, which turned out to be very good; so he promised that she might start the very next day.

Joyce was delighted and with a "Thank you so much," she and her aunt went home.

"What did I tell you?" beamed Aunt Rose. "That was easy, wasn't it?"

"Oh, thank you," cried Joyce. "I can scarcely wait until tomorrow."

Six months passed rapidly by, and she was satisfied with life and the world in general. Often in the evenings her aunt would have young folks in for a social hour. They would sing, and laugh, and play. They had great fun. Sometimes there would be Chinese checkers or table tennis. "Just good, clean amusement," Auntie would say. Afterwards there would be substantial refreshments, but there was no drinking. Although Aunt Rose had never taken to religion as Joyce's parents had, neither did she care for extreme worldliness. She was what one might call "middling."

Joyce never used to miss reading her Bible once a day, and never was her prayer life neglected, but these days she was very busy; life had become so full of amusements after working hours that it was more than an effort to have any time for devotion. Strangely enough, the once precious Bible had become uninteresting to her, and it was not very long afterwards that it lay in one of the dresser drawers, untouched.

Her letters home were cheerful, full of each day's events. Mother and Father Bently continued to ask God's protection for this sweet daughter of theirs.

Before long, Joyce became accustomed to speaking to strangers. Her loveliness always brought a cheery "Hello" from men of all types. Being of a friendly disposition, she saw no harm in returning the greeting.

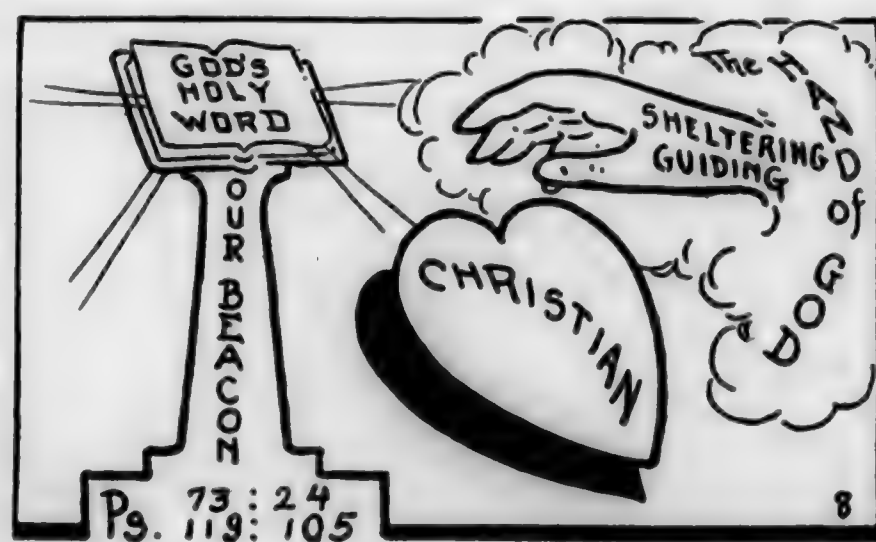
One evening as she boarded a street car after working hours, she was accosted by a middle-aged man. He sat beside her as the car traveled down the street, and plied her with numerous questions; he wondered if she was employed and by whom, what her name was, and whether she was alone in the city.

Joyce answered his questions with quiet dignity, never once questioning his motive. Thereafter, when she was homeward bound, this same man managed to sit beside her.

He told her that he was alone in the world, save for an aged mother, and that his business was a prosperous one.

Gradually he won her confidence. Later, he invited her to his home to see some fine oil paintings. Aunt Rose, thinking that the man was employed by the same company as her niece, gave her consent. The man had said, too, that his mother lived with him; so surely no harm would result.

Joyce's aunt reflected, however, that, as in a modern story, the young girl might be murdered. But how silly of her to worry about it! Joyce had been going about the city for almost a year now and had come to no harm. Aunt Rose had always maintained that a respectable young lady who minded her own business was safe anywhere.



The next evening Joyce rode on past her home for many blocks. At dusk, she and Blaine Mathew (as he had called himself) stood before a house with a brownstone front. A smartly clad maid let them in at the front door.

There seemed to be a party in progress. Women dressed in evening gowns, their bare arms glittering with jewels, stood about chattering gaily. There were numerous men in evening dress, also.

In her simple black suit and crisply tailored blouse, Joyce felt shy and strangely out of place.

After introducing her to a number of people, Blaine excused himself for a moment. The women looked at Joyce with open amusement. To be sure the girl had a natural beauty that was to be envied, but what a way to dress for an event like this one! She probably was just another "find." Blaine had left a trail of broken hearts wherever he went. Handsome and good for nothing, he was a menace. His method was to love them and leave them.

From somewhere behind the palms came soft music, and couples were soon on the dance floor.

In vain, Blaine tried to get Joyce to let him teach her a few of the newer steps. Both fascinated and bewildered, she refused. This was the first dance she had ever attended, and she was not quite sure whether she liked it or not. Momentarily the thought of her parents flashed through her mind. She felt in her heart that they would not have approved.

During the course of the evening, she looked at the beautiful paintings. Her artistic soul had been thrilled at the masterpieces by famous people.

Then Blaine gave her a glass of sparkling amber liquid. "Just a bracer," he laughed. "Drink it down; it won't hurt you."

Obediently, she raised the glass to her lips and tasted it. The stuff burned her mouth, yet it had a pleasant taste. When she had drained the glass, Blaine laughed again and, carelessly placing an arm around her waist, led her back to the ballroom.

Joyce sat in a chair which was pushed against the wall. She was beginning to feel giddy, and the blood pounded in her temples. Blaine had excused himself to dance for a while.

Joyce sat watching the dancers until they became blurred. What was the matter with her? she wondered. Never in her whole life had she felt this way.

A young man in plain clothes had been watching her for some time. Now he came over to her chair and seated himself beside her.

"Pardon me, Miss," he spoke in a respectful manner. "Just what are you doing in a place like this anyway? It's easy to see that you don't belong here."

Joyce stared at him dully. She shook her head. "Blaine invited me to see some paintings. He gave me a drink of something. I would like to go home."

The young man continued, "You have been doped, I feel sure. Do you know what kind of place this is? I can see that you don't. It's a professional gambling den. The dancing

is only a blind. Haven't you noticed that the people disappear from time to time? You're just a green child. I'd better get you out of here. Do you know where you live?"

Getting no answer, he looked into her purse, hoping that her name and address might be inside. Sure enough, there was the card he was looking for.

"This place is going to be raided tonight; so we would better get out of here right away."

By this time the girl was feeling so bad that she scarcely heard the young man's remark.

Taking her arm, he glanced swiftly around the room. No one seemed to be looking in their direction. Then he led her into another room and out at a side door.

They walked a block and then boarded a street car. Joyce settled back in her seat, dead to the world. When they came to their destination, the young man had difficulty in arousing her. After much shaking and talking, he finally succeeded in getting her from the car.

"A man like Blaine ought to be horse-whipped," he said in exasperation. "It's a lucky thing I spied her in time. Her reputation wouldn't be worth a dime by morning."

When the doorbell rang at midnight, Aunt Rose herself answered it. Her amazement knew no bounds when she saw Joyce in a state of collapse, supported by a strange young man.

She stared at him speechlessly for a moment. "Have no fear, Madam," he exclaimed, throwing open his overcoat and displaying a policeman's badge.

Together they got Joyce to the davenport. Carefully, Aunt Rose placed a warm blanket around the girl.

"Now," she said to the young man, "what's this all about? Sit over there and tell me."

"Maybe I had better tell you first that I am a detective. My name is William Brown." Then he told all that he knew of the evening's events, how it happened that he had come across the young lady, and how he had gotten her home.

A CHRISTIAN

Could I be called a Christian
If everybody knew
My secret thoughts and feelings
And everything I do?
Oh, could they see the likeness
Of Christ in me each day?
Oh, could they hear Him speaking
In every word I say?

Could I be called a Christian
If everybody could know
That I am found in places
Where Jesus would not go?
Oh, could they hear His echo
In every song I sing?
In eating, drinking, dressing
Could they see Christ in me?

Could I be called a Christian
If judged by what I read,
By all my recreations
And every thought and deed?
Could I be counted Christlike
As I now work and pray
Unselfish, kind, forgiving
To others every day?

—Selected.

Aunt Rose wept. Bitterly she blamed herself for allowing the girl to go there.

"It might have been more tragic," Mr. Brown reminded her.

"But she had been going about the city for some time, and I thought she would be safe," answered Aunt Rose. "I can't thank you enough for your service to us this evening."

"That's quite all right," replied Mr. Brown. "I was glad to do it. Good night." And he took his departure.

The next morning Joyce did not feel like going to work. Her aunt telephoned Mr. Long and asked if she might have a few days' vacation. The request was readily granted.

Then it was that Joyce learned what had happened the night before. She was horrified at the idea that she had been drunk. But her aunt explained that Mr. Brown had been sure that it was dope.

Joyce was silent. Then she shuddered. Slowly the tears trickled down her cheeks. "God was watching over me all the time, wasn't He? And I didn't deserve it," she sobbed. "For weeks I have neglected to read my Bible and to pray. I was sure that I could get along without God; yet in His kindness and mercy He has never failed me."

Slipping on her knees, she brokenly asked the heavenly Father's forgiveness. She thanked Him that even though she had strayed, He had brought her back safely. Once again prayer had become sweet to her.

Aunt Rose listened in embarrassed silence.

Looking up suddenly, Joyce said, "O Auntie dear, have you never thought of your soul's salvation? Won't you accept Him now and have the knowledge that your sins are forgiven?" Earnestly the girl pleaded, and, after a brief struggle, her aunt also became one of God's own.

Joyce then got her Bible and with enjoyment read many precious promises.

Later Joyce decided to forsake the city and go back home. "I'm not running away," she told Aunt Rose. "But I want to help in God's work, and there is much to do. So many have left our little congregation to work elsewhere. I have a feeling that God wants me back in the village where I grew up. And with God's help I'll never stray again; praise His name!"

Nampa, Idaho.

ANSWERS TO THE QUESTION: "WHAT IS HOME?"

"A word of strife shut out—a world of love shut in."

"Home is the blossom of which heaven is the fruit."

"The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity."

"The father's kingdom, the children's paradise, the mother's world."

"Where you are treated best and grumble most."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."—The Presbyterian.

TURNING LIFE'S GOLDEN PAGES

We opened another book at the dawning of this New Year. It came as a new surprise for those who tread the dusty roads of life's commonplaces. As those who search out famous "first editions," rare manuscripts, priceless in value, are elated at the discovery of some treasure-find, so should we be when a new edition of the years rolls before us. It is a way untrod, a trail unblazed, a volume unthumbed, pages untouched.

In the new volume there will be page after page of happy occasions. Chapter will follow chapter when the purpose of the Divine Hand will not be seen. It will carry sentences that seem hard to understand. But on the other hand, gracious pages will mark it that, in the future, will be bound into "the book of golden memories." Take the new book, teachers, as it comes from the hand of the Master-Penman, prepared by One who has led His followers into "paths that they do not know."

In the great museums I have stood before those glass cases which held rare manuscripts for which a million dollars had been offered. But their prices were beyond computation. So take the New Year. Use it to gladden life, to mark for another a pathway that leads to glory and joy. You will look back upon it as opportunities seized or squandered, milestones on life's highway to honor or defeat.

Yours is a task as teachers that demands living for another—learning that you may train another—being pure and upright that you may fashion another in a similar image. This new book about to open, turn its pages as they come that on them deeds of high purpose and flaming resolve be burned as memories and landmarks.

From those pages of the New Year a light may break that shall be as the poet said of the light of the new continent discovered by Columbus, "time's burst of dawn." Matchless opportunities will be offered you for molding a character or shaping a destiny. He was a dumb lad, so the wiseacres said, but a faithful teacher spent long hours with him and a silvery haired prophet touched him with a noble life. New volumes of time's book appeared, the dumb lad turned pages after pages, marked them with purpose, grasped every golden opportunity, and now we see an aged man on his knees placing a period at the last sentence of a long stack of manuscripts. Twenty-five years he had labored at the task, which now comes to a happy conclusion. Not remembered as a dumb lad now, but as the renowned Biblical authority, the greatest of his century, the commentator, Adam Clarke.

It was but a golden page of life which burned for some teacher who seized it. It was a fount that burst from a new volume, that a diligent servant of the Master guided until it became a mighty ocean of power and holy influence. For you such a light may be about to appear, such a fount may be about to burst. Turn those golden pages of life—through them runs the silvery stream of Divine providence.

Teachers, take those lads and lassies that look to you each Sunday for guidance and

shape them into holy characters. Let the glory of Christ appear unto them—for after all if Christ's glory comes it must appear through you or through some other personality that stands in its wondrous blaze. Yours is a task far wider than being mere information dispensers, fact givers. You are trainers to develop character. You are leaders to bring your children to Jesus. Yours must be the heat of a warm heart to break the chill of worldly activities. When those children meet you they must feel as Wesley did, their "hearts strangely warmed."

There remains for each of you the opportunity of turning pages for your scholars. There are white pages of purity and innocence. Dark pages of sin will be opened unless some one guides these lives. Some one must turn the scarlet page of atonement and forgiveness. This is your field. You are turners of pages for other lives. Too many are found that will gladly turn those black and dark pages of sin and evil. The very atmosphere of the moral universe is tainted with iniquity. Sin abounds; lust and passion have scored our age. At the shrine of the golden calf America bows and worships. All of these influences will tend to open the lives of your pupils only too soon to paths that lead to iniquity and transgression.

In these very plastic years you are called

to that noble vocation, Sunday-school workers, of chiseling in the marble of character the image of Christ. Then you do all in your power, through the contact of a holy personality surcharged with the dynamite of purpose, to bring the Christian way to the feet of your scholars. Open to them the possibilities of walking upon the golden pages of life as Christ walked. God and the Church demand more of you than just "telling Bible stories," making marks in sand piles, cutting out scenes, coloring pictures, and singing little ditties about "hear the pennies dropping."

Unless you turn those pages of life where there will be the sunlight of God, and the joy bells of redemption ringing, however well you have mastered the art of classroom technic, you have failed. Open the pages of your scholars' lives to the beauty of Jesus. Build into their habit systems now the practice of prayer. Create a love for the Bible, its glorious passages, its sacred memory verses.

Beware of trying to turn pages which for you have not been opened. You can never lead a scholar where you have never been. To tell a child that Jesus forgives, unless you have first tasted the sweetness of pardon, makes your words sound like tinkling cymbals.

Turn golden pages, filled with sunlight and glory first for yourself this New Year, then you will be enabled to open them for your Sunday School classes.—Dr. Basil Miller.

NATURE BRIEFS

BY WALTER K. PUTNEY

In olden times, before a scientific study of bird flights was made, people had curious ideas as to where birds spent their winters. It was supposed that Nature changed weak birds to other forms, because nobody ever saw them fly southward in the fall, or return from the south in the spring. Swallows and

swifts were thought to bury themselves in mud, like frogs, and hibernate, to come forth when the frosts had left the ground. The cuckoo was believed to turn into a hawk and so withstand cold weather, changing back to cuckoo form in mid-spring. Some birds wintered in the moon and others became wavelets, or whitecaps, along the shore of the sea. Hence an old law forbade people picking up the last piece of driftwood because the bird-white-caps got their winter nourishment from it.

Most birds, in their migratory flights, go in an almost straight line from winter quarters to summer haunts. A few of the weaker birds follow large rivers or the coast line of the sea. The general direction of each group is practically the same, and there are five main highways of bird travel leading from the tropics to this country.

One migratory highway leads up, through Central America and Mexico, to Texas. Another route is from Yucatan, across the Gulf of Mexico and into the Mississippi Basin. A third route takes the birds over the West Indies into Florida. The fourth is via the Bahamas to Florida and, the last, and most remarkable, is from South America straight across the Atlantic Ocean to Nova Scotia.

The time of arrival of birds depends somewhat upon the weather but, as a general rule, birds pass certain points of their migratory flights almost on the timetable dot and arrive at their summer homes at just about the same time year after year. March and early April

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The Passing of the "V"

CHRISTIAN MONITOR PULPIT

THE GOLDEN RULE

BY JOHN H. SHENK

TEXT: Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matt. 7:12.

Never was this rule more needed than today. In a world where the lust for power and gain has already taken the lives of countless thousands, and brought millions to utter despair and destitution, we have the spectacle of various groups in a mad scramble to see which can get the most out of the war prosperity—a prosperity that feeds upon other men's "blood and tears."

Perhaps nothing more can be expected of the world, but when we find professing Christians with the attitude, "I'm going to get my share," there is something wrong. Violations of the golden rule are not limited, however, to those who are seeking financial gain. In all human relationships, of whatever nature, there may come the temptation to put our own interests first. Few of us are entirely free from this failing.

The truth of the golden rule is, therefore, always needed, but at times it should be especially emphasized. We are living in a time that calls for the special emphasis.

In the text let us notice first,

The Appeal to Previous Precepts and Examples: "Therefore"

This opening word shows us that the golden rule is based upon, and is the conclusion to, some previous teachings in the Sermon on the Mount. Examining the sermon, we find that a large part of it is concerned with principles of proper human relationships for God's people in this dispensation. Among these principles are nonresistance, non-suing at Law, helping those in need, love to enemies, forgiving debtors, and non-judging. In tracing the connection of these principles with each other, we discover that our text is a logical and fitting conclusion to them all.

Incidentally, the prominence of such teaching in this sermon emphasizes at once the importance and the probable difficulty of maintaining proper human relationships.

The introduction to the text also points us back to the example of our heavenly Father in His dealings with His creatures. In the preceding verse we learn that our "Father which is in heaven" will surely "give good things to them that ask him." This is the example to us to do good things for others. Another example was previously given in Matthew 5:45, where Jesus tells us that the heavenly Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Jesus concludes then with the admonition, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (v. 48).

Notice next,

The Criterion for Determining Proper Treatment of Others: "Whatsoever Ye Would That Men Should Do to You, Do Ye Even so to Them"

A "criterion" is "a standard of judging; a rule or test" (Webster).

We have already noticed that the problem of dealing with others is likely to be difficult at times. A brother with wide experience in working with others, once told me he believes that dealing with people is the hardest job in the world. If this is true, then we need some rule, some standard, which will apply to the various circumstances, and will enable us, sometimes at a month's notice, to determine the proper treatment of those with whom we are dealing. The text provides such a standard. "Whatsoever ye would that men should do to you, do ye even so to them." Treat others as ye would like to be treated. This can usually be quickly and easily arrived at; this feature gives it great value as a criterion.

The golden rule does not exclude, or take the place of, other rules that may apply to special cases; but neither do they exclude it.

The observance of this rule is not always easy. It may involve turning the other cheek, loving your enemies, blessing them that curse you, doing good to them that hate us, and praying for them that despitefully use us and persecute us. It may involve feeding your enemy or giving him drink. For this reason it cannot be truly observed without divine grace.

There are many who honor this rule "with their lips, but their heart is far from" it, "because the carnal mind . . . is not subject to the law of God, neither indeed can be."

This is a case in which we must know the author before we can truly understand his writing. The individual who does not know Jesus Christ as Saviour and Lord, and therefore does not have His Spirit within, cannot hope to keep this rule.

The golden rule is a rule that works; otherwise it would not be advocated by Christ. Its practice will heap coals of fire upon the enemy's head. It will "overcome evil with good." It may even destroy the enemy by making him a friend. The treatment of others based upon this rule may not always be to their liking, but it should always be for their good.

The Extent of This Rule: "All Things Whatsoever"

This rule applies to the business life. Some make a parody on the golden rule in these words: "Do him; if you don't, he'll do you."

Others speak of an alleged Jewish lullaby which says, "Buy low; sell high."

There are those who will sell food which they themselves would not eat. Some people can be gleeful over the failure of a competitor. Some have been known to express themselves in these heartless words: "I don't care how long the war lasts, as long as I am making good money."

But none of these sentiments, attitudes, or practices alters the truth of God's Word, or relieves the Christian of his responsibility of doing business according to the standards of Christ.

The golden rule applies to labor relationships. It should be observed by employer and employee alike. The employer who will oppress his employees for the sake of personal gain, is at odds with the teachings of Christ. The objectives and practices of the average labor union are diametrically opposed to the golden rule, and it is hard to see how any true Christian can have any part in such organizations.

This rule applies to the social life. It should be observed in the treatment of so-called social inferiors. It should be observed in the treatment of the sick and needy. To make a joke of the misfortunes of others is not in keeping with the golden rule. Unnecessarily cutting remarks and slanderous gossip are not in harmony with it.

It applies to church relationships. Ministers should practice it toward laymen, and laymen toward ministers. If the golden rule were truly practiced within the church, there would be fewer misunderstandings.

The golden rule applies to all other cases which come under the head of "all things whatsoever."

Finally, we see in the practice of this rule,

The Fulfillment of the Law and Prophets: "For This is the Law and the Prophets"

What a jolt this statement must have given His hearers! What among the Jews was more highly revered (outwardly at least) than the law and the prophets? This one statement alone must have given them much food for thought.

Similar statements are found a number of times in the Scriptures. "He that loveth another hath fulfilled the law" (Rom. 13:8). "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Gal. 5:14). "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (I Tim. 1:5). "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well" (Jas. 2:8). We learn from these scriptures that the kind of treatment of our neighbor which is a fulfillment of the law, is that which is motivated by love. While the golden rule

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Editorials

Are We a Growing Church

This is a question in which many are interested, but it is one that may not be very easily answered, for the reason that it is difficult to find norms by which the growth of a church can be accurately measured. However, some of the outward aspects of growth can be more or less accurately determined by comparative statistics. The Mennonite Yearbook and Directory, which is the official statistical publication of the Mennonite Church, serves a large place in giving us facts and figures concerning the outward growth of the church. We shall note a few of these from the 1944 Yearbook, which is now ready for distribution. There are many things in this publication that will make profitable studies concerning our home congregations or missions or conferences, but we shall confine ourselves to matters of interest to the church as a whole.

We shall first notice the Sunday school, the latest figures for which are for the year 1942, since by our present system of compilation they cannot be given for the immediate past year in time for publication. For the past five years the figures for total enrollment are as follows: 1938-74,178; 1939-75,276; 1940-77,015; 1941-75,965; 1942-76,138. In this period it will be seen at once that 1940 was the peak year, but that 1942 shows a gain over 1941. We see from this that the Sunday-school slump that is much publicized as affecting the country as a whole has not struck our people seriously. But can we really say that our Sunday schools are growing numerically? Probably the best we can say is that they are barely holding their own. It looks as if we as Sunday-school workers should take serious note of this fact and do what we can to put new life and interest into our Sunday-school work. The Sunday-school articles now running in the Monitor, as sponsored by Bro. J. J. Hostetler, Sunday School Secretary of the Mennonite Commission for Christian Education, are designed to give help to those who are looking for ways in which to improve their Sunday schools.

We shall also give five-year comparative figures for our summer Bible school enrollment, which are as follows: 1939-24,737; 1940-26,635; 1941-27,088; 1942-22,984; 1943-20,527. Here 1941 is the peak year, since which we are suffering a decline. Restrictions in the use of gasoline probably affect this work in rural districts, and this may account to some extent for a falling off in both the number of schools held and the attendance. The trend may well give us concern and shows that we should give serious thought as to how we can keep up our summer Bible school activities so that as many as possible of the boys and girls and young people within our reach shall have this fine opportunity of studying the Bible during the summer months.

Let us next take a look at the figures for church membership, again taking the figures for five years, for the sake of comparison. We shall give first the figures for the United States alone, and then for the church as a whole. United States: 1939-50,425; 1940-51,304; 1941-52,160; 1942-51,879; 1943-51,958. Here again we see a peak in 1941, which the small upward trend in 1943 has not been able to reach. Turning to the figures for the membership of the Mennonite Church as a whole, which includes the membership in Canada, South America, India, and Africa, we have these figures: 1939-57,614; 1940-58,758; 1941-59,678; 1942-59,646; 1943-59,779. This period shows a gain of slightly over 2,000, which is not large, but it will be noticed that this was made almost entirely in the first two years and that the figures for the last three years have been practically static.

In checking over the figures for the Sunday school, the summer Bible school, and the church, as given herewith, we find

some variations in the pattern, and these could no doubt be explained if a careful study were made. In the main, however, we find this outstanding fact—numerically the Mennonite Church has increased very little, if any, during the past two years and in some of her work she has actually receded.

Naturally we will come to the conclusion that the war has had something to do with this rather arresting condition. We have no doubt that this is at least in a measure true. A large group of our young men who are active Christian workers have been called away into Civilian Service. Then, too, in working on the problems incident to the war, our efforts are more or less diverted from the work of propagating the Gospel and winning souls for Christ.

We might go on and deduce various things from this picture which the church statistics of the past few years present to us. But our main purpose in this editorial is not to give an analysis but rather to show conditions as they are so that we may be awake to them, draw our own conclusions, and by the grace and help of God, act accordingly. We are no doubt all agreed that what we want and need is a virile, growing church, not one that is static or decadent. And may each one of us resolve to do our part to achieve this end.

It should be noted, however, that figures do not tell everything, and that we need to be careful what conclusions we draw from them. For instance, it might well be possible for a church to grow in numbers and at the same time to decline in spirituality. What sometimes looks like a period of great prosperity may be just the opposite in the sight of God, if we do not keep pace spiritually with our growth numerically. Let us then take a square look at the situation that faces us as a church, and work and pray to the end that we may not only have what looks like a growing church, but have a live, spiritual, God-honoring, and God-approved church.

Appreciation

We are sometimes tempted to think that appreciation is one of the lost arts, for much of what we hear these days has in it a note of criticism and fault-finding, not to speak of the worse things of evil speaking and backbiting. We are made to wonder why this is so, as we see these things in the world about us, in our neighbors and friends, and, then, as we take a look closer home, also in ourselves. Somehow, it seems so much easier to criticize than to praise, to find fault than to express appreciation.

If this is true, and our experience seems to confirm it, then it becomes imperative that we guard ourselves on this very point. But it is not simply a matter of guarding our lips so that we do not speak evil, necessary as this may be. It is also a matter of cultivating the art of seeing the good in others, and then of making it a point to express appreciation for it both to people themselves and to others. By so doing we will not only sweeten our own lives but will make others happy and inspire them to do better in their various lines of endeavor.

Recently we read a story of a woman who gave a speech before a public speaking class. As she sat down she had the feeling that she had failed, and when the various ones in the class gave their criticisms she felt herself a hopeless case who had better quit trying. The last one to evaluate her work was one of the class who had considerable experience in public speaking. When she spoke she expressed appreciation for the good points in the effort of the speaker and thus inspired her to keep on and to accomplish something worth while, in spite of her seeming failure.

And so let us cultivate the happy faculty of expressing appreciation for what others do. Think of how you may cheer others when you make friendly comments on the good work they have done, or if you give a word of encouragement to some stumbling brother or sister along life's pathway. More people than we think labor under the heavy feeling that no one loves them or appreciates them, and we have no idea of

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OUR HOME CIRCLE

LEARNING TO LIVE TOGETHER

BY ERMA MILLER ERB

This article was arranged for through the collaboration of the Secretary of Home Interests of the Commission for Christian Education and Young People's Work, Bro. Chester K. Lehman, Harrisonburg, Va. Inquiries concerning any point of home interest may be addressed to Bro. Lehman.

Trite remarks could be made and are being made continually about the fine art of getting along as we learn to live together, such as, "Bear and forbear"—and yet, true as they may be in general, they are far from fitting the individual case. For instance, how often have we heard or thought that the possibility of getting along well lies in the union of two Christian characters? And yet I heard one of the finest ministers I know, and one who gets along famously with his own wife, make this remark concerning another minister's wife, "I couldn't get along with her ten minutes."

Sometimes you find an individual as sanguine as the tousled-headed youth who said that he didn't believe the theory that one man and one woman were meant for each other and that he would be ashamed to think that he was so hard to get along with that he couldn't get along with any of a number of women.

Again, and rightly so, we think of love as the very foundation of a happy life together, but how often are we disappointed in what we think we see? From our angle we feel sure that it is pure love that binds the starry-eyed bride and her promising husband, but when we see them changed into the apathetic, the irritable or even despairing, after a period of living together, we are not sure whether it ever was that.

Again we are prone to think folks are learning to live together just because there is no apparent friction. This is a possibility, but not necessarily a happy solution. It may mean merely a life of repression and resignation on the part of one and a corresponding life of domineering on the part of the other which doesn't add up to a joyous, happy companionship—as in the comedy of "The Taming of the Shrew."

Again where folks prosper as they work together, building up beautiful homes and fat bank accounts, this may be taken as the proof of success, but only a little thinking will bring to mind some of the loveliest couples you know where anything but financial success is in evidence.

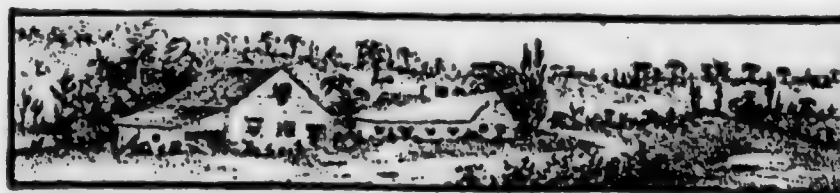
A few years ago much was read and discussed on the subject of winning friends and influencing people. This idea, if sound, should have been the answer as to methods of learning to live together, but after all, a systematic plan of flattery with a selfish motive does not satisfy; for do not the best friends we have on earth tell us of our faults and we welcome their criticism.

Since several hundred of our young people are today, because of the demands of the

time, devoting their services to the inmates of mental hospitals, some of their experiences are opening our eyes to the sad results of failures in marriage adjustments. Dr. Yoder's article in a recent "Gospel Herald" was most illuminating on the power of kindness and gentleness expended on these unfortunates. A number of cases have come to light where inmates do not want to go home when they improve because they receive kindlier treatment in the institution than they do in their homes. A woman had improved so much that the doctor decided she could return home. Her husband came for her. He did not seem glad to see her, and as they turned to leave, he said gruffly, "Well, hurry up and come on," as he walked ahead of her. She looked back sorrowfully, and one of the attendants remarked, "She will be back." As patients improve, they relate the sordid details of a hard home life.

I think of the kindly face of the donor of the land on which one of our church schools stands. Students were often entertained in his hospitable home. One thing he never failed to do at such times was to praise his wife heartily, much to her embarrassment. Sometimes it was her good tomato sauce; again it would be an allusion to her good looks. The congenial atmosphere of the home was immediately felt, and yet with a sober face he said, "I don't know if Mamma and I would have had the courage to go through with it [marriage] if we could have foreseen all the hard things ahead of us."

"Give me the benefit of your convictions, if you have any, but keep your doubts to



HOME

**"What is a home?" you ask of me—
Ah, 'tis a place we love to be,
With all the sordid world shut out,
Where we may laugh, and sing and shout.
A place to come when day is done,
To have sweet rest from labor done,
Where body, soul and troubled mind
Refreshing peace are sure to find.**

**"What is a home?" I'll tell you this:
It is a place of joy and bliss;
And though devoid of gilded halls,
'Tis more by far than "four square walls."
True home is made of finest things:
A will to work, a heart that sings,
A Bible read, and lived, each day,
While we travel the Narrow Way.**

—Chester E. Shuler.

yourself. I have enough of my own," says Goethe. Without a doubt, love is the reason for a union of lives, and with a conviction that a few of its components do need actual study in the spirit of understanding, tolerance, and love itself, we will mention a few.

Faith, sad to say, can be lost, and how hard it is to regain, only those who have experienced it may know. Faith is a builder. Where faith is appreciated, loyalty becomes its reward. Years ago two widely separated homes undertook the upbringing of the twin daughters of a thief. The first foster mother told her twin when small that her father had sinned in taking what did not belong to him. She told her, however, that she loved her and trusted her, and in no way made her feel that she was being watched. She was rewarded by obedience and honesty. The second lady did not impart this information to the twin she kept, but always counted carefully the change in her purse, the number of pieces of candy in a dish, and watched carefully to see that she would not appropriate anything that did not belong to her. When the girl was in high school, the foster mother was greatly humiliated because of a sizable theft which was traced to her charge and confessed. When asked why she had done such a thing, the girl said, "You never trusted me; so what was the use of trying to be honest?" That grand faith in a life companion was seen years ago in a minister's wife who not only refused to believe false rumors about her husband, but refrained also from telling him so that in no way would he be hindered in delivering the message of God. There must be faith, a faith that can stand trial.

Friendship must be there. How superfluous! We may say, If there is love, of course there is friendship. There is a distinction. It is possible to fall in love with an individual with whom you could not enjoy a lifelong friendship. Friendships thrive by being interested in like pursuits and in each other's interests. Friendships do not thrive upon neglect. How much of a friend your companion is to you can be quickly answered by the question, "Would I want to walk through life with this same person again?"

Faults, seemingly out of line, must be reckoned with as we enter the marriage relation. We feel that we have found our ideal, but the most ideal persons in the world have their faults. We cannot evade this truth. The fact must be faced, and you are as faulty as your companion. Adjustments are made both by correction and confession, but one must always tolerantly keep in mind the imperfections of us all. We are gradually progressing or retrograding as we respond to the influence of those with whom we live, and vice versa.

Forgiveness enters in. If giving offense, the adjustment lies in asking forgiveness; if being offended, then in forgiving and forgetting. In reading the missionary story of Dr. William E. Barton, one is duly impressed by the lovely home life of this couple, especially by the end of it. Mrs. Barton suffered a heart attack. Smiling up at her husband, she said, "Oh, I do love you so!" This was her last conscious expression. There was no need for any forgiveness then, for ad-

justments were made when needed throughout their useful life.

What a contrast when the wife of a certain philandering politician came to the end of the road! She had learned to love her Lord through radio messages heard in her last illness and knew, too, the reason for her affliction, but even though she was not asked for forgiveness, she turned to her husband, and said, "You have given me much grief in my life, but I forgive you for everything." What a contrast in memories!

THIS JOB OF BEING JUST A MOTHER

BY MARGARET BOGART

Sometimes, this job of being a mother has seemed to me an ordinary one. Anybody could do it, I thought, with just a simple amount of intelligence and some good common sense. In fact, the job has seemed so ordinary to me at times that I've bemoaned the fact of not being able to do larger things because of motherhood.

Jesus rebuked me not so long ago about it. "Now, Mother," He gently said, "Let's reason this thing out together and see if I've given you the worst job in the world, after all. It's true, as you think, that you are tied down, but did you know, Mother, that regardless of this fact, if you are resigned to My will and leadings I can still make you a great blessing?"

"It's true you may not be able to go everywhere and at just the time I need some one, but can't others take your place and you pray as they go? Yours may be the hidden place, but a most blessed and fruitful one!"

"When the children are fretful and sometimes cross, dear Mother, in your home and neighborhood I need a witness who can show that under all circumstances My grace can be sufficient. In the common, ordinary walks of life, when your neighbor is sick or some one needs a word of cheer and comfort in discouragement or grief, I may not be able to send you to far-off places, but can't you fill these near at hand for My sake?"

"I know you often feel that your good, valuable time is wasted putting the baby to sleep, tying up shoes and doing endless other tasks that no one seems to notice or think amounts to much. Mother, do them as unto Me, after this, and you will find a blessing in doing them. As you rock the baby, sing some song of praise and it will fill your heart with new strength as you sing. When you peel the potatoes, sweep the floor, wash the dishes, think of My Word, My promises, and My provision! Think that I love you, Mother, and see all the little, hidden things of every day. Your job can increase patience, sweetness, and wisdom through its many difficulties.

"Being a mother is an important position and one to be highly valued. You have little minds to guide and futures to help mold. I need Godly homes and Godly discipline. Don't you remember, Mother, the desire your own mother created in your childlike heart? She told you stories of the Bible and made them real and alive to your young imagination. Then, when you grew older, you wanted to hear more about those things. You saw her

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made."

Time is the test of our success in the art of living together happily. What has been the aim of it all? What is the influence of our home on those about us? Are we building up or tearing down? Are our children going about doing good, or are they not? Has it been worth while? If there are dissatisfactions in the past, there is always a new day.

Kalona, Iowa.

knelling in prayer and she taught you to talk to God as your own Father. She told you He loved you and created a faith in your young heart. Do you consider her life a wasted one? What about it, Mother?"

I bowed my head in shame and poured out my heart in repentance, for I had been doing my job, yes, but doing it rather reluctantly and in disappointment. It's a real, vital, spiritual job to me now and a given privilege.

So this little article was inspired to go out by the will of God to other mothers in other places. Take courage! Look up! Get your eyes fixed on Jesus and His purpose for you. Work with thankfulness and gladness just where He wants you to. When you realize that no one else can fill the individual place the Lord has for you, your ordinary job will become the best and most profitable one you can ever find.—Selected.

THE CHRISTIAN HOME

By Arthur R. Baer

From the primitive cave to the millionaire's palace, home is the place where a family lives. Yet there is a tendency to think of home in too materialistic terms. There are certain essential materials without which it would be impossible to build a house, but they fall far short of making a home. I love Edgar Guest's poem, "Heap O'Living" but I feel that even he takes too much into consideration the material construction.

In the old home, father ruled sternly and absolutely; today, in many homes that would mean rebellion. Yet, there is a definite need of proper discipline in the home with fuller understanding and sympathy. In too many homes parents have yielded, and in many so-called Christian homes the children are not being reared in the nurture and admonition of the Lord. Without such Christian nurture and with no Christian worship the home is at best merely neutral in its religious influence. In the home as elsewhere, neutrality is denial, it is disloyalty.

The establishment of a Christian home is one thing, the maintenance is another. It requires constant vigilance and additional help apart from its self or it will not survive. A Christian home is not merely a place of mutual understanding, where sins have been mutually forgiven and selfish desires dispelled. The Christian home is a God-possessed and a God-possessing institution. It is not a home

garnished but empty, it is a home tenanted by the Holy Spirit.

Disillusionments are bound to come, even where two decide that their home is to be Christian. After the daily grind begins it is likely that both will find that neither of them are angelic, but mostly human. It is well to accept at the outset that these tantalizing imperfections do not preclude the possibility of maintaining a Christian home, and it will help if they are able to draw upon an abundant supply of Christian graces.

One of the most serious dangers is that the home may be allowed to become merely nominally Christian. Therefore it is highly important that prayerful consideration be given to the recreation, the reading matter, the social contacts as well as the personal habits.

The teaching of a Christian home is still effective, when its lessons are taught persistently and courageously, and practiced faithfully each day as a matter of conscious habit founded on convictions. Under such conditions there is nothing to equal its power. There are other influences functioning in society, but these do little but echo the standards of the home. It is important then that our homes be Christian. Christian homes are now our greatest need. We hope, sometime it may happen, that homes will re-discover Jesus and return to Him as the great leader.—The Brethren Evangelist.

THE GOLDEN RULE

(Continued from page 70)

does not speak of love for others, it certainly implies it, for it could not be kept without love.

How can it be said of the golden rule, "This is the law and the prophets"? "It is the spirit and design of the law and prophets; the sum of all that is laid down in the Sacred Writings, relative to men's conduct towards each other" (Clark). "This is the substance of all the commands of God given by Moses and the prophets, so far as our duty toward our neighbor is concerned" (Govett). In fact, the golden rule goes beyond the law and represents a higher standard of conduct. The individual, who through the power and love of God is practicing this rule, does not need the law to govern his treatment of others.

No attempt will be made to plumb the depths of meaning in the statement, "For this is the law and the prophets." Suffice it to say, in conclusion, that the statement gives us an intimation of the exceeding importance Christ attaches to this rule, and an intimation of the possibilities that lie in its practice.

Let us listen again to the Master as He speaks the words, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Some of us in hearing it again might get a jolt similar to that which must have been experienced by His first hearers—not (in our case) from the newness of the idea, but from the realization that we have not been practicing it, or even trying to practice it.

Knoxville, Tenn.

CHRISTIAN LIFE

CHRIST, THE MAN OF DIVINE PERFECTION

BY MARGERY COFFMAN

This article supplements the Young People's Bible Meeting discussions on this same topic appearing elsewhere in this issue.

Our modern idea has a definite trend toward the development of perfection in a great many phases of life. For example, we read (if we care to) articles on the attainment of a perfect figure, directions for exercises whereby we are assured of a properly developed body, articles on the perfect diet, on the perfect child, on the perfect home, on the perfect product of what you will.

Everywhere is this evidence of the urge of the modern age to produce a super type. Children dote on "Superman" and his impossibly absurd adventures, while adults admire other types of superproduction equally absurd in many cases. The Greeks and the Romans went through a period of worship of the development of body and mind, just as we seem to be going through in America. The body! Yes, even our governments are willing to spend millions of dollars to develop human bodies so that they are able to endure great physical hardships on the field of battle. Training of the mind has become a service so highly specialized that our colleges are becoming mere factories, turning out men like machines, or parts of machines, each individual trained to do the one special job that psychiatry declares him best fitted for!

There is no balance. The modern plan lacks equilibrium, as have all the plans throughout the ages, for the development of the soul of man is left to chance; Why is this so, when even the ancient sages agreed that there must be a third part of man separate from, yet one with, the body and the mind, even more vital than either of the other two? It is because the world with all its learning has failed to recognize, or has refused to accept, the existence of that one Being whose perfection is unquestionable. It has refused to acknowledge "the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge," the very things after which mankind is seeking! In the vast and noble field of human achievement, rises this one great tragedy, that in his search for knowledge, for power, for wisdom, for life, man had passed by, or tossed aside in contempt, the one and only source of the knowledge of the secret of perfection. With all the super minds and superb bodies of our great western civilization, we shall fail to produce this vaunted super race because we, too, will not place Christ in His proper pre-eminent position, not so much at the head of things as at the center and source of all things!

Those people who claim the honor of being called Christians recognize in Christ the perfect man, the divine Saviour, and they proudly point to Him as the only example

fit for enlightened man to follow. Boys are great hero worshipers, and how keenly they suffer when their idol of the hour falls off his pedestal, as most human heroes are bound to do sooner or later! Here is one Hero whom they may worship without fear of His betraying their devotion, one whom they may safely follow, one whose experience is such that He will lead them safely through all the vicissitudes of the path of manhood. For Christ was truly man, and suffered in all things as we do. He, therefore, understands more clearly than we ourselves the inmost pulsations of our hearts. "Christ Jesus . . . was made in the likeness of men . . . and became obedient unto death, even the death of the cross." What a touching evidence of God's concern for His erring creation that He should so humble Himself through His Son to become one with us, even unto death! Christ's life here on earth for thirty years was probably quite a normal one, full of the small cares and trials—and responsibilities, the pleasures and joys of a life just like yours and mine. Then those last three tempestuous years were full of events such as no man has lived through since that in so short a time. It was as if God felt He could spare His Son no longer and must needs pile upon Him, in that little space of time, all the emotion, all the sorrow, all the ambition, all the temptation, all the pain that humanity might ever be expected to encounter. And why? Just so that He might the better understand this

HE LEADS US ON

He leads us on,
By paths we did not know;
Upward He leads us though our steps be slow,
Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone,
We know He leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes and doubts and fears
He guides our steps. Through all the tangled maze
We know His will is done;
And still He leads us on.

And He, at last,
After the weary strife,
After the restless fever we call life—
After the dreariness, the aching pain—
The wayward struggles which have proved in vain—
After our toils are past—
Will give us rest at last.

—Selected.

weak-kneed creature whom He died to save. What a Saviour! A man, indeed, to worship as a hero, to follow as a guide, to serve as a master, to love as a brother, to obey as a father!

It never occurs to the Christian to doubt the divinity of Christ, though there are plenty of modern thinkers to jeer the statement that Christ is divine. They will admit grudgingly Christ's historical identity, and that He was a great and good man, perhaps a prophet, but not a very sensible or practical person, for He lacked ambition, which is the alpha and omega of modern living. We, however, declare His divine character and expect some day to see definite proof of our belief. Isaiah was divinely impelled to utter prophetic words concerning the Messiah of Israel. He spoke of Him as "The mighty God, The everlasting Father, The Prince of Peace." Such impressive titles seem incompatible with the humble son of Joseph of Nazareth. Yet it is true that genuine greatness shines most brightly when it is accompanied by sincere humility. We admire most heartily those great national leaders who show themselves willing to take their places as men among common men. With His disciples, Jesus lived as one of them, eating their fare, and living their life, yet never lowering Himself to their standards. A man among men—yet He never lowered Himself to man's level, but strove in everything to lift man up to Him. He lived a man, yet never relinquished His hold on divine power; He used it whenever He deemed it necessary, but never in a spectacular or sensational manner to vaunt that power. He had a superhuman power over the natural elements and over the physical body, and used it to succor human need, but never to satisfy curiosity or to serve His own interests. Evil spirits recognized His holy personality and acknowledged Him as the "Son of the most high God." They obeyed His commands. He stilled the storm, not to exhibit His supernatural power, but to quell the fears of His followers, and perhaps to help stabilize their growing belief in His identity. He raised the dead, not to gain power or to prove His power, but to show His love and compassion, and to point a finger to His power over death and to His ultimate victory over death at His resurrection. "I am the resurrection, and the life."

There are many other references in the Bible to the divinity of our Lord, with regard to His omnipotence, His omnipresence, and His omniscience. But the most conclusive evidence of Christ's divinity is His power, not only over death, over thought, over action, but His power over life itself. Paul declared this power to the Athenians, pointing out that the God he worshiped "giveth to all life, and breath, and all things; and . . . in him we live, and move, and have our being." Life is such a precious thing to us timorous humans. We cling to it so tenaciously; we exert ourselves to the limit to save it, to preserve it, to prolong it, yet it is snuffed out so easily without our being able to raise a hand or lift a finger to delay its going. In the beginning God breathed the breath of His own life into Adam, and he became a living soul. And God continues to give the breath of life to every living creature on the earth,

and He continues to supply that power every moment from birth until death.

God is the source of all life, and more wonderful still, He is the divine Giver of eternal life through Jesus Christ our Lord. Paul confesses that this is a great mystery, even to Christians, and how much more mysterious it must be to those unregenerate souls who refuse to acknowledge the omnipotence of God the Father and God the Son! "The Spirit is life because of righteousness," and "I am come that they might have life, and that they might have it more abundantly." "In him was life; and the life was the light of men." These verses carry with them a wonderful inspiration for those of us who have become one with Christ, for we may boldly claim, as Paul does in Col. 3:4: "Christ . . . is our life," and therefore when we are with Him we are inviolate and imperishable. What a steady, comforting assurance that gives in these unstable days, when everything which we have long depended upon seems so insecure! Talk about social security—give me security in Christ and I am satisfied! "For to me to live is Christ, and to die is gain."

As to Christ's perfection, even those who doubted His divinity and were jealous of His power here on earth were obliged to acknowledge His flawless character, and it was even necessary to "trump up" accusations against Him and hire false witnesses to back them up. Pilate declared, in a weak attempt to save His life, "I find no fault in him." And neither can His critics today. The only fault lies in the lack of faith of His adherents! Possibly Jesus' physical make-up would fall far short of modern charts of measurement for the ideal man. Yet such was the purity of that human body of His that His agony on the cross was unspeakable, for no poisonous toxin of human iniquity had ever slowed up the physical functions of His body. His mind remained keen, His vision clear, and His voice strong and powerful unto the very end of those dreadful hours. He cried in a loud voice; He beheld His mother; He made arrangements for His mother's care; and His love was unchanged too, for He prayed, "Father, forgive them; for they know not what they do!"

But God is not primarily concerned about the production of physical perfection, which is no more enduring than the grass that withers and the flower that fades overnight. His concern is in the character of men, and His desire is for the salvation of the souls of men. If we lived entirely as God intended us to live, we would no doubt be perfect, physically, mentally, and spiritually. Since then however, failed to attain to that perfection which God wished for him, He graciously sent a Saviour, that through Him we might attain perfection in at least one thing, the most important thing, after all—our spiritual nature. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Only the most perfect, unblemished sacrifice would avail to appease the disappointments and wrath of the almighty God, and Christ the Lord became that sacrifice, "leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." We are encouraged to make it our ambition to become like Christ, until we

attain to "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Christ is to us a man of divine perfection, but He is more than that. He is a Saviour, a Redeemer, a brother, a friend, whose power and perfection serve not to hold us away from Him in fear, but to draw us to Him in love. He is the Lord God omnipotent, "The mighty God, The everlasting Father, The Prince of Peace," yet more than that, He is Christ the Saviour, and to us "therefore which believe he is precious."

He is perfect in love, for He loves us even unto death; and His is not a blind and passionate love, because He sees our faults and weaknesses, yet loves us nonetheless. Nor is His love confined, like human love, only to those who return His love, for He loved even those who put Him to death, and He

died that all might be redeemed if they would. He is a perfect Redeemer, for He paid our debt of sin as a sacrifice without blemish; He allowed Himself to suffer the pangs of death for us, and triumphed gloriously over our archenemy, the devil, by His resurrection and ascension into glory. We state these things as facts because we believe them to be true, and our faith in them is sometimes all that makes life endurable.

So we present to you our Lord and Master, Jesus Christ, a man divine and perfect in His humanity, and in His divinity a leader whom we gladly follow, for whom it is a privilege to labor and for whom we will, if need be, gladly die. That is what national leaders are asking us to do for our country, and millions are doing just that. Is it too much to ask that we do as much for Him?

Beamsville, Ont.

THE ROOT OF BITTERNESS

BY BISHOP ANDERSON

It is atmosphere that really makes the church or the home. It is this atmosphere which children breathe into their subconscious selves and it comes out in their ultimate character.

Now the sins of the home and the church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home, but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out, and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

I know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

To sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice, and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other words to keep a watch on the door of the tongue. Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves. People who do not lift their finger

to help anyone else will complain bitterly that they are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so; you have been in the parish a long time: how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided. There is one motto that might be hung over the door of our homes: "Watch your tongue!"

Another form of this disease which destroys contentment is the habit that so many have of criticizing the church as though it were something foreign to themselves in which they have no corporate responsibility. "The church does this or doesn't do that." "They fail to do this or they fail to do that." The impersonal pronoun of responsibility is the alibi of irresponsible folk. Doing little or nothing themselves, they fault the failure of those who are at least trying to do something. I have seldom heard those who were really working hard for the church, indulge in those accusations. They love the church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi. After all, it is the habit of murmuring which is self-intoxicating. It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system. Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession. The root of bitterness is not in the object of their criticism but in themselves. If they will purify their own spiritual system, they will be peacemakers and not disturbers of the peace.

If they would say more prayers for their

neighbors and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

I do not know what heaven is, but I am sure it is not a large place where critics abound and where murmuring is tolerated. And especially it is not a place where the same individual is judge and prosecuting attorney. I am very sure of one thing, and that is—God never intended a man to judge his neighbor when his own interests are involved. If you are the plaintiff or the defendant you cannot also be the judge and render the verdict. But that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner. I am the judge. The verdict is that they shall be banished from my presence henceforth. Silly! All you do is to deceive yourself into thinking that your *ex parte* judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

SOME THINGS ABOUT PRAYER

Some of the Matter, Methods, and Manners of Prayer

Spurgeon, in his comments and selections from other writers on the eighteenth Psalm, given in his "Treasury of David," says and repeats some things about prayer that are worthy of consideration.

The Manner of Prayer

Commenting on verse 6, "I called upon the Lord, and cried," his selection says, "Prayer is not eloquence, but earnestness." It seems sometimes in public prayer people do attempt eloquence. This is intended for the human hearers, very likely. But in private prayer, when one is in dire need of help from God, choice of words is not so important as the manner in which they are said to God. Children who are hurt do not study the dictionary before calling on their parents for help. They may violate the grammar they learned in school, but a loving parent will not hesitate to help, regardless of the inelegance of the diction in which the child calls for help. Infants all talk the same language of tears and cries. As some one has said, "All the babies cry in English." So the children of God, regardless of race all have a cry that the heavenly Father understands.

Another selection says in this connection, "Faith is safe when in danger, and in danger when secure; and prayer is fervent in straits, but in joyful and prosperous circumstances, if not quite cold and dead, at least lukewarm." Need gives fervency to prayer.

The Method of Prayer

Some people say the Lord's prayer in a perfunctory manner and call it praying. Too often, perhaps in most cases, this prayer is merely recited. The ones repeating it in unison may have a kind of religious feeling as they say it, but its petitions mean little to them. But when the cupboard is bare, and the pocket book empty, the petition, "Give us this day our daily bread," means something more than reciting some words.

Others commit to memory prayers they find in books and say them in public or in

their devotions. But when the automobile is plunging over the bank people do not pray in poetry.

It is true that there are many disagreeable people in the world. Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that He will not forgive unless we do; that He will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumblingblocks. And we do not discharge our duty to God by complaining about His Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not, but give praise, for so you will do your share in witnessing Christ to men.—The Witness.

In some countries the heathen have what they call a prayer wheel. Prayers are tied on this wheel, and turning the wheel repeats the prayer, it is claimed. Others have strings of beads that they finger in connection with prayer. Such methods are perfunctory. People in real need do not have time to get the prayer wheel out, or get the string of beads. The needy soul can come direct to God through Jesus Christ with no other intermediary. He ever liveth to make intercession for His people.

The Matter of Prayer

Prayer consists of a variety of matters. In what is called "The Lord's Prayer" the matters pertaining to the kingdom come first, and individual matters afterward. While em-

TEACH US TO PRAY

We do not know, dear Lord, just how to pray
Through the strange, awful tumult of today.
Teach us again—we grow bewildered quite.
We do not know, Lord, how to pray aright.
Our tongues are heavy and so slow to speak,
Give us the words for which we vainly seek.
Teach us to pray—we have been taught to love
And not to hate . . . O God, be mindful of
The turmoil of our days, the doubt, the fear,
Speak out, dear Lord, and let Thy voice be clear,
Help us to pray the prayer of Thy dear Son:
"Father forgive them . . ." "May Thy will be done."
Give us Thy far clear vision, Lord, today;
Give us Thy wisdom—teach us how to pray.

—Grace Noll Crowell.

bracing the greatest plans of God, it is mindful of the daily needs of the people of God.

The things people pray for are endless. Much prayer may be described as wistful wishing, and the ones offering such prayers would be surprised if they received the things for which they ask. The real needs of man are comparatively few. As Richard Steel, one from whom Spurgeon makes selection, says, "Of necessary objects the number is few, of needless vanities the number is endless." The needs God graciously promises to fulfil; but the vanities are many times hurtful to the recipient, and God need not be pleaded with to secure these.

The Effect of Prayer

John Flavel, a saint of some years ago, whom Spurgeon quotes, says these weighty words:

"The prayer of a single saint is sometimes followed with wonderful effects: 'In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.' What then can a thundering legion of such praying souls do? It was said of Luther, 'That man could have from God what he would; his enemies felt the weight of his prayers; and the church of God reaped the benefits thereof.' The Queen of Scots professed that she was more afraid of the prayers of John Knox, than an army of ten thousands of men. These were mighty wrestlers with God, however, contemned and vilified among their enemies. There will a time come when God will hear the prayers of His people who are continually crying in His ears, 'How long, Lord, how long?'"—The Gospel Minister.

FIDELITY IN SMALL MATTERS

It is in piety as in the economy of temporal goods; we shall be sooner ruined by the neglect of trifles, than by great expenses. Whoever knows how to make small matters turn to the best account, will, in spiritual as well as temporal affairs, amass great riches. The greatest sums are only small ones accumulated and carefully collected. He who lets nothing be lost, will soon grow spiritually rich.

Besides, we should consider that he does not so much regard our actions, as the motive of love which incites us to perform them, and the compliance he requires of our will.—Freedom.

RIDE OUTSIDE

Some one has compared the unthankful person to a traveler who rides through a lovely country on the inside of the coach, with all the curtains pulled down so that he can see nothing. But the thankful person rides on the outside, right on the very top of the coach, so that he can see the wide landscape and not miss any of its beauty, but take it all in and make it a part of his being. Now, it is just as easy to ride on the outside as on the inside.—Exchange.

MISSIONS

THE ADVERSARY

BY GEO. J. LAPP

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.—I Peter 5:8, 9.

The following litany was written by Baudelaire in 1856, perhaps as a satire on Satan, but it certainly expresses the sentiments of those poor deluded souls who have a superstitious fear of the devil and worship him.

"O thou, the wisest and most beautiful of the cherubim,
A god betrayed by fate and reft of worshiping,
O Satan, have pity on my endless woe.

"Thou who dost have the bones of old Sot
That reels twixt prancing steeds and heeds them not,
O Satan, have pity on my endless woe.

"Adopted father of those whom in His rage
on high
The God of vengeance banished from His paradise,
O Satan, have pity on my endless woe."

A Brahmin pundit while teaching us the Hindi language, in a conversation about worshiping God because of His goodness to us, said, "Oh, it is not necessary to worship the Creator, for He does no one any harm. But it is necessary to worship the destroyer of God's handiwork in order to appease his insatiate thirst for blood. We must sacrifice to him in order that he may not destroy us, body and soul." For this reason the forces of destruction and darkness are objects of worship and veneration in India. While Hinduism has claimed to have developed a deep sense of contemplating the Infinite, yet the worship of demons and making shrines for the denizens of lurking destructive forces prevail throughout India.

There is no question of the existence of a personality of evil. He is recognized as the power of the air and the prince of this world, even where the teaching of the Scriptures is not known. In the minds of all classes of heathen, evil comes from a personal source, be it the Creator Himself or a personality separate from Him. The Zoroastrians, whose religious belief dates back as far, if not farther, than Judaism, recognizes the existence of both the Author of good and the author of evil. One is supposed to say, "I combat sickness, suffering, fever, evil, corruption, and death, which the author of evil (Agra Mazda) has created in the bodies of men. I slay wicked demons" (Zenda Vesta 20:23-25). Again, "Ahura Mazda (Author of good) produced a congregation of heavenly honored men, a congregation of the best men. . . . To the men who are in this circle let there be no strife, no aversion, no enmity, no beggary, no deceit, no poverty, no jealousy, or no other token of

Agra Mazda (author of evil)" (Zenda Vesta 2:42, 43). Even the humpbacked, the toothless, the lunatics, the liars, the ugly and contemptible, the leprous, and the impotent, all bear the brands of the author of evil, they say.

The Jews recognized the existence of one God over all and that there is none other beside Him worthy of our adoration (Isa. 44:6; 45:22), but according to later Jewish tradition, which seems to have been tinged with Persian philosophy, some held that God was the author of both good and evil and that He must be revered more for the harm He can do than for the good. Some present-day writers, who advocate that there is no personal

WHAT DOES IT MEAN TO YOU?

**You have heard the wondrous Story
Of the Saviour's cross and shame;
You have heard how people scorned Him
And despised His blessed Name;
And you know it was for sinners
That He suffered. Is it true
You have read and heard about Him
And it means nothing to you?**

**You have heard the Gospel message
Sounded out so clear to all,
And you, too, have been entreated
To accept its gracious call;
And still you wait and linger
Though right well you know 'tis true
He'll not always wait in mercy.
Does it still mean nought to you?**

**Yes, you know some who've received Him
And have found in Him their all,
And you hear them speak to Jesus,
How He wooed and won them all;
And their hearts by Him are kindled
With a purpose grand and true,
That to Him they might win others.
Oh! what does it mean to you?**

—Edith M. Bennet.

devil who directs the forces of evil, quote such passages of Scripture as, "Shall we receive good at the hand of God, and not evil" (Job 2:10)? "The Lord of hosts, that planted thee, hath pronounced evil against thee" (Jer. 11:17); "Thus saith the Lord; Behold, I frame evil against you" (Jer. 18:11). "I form the light, and create darkness: I make peace, and create evil; I the Lord do all things" (Isa. 45:7). But they fail to take into account the circumstances under which these utterances were spoken or of their contexts or of the authors of the words. Job 2:10 is from the mouth of Job's wife, who advised him to commit suicide. Jer. 11:17 is the result of provoking the Lord to just judgment against the evil-doing of Judah and Jerusalem. Jer. 18:11 is judgment against Judah, who walked after his own devices, and it has no reference to the origin of evil. Isa. 45:7, if carefully studied,

will reveal God as establishing His own sovereignty. Verses 5-13 should be considered in connection with the text. God's laws are immutable, and comparing His statement here with other passages of Scripture, it can be clearly understood that He refers to creation and not to the origin of good and evil. Those who have followed the popular trend of the times in their thinking on good and evil contend that evil is but the absence of good and read into isolated passages of Scripture meanings which they wish to promote. This also suits the Hindu, and no doubt would please the more advanced of all religions that teach that one must strive in his own strength by good works to emerge from this "absence of good" which prevails in the world as a result of man's ignorance. They consider that the depravity of man is but a backward condition or retarded progress in the evolution of the human race. In their contention, the devil and his host of little demons and evil spirits do not count or are non-existent.

It is possible that the witchcraft and the devil of Milton are the result of a slight misconception, but there can be no doubt of demon possession in the world. Medical records witness to its actual existence. The inhuman conduct of some human monstrosities are a proof of it. That they are cast out as a result of prayer and fasting and bringing into play divine intervention through Jesus Christ our Lord, there can be no doubt. In this the Scriptures amply prove their efficacy.

There can be no doubt that there are powers of personality of which we yet know little and which thoughtful and intelligent investigation will bring to light. But such investigation if carried on in the right spirit will furnish further proof that the Bible record of the source of evil and the manner of dealing with it is true. Also there is no doubt that the devil as a definite personality has superhuman powers, and that he brings them into play to accomplish his diabolical purposes. Therefore he implements plans and powers not commonly used, and not known to man, to thwart the plans of the Almighty for man's salvation. Without taking away the least from psychological and scientific findings, prayerful and conscientious scientists themselves recognize the existence of such evil forces. It is only the prayerless, reckless, careless, misleading, and misled so-called scientist or other professional who is not willing to give God the credit due Him, nor to give the devil (and no wonder) his dues, for fear of their own possible misfortune.

Yes, there is a personal devil, and he has his hordes of evil workers as spirits in men and nations. But there is a sovereign God, to whom we may look for deliverance from Satan and for safekeeping under His wings. Our only safety is in our trust and confidence in an all-wise, all-merciful Father in heaven, to whom we come in the name of and through the mediation of His Son Jesus Christ, our Lord and Saviour, to whom be glory and dominion and power, forever and ever. Amen.

Dhamtari, C. P., India.

What is in the well of your heart is bound to come up in the bucket of your speech.—Dr. H. W. Bieber.

PRAYING HYDE AS I KNEW HIM

BY R. H. A. HASLAM

Let me give a brief bit of the historical background of John Hyde's life as I knew him in India. There was a coterie of Christian men, missionaries and Indian Christians, upon whose hearts the burden of the Church in the Punjab lay heavily. The life of the Church as a whole was at a low ebb spiritually. Something drastic was needed, and it seemed that the only hope lay in sacrificial prayer, and all gave themselves to this ministry. A chief member of the group was John Hyde. I first met him at a students' camp where a large number of young men from Forman Christian College and other mission institutions met for a week end in order to pray and study the Word. When we were there, the spirit of prayer and supplication was poured out upon all in a very remarkable way.

John was there—quiet, gentle, unassuming, slightly deaf, with a strangely wistful look in his eyes. I met him at this time, but was not particularly impressed. It was later that the transforming change came in his life. It was in the autumn of 1904 at the Sialkot convention, a gathering attended by some sixteen hundred Indian Christians and missionaries, when God called him into this ministry of intercession. A small group had spent thirty days and nights in prayer that God would visit His people. Shortly after the commencement of the convention proper, Mr. Hyde passed through an experience that made him what he became—a man who had power with God and a truly great missionary. I have always thought of this change as **vicarious repentance and confession in behalf of the whole church.**

You know that unless a man opens his heart and unfolds his life and witnesses to his inner experiences, we can only surmise that something extraordinary has happened when we see a great change in his ministry. If we would profit by his change, we need to know his experience. In the case of Praying Hyde something cataclysmic had happened. By nature he was the very last man in the world who would "wear his heart on his coat sleeve for daws to peck at"; the last person to dilate upon an inner conflict which he might have with sin or temptation; the last to tell of the inner experiences of his life. For him there never would be anything of "promiscuous sharing." But that which by nature was so far from Hyde became for him a divine compulsion and necessity. This is how it came about.

To Hyde it was revealed that the Church had no power because of sin which had not been cleansed from her life; and that sin is washed away only when there is true repentance and confession. He was a part of that church. Burdened with this thought, after an all-night vigil and a day of fasting and prayer, he came into the presence of a large group of Indian Christian men and women and spoke openly, though reservedly and in much anguish of spirit, of his personal conflict with secret sin that was oftentimes repeated, and of how God had led him through to victory. The effect of this open confession was electric.

That experience marked the beginning of a life of great spiritual power in the case of John Hyde, and the beginning of a work of deep revival in the Punjab Church. What normally might be inadvisable and unnecessary under this special circumstance was used of God to bring the infant church to her knees. Hyde was suffering with and for the church. The church responded and followed his example when brought under conviction of her state.

You can imagine the devil's reaction to that. He would hate it. "He trembles when he sees the weakest saint on his knees," and never more than when he witnesses genuine repentance and confession of sin. Violent criticism was uttered against John Hyde by many missionaries, who later repented of their attitude and lived to rue the day of their criticism. There was a great cleansing, great joy, great power, and liberation as a result of confessed and forgiven sin. Thousands were swept into the church, and consecrated to God for the winning of their fellow countrymen to Christ.

Unequivocally I assert that there can be no power in prayer or intercession, in witnessing or in work, so long as secret sin is allowed in the life. It must be confessed, either to God or to the brother or sister offended, or to the church at large, according as God the Holy Spirit shall direct. There can be no fixed rule. The infant church of India needed the lesson. John Hyde was chosen to pay the price. His obedience brought him very low in the valley of humiliation, but God through it highly exalted him by choosing him as an exemplar for intercessors, and used him mightily in the work of salvation of souls.

I find it difficult to illustrate Hyde's obedience to the Spirit without seeming to deal in trivialities. Many people will make the great surrender of their lives to Christ for discipleship and service, say on the foreign field, and yet will fail, yes, miserably fail, in their obedience to Him in the seemingly trivial things of life. The difference between a truly consecrated Christian and an ordinary

LET US DRAW NEAR

**Let us draw near! The blood is spilt,
The Lamb has borne the sinner's guilt;
Th' atoning sacrifice is made,
The righteous wrath of God is stayed—
Let us draw near.**

**Let us draw near! The holy door
Stands opened wide forevermore
No longer flaming angels guard
The gate by Jesus' hand unbarr'd—
Let us draw near.**

**Let us draw near! O heart of stone,
Melt at the love to sinners shown!
The holiest of all is thine—
O boundless grace! O love Divine!
Let us draw near!**

**Let us draw near, with hearts aglow,
In rev'rent stillness bowing low;
Before the Throne Love's emblems plead—
In simple faith, with all our need.
Let us draw near!**

E. Margaret Clarkson.

Christian is discernible just at this point. The consecrated Christian is one who in every detail of life follows the will of God, even in such minor matters as eating, drinking, sleeping, and meeting friends. I mention this because when Hyde and Paterson spent nights in prayer and abstained from food, they were not following a program, but joyfully obeying God's leading. Often when one urged Hyde to take food during convention days, when he was having personal interviews or in special prayer, some natural answer would convey just this same idea, that for the time being he was specially sustained by God.

But Hyde's obedience, like all obedience, often cost him much, for it led into paths contrary to ordinary convention. Let me give one or two illustrations. At the convention at Sialkot, the year after his experience referred to above, he was appointed to give a course of addresses on the Holy Spirit. It was laid on his heart that these must not be given until the challenge of the first address was accepted and the Holy Spirit be given His rightful place in the lives of those who had heard. For two days he came before the convention, stating that he was not allowed to give further addresses, and calling all to prayer; then he remained silent. He at first sustained violent criticism, but his critics were broken under the power of the Spirit, and Hyde's obedience those days meant for the Punjab Church many a Spirit-filled worker.

A second illustration has to do with his missionary method. He had become dissatisfied with the ordinary method of evangelism, which consisted in traveling from village to village, preaching once or twice, selling Gospels, and then passing on to other villages without a convert. Realizing the ineffectiveness of this, he adopted another method. Mr. Hyde decided that instead of moving from place to place and leaving villages without a convert, he would remain at centers sufficiently long to have the people come to him and learn of Christ, and on confession of faith be baptized, thus forming the nucleus of a church which would become a witnessing body. His method was criticized, but one of his severest critics told me, after Mr. Hyde's death, that of all the churches in their mission, the church at Moga, numbering more than a thousand, was the strongest spiritually and in the matter of witnessing and giving of its substance for evangelism.

Hyde's prayer life was marked by continuance. Prayer became more or less the sole weapon of his warfare. Night and day, on occasion, he gave himself to intercession, in company with McCheyne Paterson and some of the Indian Christians.

The next thing that impressed one in Praying Hyde's prayer life was its definiteness. In everything he sought the mind of God, even in the matter of the petitions which he offered. When a course of action was opened up to him by God, he was clear in the matter and prayed definitely, never relaxing his grasp until the prayer was answered. For example, in 1905 it was laid upon his heart to pray one soul into the kingdom of God daily during the year. He baptized four hundred converts before the end of the year. The next year, confessing to the smallness of his faith and petitions, he was led to pray for two

souls a day. Before the end of the year just over eight hundred converts joined the church. During the last year of his life his faith was still being honored when he prayed for four souls a day. He claimed God's promises for those for whom he prayed, and God did not disappoint. Nor was there anything superficial about the life of these converts. They nearly all became active Christians.

No description of those days, when sacrificial prayer was offered, could give an accurate conception of the overflow to the church of spiritual blessings and of transformed lives. The burden of India seemed to rest more heavily on Praying Hyde's heart. Like Jeremiah, "his eyes would run down with tears" for the people, especially for any Christian who had fallen into sin.

PLANS THAT GOD HAS BLESSED FOR WINNING SOULS

BY MABEL BLOSSER

Perhaps the first mention of God's plan for the winning of souls is found in the days of Abraham, in his concern for his children and their descendants. We read in Gen. 18:19: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Because of this, all the seed of Abraham was blessed.

Moses taught the same duty of parents toward their children, and thus we have God's plan of evangelism started in the home. We, as parents, should be concerned about our children's spiritual welfare, as well as about their physical growth and development. Our physical bodies never become so filled that it is not necessary to partake of more food; so it is with our spiritual life. We need to feed constantly on God's Word in order that we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Then we will be able to impart that knowledge to those who are entrusted to our care and keeping, and our Christian experience will shine forth in our everyday living. We cannot preach or teach by mouth alone, but we must live that which we profess in order to have it become effective in the lives of others. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

In his message, a minister recently pointed out the blessings that resulted in a certain family of six children who were taught the fear of the Lord. Five of those six children became ministers and missionaries, while the sixth became the wife of a Christian doctor, and she herself was a Christian. Not only was their immediate family blessed, but down to the fourth generation the children are preparing their lives for God's service. Do we not often find a number of consecrated workers in one family? Surely their Chris-

Anguish for the sins of others seemed to break his heart.

I have attempted to give the high lights of the life of the missionary, John Hyde, that from these we might learn something of the lessons which that life teaches. All may be summarized in the thought—**perfect surrender to the will of God.** Are we willing to accept the challenge which these facts present to us, a surrender that means self-effacement, that Christ may be exalted; surrender to the will of God, that He may have perfect control of our lives; sublime devotion to Christ, that He may be all in all; sanctification of spirit, that we may see Him, and the world as He sees it; sacrificial love in prayer and service; that the world may be saved?—Condensed from Moody Monthly.

tian heritage and teaching in the home must have some effect in their lives.

I would like to call your attention to the following article which appeared in a recent issue of the "Gospel Herald."

Why She Succeeded

While my children were infants on my lap, as I washed them I raised my heart to God that He would wash them with that blood which cleanses from all sin. As I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness. As I provided them with food, I prayed that God would feed their souls with the bread of heaven and give them to drink of the water of life. When I prepared them for the house of God, I pleaded that their bodies might be fit temples for the Holy Ghost to dwell in. When they left for the weekday school, I followed their infant footsteps with a prayer that their path through life might be like that of the just "that shineth more and more unto the perfect day." And as I committed them to the rest of the night, the silent breathing of my soul was that their heavenly Father would take them to His embrace and fold them in His paternal arms.—Selected by a Sister.

Can you picture in your mind, children going out from such a home as criminals, drunkards, or addicts to other forms of sin? We have a tremendous responsibility before us, and we need to be on guard at all times lest our children be tempted and carried away by the Evil One, who is forever "seeking whom he may devour."

Then we have the greatest of all plans for winning souls. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So we, likewise, need to have that great love for lost souls in order that we may freely give of that which we have freely received.

We also have God's plan of evangelism carried on through the church, for we read in Heb. 10:25, "Not forsaking the assembling of ourselves together." Then, too, God has greatly blessed the plans of the Sunday school and Bible school in reaching especially those

children who come from homes where religious instruction is neglected.

I believe, however, that any plan we may choose to follow in order to win a soul will receive God's blessing and bring honor and glory to Him, for He has told us in His Word, "Cast thy bread upon the waters: for thou shalt find it after many days." In Isa. 55:11, He gives the same thought: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Has my life won a soul for Christ today, or has it lost one? Let us keep in mind that our lives will either raise or lower the standards of living of those with whom we come in contact.

A Living Creed

I would rather see a sermon
Than hear one any day;
I would rather one would walk with me
Than merely tell the way.

The best of all the preachers
Are the men who live their creeds,
For to see good put in action
Is what everybody needs.

The lectures you deliver
May be wise and true,
But I would rather get my lesson
By observing what you do.

I may not understand the high advice
You like to give,
But there's no misunderstanding
How you act and how you live.

Though an able preacher charms me
With his eloquence, I say
I would rather see a sermon
Than to hear one any day.

—Author Unknown.

Sterling, Ill.

POSSIBILITIES IN A GIFT

When Livingstone went to Africa, a Scotch woman who had saved up thirty pounds, gave it to him with the words: "I want you to save yourself needless toil and exposure by hiring some competent body servant, who will go with you wherever you go, and share your sacrifices and dangers." With that money, Livingstone hired his faithful servant, Sebantino. In the heart of Africa, a lion threw the missionary down and crushed the bones of his left arm. But Sebantino saved Livingstone at the risk of his own life. What if the gift had not been made?—Selected.

SHE FELT ALONE

A little girl was in an orphan's home and it was observed that she never cried. One day one of the matrons asked her, "Why do you not cry? I have never seen you cry." The little girl replied, "I have no one to cry to since Mamma died."

It was a glorious thing for every Christian that Christ said, "Lo, I am with you alway," meaning every day, under all circumstances. The Christian can cry to Him, call upon Him, trust in Him, and share with Him whatever joys come into life.—Baptist Standard.

EDUCATIONAL

KNOWING OUR CHILDREN

XVII. In the Kindergarten

BY JOHN R. MUMAW

The child coming into the kindergarten department of the church is often the most misunderstood pupil in the school. The adult mind is so far removed from early childhood that the mature person has difficulty in adapting himself to the ways of the child.

Kindergarten teachers must study their children and take special pains to learn to understand them. The importance of providing proper training at this age is apparent in the fact that the child's development during these two years exceeds any later period of development of the same length. His experiences at this age are helping to organize his total personality.¹

Incessant Play

The child of four and five is absorbed in play. The time when he is not eating or sleeping is all devoted to play. This is to be encouraged, for it has great values to him in every phase of his development. It contributes to his physical strength, to his mental growth, to his social adjustment, to his emotional balance, and to his moral and spiritual growth.

Play during this age is the result of spontaneous motor reactions. Nature forces him to keep on the go. He is constantly running about, developing the large muscles of the body, increasing his weight very rapidly. His play lacks aim and purpose, for he is untrained in the skills and is merely finding suitable expression for the outlet of energy.

The beginner's little world is to him a large playground on which he enacts visions of life caught through his imagination, and lives after the mental pictures of his own creation. This imaginary play often has associated with it an imaginary playmate. He walks with him and talks with him and tells him all that he knows. This often becomes a dramatic scene in which the child introduces original elements into his play.²

The play of the kindergarten child includes the element of imitation in which he re-enacts the scenes of his past experience and observation. It includes domestic incidents, happenings that occurred in the Sunday school, happenings that are related in the table conversation, and anything else that comes within range of his observation. This factor in the child's life enables him to relive the scenes of his interesting life. Such play makes more permanent the impressions he has gained. It lends strength to the developing personality. When he puts himself into the place of another, his mimicry deepens the pattern of life that is being formed. As he grows, he learns to understand the actions and purposes of those whom he admires and imitates.³

The child of this age has many sensory reactions.⁴ What he feels stimulates action; what he sees impels him to do something; what he hears is an effective subjection. Everything that comes through sense stimulations is quickly transformed into action. This child must have plenty of opportunity to do things.

Increasing Curiosity

The kindergarten child is rapidly enlarging his simple vocabulary. His use of words is limited by his experience and by the narrow little world in which he lives.⁵ But he is nonetheless active in the whole field of learning and as such he is decidedly a great questioner.

The questions of the child are a means of education. He gathers information of various sorts. He discovers his relationships with others and discovers the cause of things. There is little under the sun of objective realities that passes him unnoticed. Curiosity is the servant of knowledge to him. To refuse to answer his questions seriously hinders the growth of his personality. Every question is an opportunity for the person of whom he inquires.

The kindergarten child has a keen sense of imagination. He has developed his imagination to the point where he easily confuses fact and fancy. What he hears told by others may be no less real to him than what he has imagined himself. It is altogether possible that he will repeat both as matters of fact and not recognize that the one is mere fancy.

The child of this age understands in terms of his experience. Since he has had so little experience, he is necessarily limited in the amount of reasoning he can do. The building of concepts or ideas about things is always constructed in terms of his daily experience. He learns the meaning of things by what he has experienced with them.⁶ This compels the teacher of the child of this age to provide experience for the little fellow so that he may have more with which to compare his new experiences.

Thinking at this age is almost entirely in terms of the concrete. Abstractions are beyond his ability to receive and record. His thinking is done largely in mental pictures, both sensory and imaginary. In his play he reproduces those pictures, gaining a desirable self-confidence in creative ability, and feels more ready to take the initiative in other affairs of life.⁷

The child of this age is naturally eager to listen to stories. He is very attentive to what is being related because it provides vicarious experience. If he has heard the story before and the storyteller makes an error, he is quick to correct the mistake. Since he learns so

largely by experience, it is highly desirable to have the child listen to many stories which provide experience for him vicariously.

The memory of the child of this age is not very dependable. Since he easily confuses fact and fancy, it is altogether possible that he will confuse irrelevant facts with what is expected of him to remember. This makes memory work less important in the kindergarten department. What he needs is experience and development of inner controls.

Just as it is difficult for the child to understand the abstract, so he finds it difficult to comprehend symbolism.⁸ He is unable to carry the idea of an allegory across into the concrete situations of his life. He is used to thinking in terms of what he sees and hears and does. To tax his mind with the responsibility of associating a symbolic truth with a life situation is more than he can do unless it be very, very simple. Teachers of the child in this department must speak concretely, use simple terms, and keep on the level of the child's experience. The teacher must remember that his pupil lacks voluntary control and is therefore easily distracted. Interest-getting material must be used copiously to hold his attention.

Emotional Sensitiveness

The emotions of kindergarten children are developing an increasing intensity.⁹ They are often very transitory, but he feels deeply in most of the experiences that he encounters. This intensity often expresses itself in vigorous reactions; he frequently displays his emotions quite freely. He is subject to emotional strains from which he deserves studied protection.

The five-year-old has not learned to control his emotions. They have helped to make him conscious of himself. When he is disappointed, he senses it very keenly and is usually unable to restrain the expression of his feelings. He has not had enough experience in the control of emotions to hide his inner reactions.

One phase of the child's emotional life is grounded in fear. The highly imaginative character of his mind enables him to see things that may never happen to him. Consequently, he lives in fear of what may happen. Parents often make the mistake of seeking to control the child through the use of fears. Such improper methods of discipline often set up attitudes in the child which hinder the strength of his personality for many years. Frequent stimulations of fear develop personal habits and unhappy moods of thought that forbid the enjoyment of the abundant life.

The sensitiveness of the child at this age is often expressed in manifestations of affection. Wherever he finds love responses in his environment, he is quick to lavish his own expressions of affection in return. This frequently develops into jealousies that create internal problems for him in his attitudes toward others. The teacher of the child must seek to avoid this perversion of a good instinct and help him to develop a tolerant attitude toward others. Closely related to his jealousies are the outbursts of anger. In all and any of these factors in life the child needs to learn how to control them with a positive inner attitude that overcomes the undesirable.

The child senses very quickly humiliations that may be imposed upon him. He has not learned that the real facts of human relationships are not always ideal. Frequently unwise parents will discuss his faults in his presence. When a child is being talked about, he has an inward feeling which tends to develop resentment and unfavorable attitudes toward life, and breaks down confidence which should rather be strengthened.¹⁰

The child of this age can easily have stimulated a desire to become the center of attention. For him to be the cause of excitement for others creates a selfish and egotistical attitude. The frequent "showing off" in which parents indulge develops an unfortunate emotional reaction and may seriously affect his pattern of behavior. Each child should be left to his individual expression and be encouraged to develop habits of accomplishments for his own happiness rather than for a display before others.

Ada Hart Arlitt suggests four means of developing an even-tempered disposition in a child.¹¹ Everything should be done that is possible to develop a good physical condition. The child should be surrounded with the kind of authority that knows its own mind, which is respected by others, and which has in itself an emotional control. Another factor that will help him develop a desirable disposition is having the child assume responsibility for his own acts as early as possible. Furthermore, he must develop habits of initiative. His parents should keep him busy with creative play and some regular duties about the home. These factors will lay a good foundation for a desirable emotional pattern. They will develop confidence in him and create favorable attitudes toward his environment.

Social Dependency

It is not uncommon for a child of four to have had little experience with others beyond the home circle. At this age he begins to add outsiders to his acquaintance. While the nursery child desires the presence of others for his own benefit, the kindergarten child has come to discover social values through participation in games that are played by other children. He is beginning to show a willingness to have others have a place in the game with him. This checking of the egoism which characterized his first three years expresses itself in his recognition of the "team work" as producing greater happiness.¹² He is now learning to share a bit of his own satisfactions with others.

The games of children in the kindergarten department are all very simple. The child is unable to participate in any activity that requires too much thought about how it shall be done. He has not learned to exercise any skills in his games. He simply knows that it is more fun to have others participating with him. In one sense his playmates are treated more as objects than as personalities, but he is at the same time developing a spirit of altruism.

We have observed in preceding paragraphs that a child of this age seeks attention. He has not lost all of his egoism, however, and is still inclined to get a satisfaction out of having others see him perform. Now he is beginning

to sense the need of controlling his emotions in the presence of others. It is very difficult for him to restrain his emotions, but the very fact that he is influenced by the presence of others indicates a growing sense of social consciousness and social obligation.

The child continues to play with an individualistic spirit; he shows little inclination to collaborate with others in their games. It is a group activity without co-operation. The guide of the kindergarten child has a responsibility toward him in using play as a social equalizer so that he learns to participate in life activities in the light of the interests and desires of other people.

Infant dependency is now slackening a bit, but he carries on with a felt need of others for his own protection and preservation. He uses society trustfully as a means of seeing his way through life.

The child's social environment becomes a sort of information bureau to him. He questions others with a view to discovering the meanings of life. It is a part of his personality development, and what he can extract from others may not always be used judiciously, but it is contributing very definitely to his growing life.

Moral Awakenings

The domestic environment of the kindergarten child is a great factor in his moral development. He senses certain moral issues involved in the circumstances of his surroundings. He observes people hesitating about some acts and certain courses of procedure. He sees that there are some things which people refrain from doing. This tends to develop in him a consciousness of morality.

Most frequently the child finds his model of morality in his parents. The things they consider wrong are placed in the same category by the child. He has no judgment on these issues, but simply follows in the steps of those who provide a pattern of behavior for him. His moral facilities are merely absorbing the standards that are lived in his presence.

At this age a slight sense of justice begins to appear. When others in the same environment are allowed to do some things which are prohibited to him, he shows resentment. His inclination to imitate what others do develops a sense of displeasure with the prohibition of a similar act to what he has seen performed in his presence. This indicates that he has been awakened to the possibility of one thing's

CARRYING BROTHER

**The crossing was muddy, the street was wide,
And water was running on either side;
The wind whistled past with a bitter moan
As I wended my weary way alone.
In crossing the street I chanced to pass
A boy in the arms of a wee, toddling lass—
"Isn't he heavy, my sweet little mother?"
"Oh, no," she replied, "he's my baby brother."
Thy load may be heavy, thy road may be long,
The winds of adversity bitter and strong—
But the way will seem bright if ye love one another.
The burden will be light if ye carry a brother.**

—Anonymous.

being right and another's being wrong. The kindergarten child is learning the first lessons of discrimination. He is now able to recall his past experiences and compares them with present conduct.¹³ This ability to make comparison is helping him to discover lines of distinction between right and wrong.

A child develops a sense of honor at this age. It manifests itself in his play when other children seek to gain the advantage in some underhanded way. Children who have developed such habits often suffer the punishment of unpopularity among the children with whom they play. It seems that they have a sort of instinctive means of meting out justice to those who are unfair. The public opinion of their little group is thrown against the child, who sulks if he cannot have his own way. Selfishness meets with disapproval and the penalty of ostracism.¹⁴

Since the ideas of right and wrong in the mind of a child in the kindergarten are a result of experience, we can easily understand his limited judgment in ethical problems. To him, whatever works satisfactorily is right. Anything that fails is wrong. What meets approval of his environment is right. Whatever is disapproved becomes wrong. This forms a basis of a long term of apprenticeship in which he gradually comes to understand the principles of right and wrong. Step by step he learns how to apply them to his own manner of life and how to rule his own behavior.

Religious Credulity

The child of this age believes everything he is told. The lack of experience makes it impossible for him to do otherwise. So long as the people in his environment continue to tell him the truth he is able to corroborate it by experience. He has a growing sense of faith in people and particularly in those whom he knows. This makes it important for every person associated with the child to be absolutely truthful in answering the questions he asks. This paves the way for the religious instruction which follows.

At this age the child begins to form a concept of God. He is told that God lives in heaven and has reported to him all the wonderful things that He has done. At the same time he is told about Jesus and the wonderful things He did on the earth. Gradually he comes to associate these two persons with a common purpose. It is very easy to confuse the child's concepts of God and Jesus.¹⁵ It is important, therefore, that the child learns to know Jesus as one who is friendly and helpful to the people among whom he lives. It is important that he understands that this person who once lived on the earth is now living in heaven with God and talks to Him as a son talks to his father. At the same time it is not difficult to help the child to know that God is the person to whom we pray. While he may not be able to visualize God, it is not difficult for him to believe there is such a person in heaven. The four- and five-year-old is particularly sensitive to wonder and mystery.

This is the age when the child who has been saying memorized prayers can think of items of his own choosing to be included in his prayer. This individualizing of prayers

needs to be encouraged by those who are guiding his life. There are many things in his own experience that may be mentioned intimately to God. He should want to tell God of his happiness, as well as to ask for His sympathy in the experiences that are disappointing or even sorrowful. He can easily discover certain needs in his life which may well be referred to God for answer and blessing.

The trustful attitude of the child makes it possible for parents to develop strong religious ideals at this age. The parents' attitude toward God and the religious life in the home and church frame the child's notion of God and of spiritual experience. The reality of Christian experience in the life of those who live in the child's environment makes a strong impression upon his own mind. This is the teacher's opportunity to demonstrate before the child in the kindergarten department a beautiful life of faith and confidence in the God whom we love and worship.

CHRISTOPH SAUR'S BIBLE

BY EDWARD YODER

The Bible held a large place in early American life and culture. As is well known, many of the pioneers who landed on American shores came here in search of a place where they might worship and serve God as they believed the Scriptures required of them. Invariably they brought copies of the Scriptures with them from their homeland. The German-speaking settlers who early came into Pennsylvania also brought with them printed Bibles. They reckoned these among their most treasured possessions. It was for their devotion to the truth of the Bible that they had endured persecution in the Old World and braved the long, perilous journey to a new land of promise in America. The Holy Scriptures were the light of life to them.

Numerous Mennonites and other persecuted religious refugees settled in Pennsylvania in the early part of the eighteenth century. Those who were of Swiss extraction brought with them in many cases copies of the *Froschauer Bible*, printed originally in Zurich, Switzerland, before 1530. A copy of one of these early Zurich Bibles is now deposited in the Historical Library at Goshen College, coming from the Frey family of Fulton county, Ohio. A copy of this same Bible brought to America by the first Yoder family, before 1715, is in the hands of a lady living in Reading, Pa.

An imported Bible which was a favorite among the Dunkers and other pietistic groups in early Pennsylvania, and was perhaps used some also by the Mennonites, was the *Berlenburg Bible*, printed 1726-1742, in eight volumes, a copy of which is in the Historical Library of the Mennonite Publishing House, Scottdale, Pa. Out of this Bible, it is said, Christoph Saur took the text for several of the apocryphal books of the Old Testament; the rest of the text in the Bible he printed was taken from the thirty-fourth edition of Luther's Bible.

In the course of a generation after the first Mennonites settled in Pennsylvania there arose a demand for more Bibles than could be im-

1. Baker, Edna, *Kindergarten Method in the Church School* (New York: The Abingdon Press, 1925), p. 39.

2. Mudge, E. Leigh, *Our Pupils* (New York: The Methodist Book Concern, 1930), p. 42.

3. Benson, Clarence, *An Introduction to Child Study* (Chicago: The Bible Institute Colportage Assn., 1927), p. 108.

4. *Op. cit.*, p. 29, Baker.

5. Shields, Elizabeth, *Guiding Kindergarten Children in the Church School* (The Onward Press, 1931), p. 75.

6. *Ibid.*, p. 75.

7. Benson, *op. cit.*, p. 107.

8. Baker, *op. cit.*, p. 42.

9. Baker, *op. cit.*, p. 46.

10. Arlitt, Ada Hart, *The Child from One to Twelve* (New York: Whittlesey House, 1931), p. 125.

11. *Ibid.*, p. 131.

12. Benson, *op. cit.*, p. 109.

13. Baker, *op. cit.*, p. 40.

14. Benson, *op. cit.*, p. 109.

Harrisonburg, Va.

ported from abroad. There was a thirst for the Word of God. The people did not wish the light that had led them to this land to be extinguished. Yet it was not easy to obtain stocks of Bibles and religious books from Germany and Switzerland for the needs of the pious, Bible-loving people of Pennsylvania.

Because of the need for religious reading matter among the German settlers, Christoph Saur of Germantown, himself an immigrant from Germany, became a pioneer printer and publisher in Pennsylvania. In 1738 he started issuing a German almanac which proved to be very popular. The next year he began publishing a religious newspaper in German, which enjoyed a wide circulation. In 1742 Saur printed the first American edition of the earliest Mennonite hymnal, the *Ausbund* (see *Mennonite Historical Bulletin* of December, 1942; also *Christian Monitor*, June, 1943).

As a printer and publisher Saur was in a true sense a pioneer. Materials and labor were scarce and expensive. His first press he had built himself. About 1740 he began preparations for the great task of printing the Bible, an undertaking he completed three years later. Therefore the year 1943 marks the bicentenary anniversary of the first edition of the famous Saur Bible. It was the first Bible printed in any European language on American soil. It was not, however, the first Bible to be printed in America. That honor belongs to the Bible printed for the Indians by John Elliott in 1663. There was no printing of English Bibles in America until much later.

Regarding the printing of Saur's first edition, Margaret T. Hills, in *Bible Society Record* (Oct., 1943), says this:

A new font of type was contributed by Dr. Heinrich Ehrenfried Luther, head of a famous type foundry at Frankfurt-am-Main. The press seems to have been secured from another printer, who lacked Saur's ability to get things done. The paper had been requested from a religious organization in England; but he may have used American paper. The ink he made himself

from a formula of his own devising. The text followed was that of one of the Luther editions printed at Halle. Saur's first edition consisted of 1,200 copies. The fat, square volume is usually bound in stout, brown calfskin over oak boards, sometimes with a little simple tooling. The title page is strikingly printed in red and black, and charming cherubs appear at the end of the Old Testament and of the New. The volumes were sold at eighteen shillings, which is about \$2.50; but,—announced Christopher Saur,—“to the poor and needy we have no price.” In his preface Saur says the book contains no notes or explanations, because “firstly, . . . by means of Scripture parallelisms, one phrase frequently illuminates another in the spiritual sense; secondly, because it is certain that to him who reads the Scriptures with an upright heart, the Holy Spirit in the heart reveals his true meaning by the reading itself; and according as every believer himself undergoes such an experience in himself, individually, so one believes assuredly that the time nears when the whole earth shall be full of the knowledge of the Lord (Isa. 11:9), and there shall be no need that brother teach brother and admonish him to know the Lord (Jer. 31:34).”

The first edition of this Bible met the demand for twenty years. Between the years 1745 and 1775 a series of German New Testaments was issued from the Saur press. The elder Saur died in 1758, and his son Christoph, Jr., who was an elder of the Church of the Brethren, carried on the press. He brought out a second edition (2,000 copies) of German Bibles in 1763, and a third edition (3,000 copies) in 1776. Saur was opposed to war and on conscientious grounds declined to take the oath of allegiance to the state of Pennsylvania when the War for Independence broke out, as did many other nonresistant people of the province. Because of the stand he took Saur's goods were confiscated and sold at auction including many unbound copies of his last edition of the Bible.

As already mentioned, many Mennonites used and preferred the Froschauer Bible when they came to America. With Saur's printing of Luther's text in his Bibles, the Mennonites too came to use Luther's version. Many Mennonite homes must have acquired and used copies of the Bibles printed and distributed by Saur. A footnote in John C. Wenger's *History of the Franconia Mennonites* (p. 323) conveys the information that twelve Franconia Mennonite meetinghouses still have copies of the famous Saur Bibles in their pulpits; three of them have the 1743 edition, three have the 1763 edition, and six have the 1776 edition. One other Saur Bible (1763) from that district is now deposited in Goshen College Library.

Two copies of the Saur Bible have lately been presented to the Historical Library of the Mennonite Publishing House. A copy of the first edition (1743) came from Mrs. Mary A. Allen of Louisville, Ohio (see cut). The opening title page and parts of the first leaves of the Old Testament are unfortunately missing. This Bible once belonged to Mrs. Allen's father, William Burkholder. He had received it from his father, George Burkholder, whose father had brought it from Bucks County, Pennsylvania, to Ohio about the year 1807.

The other Saur Bible recently received by the Mennonite Publishing House is a copy of the second edition (1763), and was presented by Mrs. James Stoner of Scottdale, Pa.—*Mennonite Historical Bulletin*.

MILTON, THE POET OF PURITANISM

BY MABEL ELIZABETH MATHIS

Queen Elizabeth was a tolerant, wise ruler, and under her, England expanded as it never had before. She was the last of the Tudors, so upon her death, the crown passed to her kinsman, James Stuart, king of Scotland. Such a king! He was always in constant fear of being assassinated, so, to protect himself, he wore ridiculous thickly padded clothes. He believed in witchcraft, and was one of the most superstitious people of the time.

Regardless of these faults, he would have gotten along fairly well had he not tried to make the people believe in a doctrine called, The Divine Right of Kings. Said James, "God makes the king! The king makes the laws. Therefore, to find fault with the king, is as wrong as to find fault with God." Indeed vain, conceited James thought himself very nearly equal to God in power.

Of course, the English people wouldn't stand for this and when he, and, later his son, Charles I, made many unfair laws, Parliament, which represented the people (just as our Senate and House represent us) did an unheard of act. They actually tried the king for his life, convicted him, and proceeded to cut off his head. Then they established what they believed to be a real "Kingdom upon Earth."

All this, however, did not take place without a bitter party struggle. The Cavaliers, or Royalists, sympathized with the king; the Puritans, or Roundheads favored Parliament. Sometimes one faction would be in power; sometimes the other. Our interest, naturally, must center in the Puritans, since our poet belonged to that sect.

They were a stern, religious people, who were eager to put an end to all amusement, to convert England into a church, and to prevent the reading of every book except the Bible and sermons. Of course, they stood for more than just religious freedom. They advocated simplicity, honesty, frugality, earnestness of endeavor, and above all, freedom to follow their own conscience in their lives and in their church worship.

Such a man was John Milton, the greatest poet that ever lived; and often called the "Poet of Puritanism." What an ambitious, small boy he must have been! We are told that he sat up late at night, commonly until twelve and one o'clock, to read and study; and that his father ordered the maid to sit up with him.

Such a boy, indeed, became a splendid college student. Zealously, he delved into French, Greek, Latin, Italian, Hebrew—mathematics, science, the Bible, music. And, after college, he began his travels on the continent of Europe, since this was considered necessary for every well-educated gentleman.

Milton, all this time, you must remember, was preparing himself to be a poet; but just when he was about to settle down to this career, the struggle between the Puritans and the Cavaliers broke out. His conscience, then, would not permit him to continue his comfortable life of leisure, when his country was at war; so back he hurried to England, and

offered his services to the cause of the Roundheads.

But Milton fought with the pen rather than the sword. By this we mean that he became latin secretary of state, and it was his duty to copy in latin all diplomatic correspondence. When Charles I was beheaded, Milton wrote many letters and papers to foreign countries, explaining why England had done such a thing. For you may be certain Europe stood aghast at such an unheard of act. Even Englishmen quailed at their deed.

Milton gave unselfishly of his time to his country, when in his heart he longed to write. Yet the saddest part of the story is that he gave even more than that. He sacrificed one of the most precious gifts God ever gave, **his eyesight**. Doctors warned him that he must give up his position as secretary, for the strain was too great on his eyes, weakened, no doubt in early childhood, when he studied so late at night.

One year later, when only forty-four years old, he went blind. The loss of his eyesight, though it put a stop to the labor for his state, did not prevent his mind turning back to poetry, again. Of course he could not write down the beautiful thoughts that came to him, so he was forced to rely upon his three young daughters. We have a delightful picture of them, sitting at a table, copying down the golden words that flowed from their father's lips. Sometimes they were impatient, and often they rebelled at such an exacting task. Then Milton would have to fall back on his friends; but in the end, after seven long years of labor in total darkness, he gave to the world, a poem that will not soon be forgotten. The name of it is "Paradise Lost." You will recognize parts of the story, for Milton got them directly from the Bible.

"Paradise Lost"

There was an angel in heaven called Lucifer who became jealous of God's power in heaven, and rebelled against him. God, of course, punished him for his disobedience, and ex-



John Milton, the Blind Poet

pelled him and his rebel followers. For nine days and nights they fell through space, called Chaos, and finally landed in a lake of burning fire called hell. After much effort, they roused themselves from their stupor. Dragging their bruised bodies to shore, they build a great assembly hall, called Pandemonium. In this, they held a council to decide how best to avenge themselves on God for treating them so cruelly. Moloch, the great war lord, proposed that they carry on war against God. Belial, the orator, proposed that they ask God's forgiveness, and live such model lives in hell, that the heavenly Father would again admit them to heaven. Mammon, another fallen angel, proposed that they build an empire in hell that would rival God's kingdom in greatness and splendor. All these plans, however, were rejected in favor of Beelzebub's idea. He told the council of a wonderful world, called the Earth, that God had created, and upon which he had placed two creatures, whom he loved, Adam and Eve, to live there in peace and happiness. Beelzebub then suggested that the best way to get revenge on God would be to destroy this world by bringing sin into it.

Small wonder the fallen angels were in favor of such a plan. Satan was immediately chosen to undertake the journey. He first betook himself to the sun. There he inquired from Uriel, the angel of the sun, how to reach the earth. Uriel pointed out the way, and in addition, told him of the command God had given Adam and Eve, that they must not eat of the forbidden fruit, if they wished to remain in Eden. Of course such news was music to Satan's ear. For he immediately decided that he would bend every effort to influence those two people to disobey God's command.

However, before Satan could reach the earth, God had foreseen what was to happen. And so, ever kind, he sent Raphael down to Eden to warn his favorite children, and to tell them that their disobedience would be upon their own heads. But you know how well they heeded God's warning, and you know how easily Satan tempted them. It was a glorious victory for him! Rejoicing, he returned to hell to report the success of his undertaking, but no sooner had he arrived, than he found that God had turned himself and his followers into serpents.

Adam and Eve begged God to forgive them, and he accepted their repentance. However, as a punishment for their act, he banished them from Paradise, and sent down the archangel Michael, to execute the sentence. The poem ends as they wander forth out of Paradise, the door closing behind them.

No poet in all literature has given us such a poem. Of course, Milton wrote other fine poetry, too, which you may enjoy reading, but it was "Paradise Lost" that made him the supreme poet of England.—The Watchword.

"When the wine is in, the wit is out, and then the man, according as his natural temper is, either mocks like a fool or rages like a madman."—Matthew Henry.

BIBLE STUDY

CHRISTIAN DOCTRINE

LV. The Doctrine of Salvation—Redemption

BY THE BIBLE STUDY EDITOR

What does the Bible teach men concerning their condition and their relation to the facts of sin and salvation? This whole matter is not the product of philosophy, neither is it derived from traditions, nor from mythology, nor from personal imaginations. Throughout the ages of Bible history (and that history is as ancient as any in the world), there has been a consistent harmony among men concerning the question of God and His relation to man. It has consistently and in a harmonious manner presented the facts of human sin and the effects of sin on the lives of men and their relations to God. Outside the realm of the Bible, and within the opinions of men, their traditions and their philosophies, opinions have differed and doctrines vary. The doctrine of redemption is not a new one, established since the days of the New Testament. Jesus Christ and His apostles kept strictly to the teaching of the Old Testament, as the truth of sin was revealed from Genesis to Malachi.

Christ was promised in order that He might take away the sins of the world. This world was that which God had created and into which man had come. The sins of the world were those which began in Adam. "By one man sin entered into the world." Jesus defined His mission as that of coming "to seek and to save that which was lost." He recognized the fact of sin and its consequences. "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also" (Jno. 8:19). "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come" (v. 21). "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (v. 24). Jesus had called their attention to His origin, after they had called attention to the Mosaic law, which had been given at Mount Sinai. They later called His attention to the Patriarch Abraham from whom they claimed descent. Jesus acknowledged the fact of sin, the fact of the covenant concerning the promised Saviour which God made to Abraham. In that covenant Abraham saw the "day of the Lord." For "Abraham rejoiced to see my day: and he saw it, and was glad" (Jno. 8:56).

Jesus also recognized the fact of the punishment of sin as the decree of God against sin. "Ye shall die in your sins" was in accord with the declaration of God to Adam, "The day that thou eatest thereof thou shalt surely die." In the Sermon on the Mount the law was justified by Christ, for He came to fulfill it. The sayings of Jesus justified the judgments of the law, for His spiritual require-

ments of righteousness were higher than the letter of the law which had been in force up to that time. The judgments for transgression of the law were not put away by the Lord. He justified these judgments as the righteous declaration of God. Adultery was of such a character that it caused men to be cast into hell. Matt. 5:29, 30. The abuse and hatred of a brother were such that they merited judgment and hell fire. vv. 21, 22. These judgments were not those inflicted by the conscience, nor were they the punishment inflicted by men. God deals with sin as He deals with righteousness. Sin merits eternal punishment as righteousness receives eternal blessing. Judgment and hell and hell fire are not fines, jails, floggings, the gallows, or the electric chair. Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). Sin is not an imagination, neither is the punishment of sin by God a fiction. Both are realities supported by Jesus. Upon the basis of the teachings of Jesus, the apostles continued their teaching of the judgment of sin and followed it by the teaching of redemption from sin through Jesus Christ, for Christ also taught the redemption from sin. "I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep" (Jno. 10:10, 11).

The Nature of Redemption

As has been noted before, redemption implies a restoration (by a proper compensation) of that which was lost. It is the soul of man that was lost through sin. The soul must be restored to the one to whom it belonged. In the first place, the soul belonged to the man who had sinned. The death judgment was visited upon the sinner. In this case the soul, or life, must be restored to the man. This is implied by the words of Jesus, "I am come that they [the sheep] might have life." Since Satan said to man, "Thou shalt not surely die," he understood that the sin affected the life of the man. Life then, must be restored by the redemption. In the second place, the soul also belongs to God. The sin of man caused a separation of that life from God, and the fellowship with God was destroyed. The redemption that is afforded to men through Jesus Christ brings about the restoration of the soul to God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body,

and in your spirit, which are God's" (I Cor. 6:19, 20). The fourth benefit of redemption lies in the release from the judgment of sin. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). So then with the mind I myself serve the law of God; but with the flesh, the law of sin. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Another benefit, the fifth, is that of deliverance from the wrath of God. "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9). "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: . . . tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:5, 6, 9). Another great blessing lies within the power and grace of redemption, the sixth blessing, and that is the final deliverance from the body—its resurrection and the exaltation of the saved soul in eternal glory. "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: . . . but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (Rom. 2:6, 7, 10). "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). Thus the blessings of redemption touch every phase of the life of the believer who has been redeemed from sin. What sin had done, the grace of God through redemption has restored, and much more has been added through His abounding love.

The Cost of Redemption

There is a price for redemption, since the Scripture says, "Ye are bought with a price." Again, Peter says, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). This redemption price was arranged for before they who were to be redeemed came upon the scene of life and before the forfeiture of that which was to be redeemed. For man was not created before the world was, and he did not sin until after his creation on the face of the earth.

The redemption price was suited to the need of man in his transgression. God knew

before the transgression what the sin of disobedience would involve. His declaration to Adam concerning the consequence of sin was not the thought of a moment. The curse for sin was foreknown as was also the redemption price for the sinner. "The day that thou eatest thereof thou shalt surely die." The moment of Eve's transgression the redemption of God was in force. For Adam's sin it was efficient. The same redemption price covered the need of both transgressors. For only one Redeemer was provided, and only one price was to be paid.

Paul describes the efficacy of the redemptive price when he presents the case of the world's sin. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:12, 18). There were many transgressions on the part of men, but there was only one gift for the purpose of redeeming all men from the judgment of sin. Again when the offering for the sins of the world is compared with the many offerings of the tabernacle, which were offered many times and by many individuals for their own personal sins, the Scripture says, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:24-26). There is but one payment of ransom for the sins of all men from the foundation of the world, and it is adequate for the redemption of all men.

Redemption by Death

If the wages of sin is death, the death must be paid to redeem men from death. This is the truth which the Word of God teaches. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14, 15). Then death is required for redemption from sin, and the death of one is sufficient for redemption, but the death of a special one only will satisfy God against whom man has sinned unto death. One was chosen before the foundation of the world to make atonement for sin, and He was the Lamb of God who came to lay down His life for the sheep. It was He who laid down His life. Jesus told His disciples the manner of His laying down His life. "For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again" (Luke 18:32, 33). See also Matt. 16:21; 17:22, 23; 20:17-19; Mark 10:32-34. In all of these passages Jesus refers to the fact of His death. In some

of them He says He will be killed; in others, that He will be put to death. Once He mentioned the manner of His death—by crucifixion. In all of these instances He said that He would rise again.

Redemption by Blood

It may be argued by some that Jesus did not mention the shedding of His blood at death, and that His blood has nothing to do with our redemption—only His death. But this is only part of the truth. Jesus Himself told His disciples on several occasions that the shedding of His blood was essential to the redemption of man. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (Jno. 6:51). "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (Jno. 6:53-57). These words were interpreted by Jesus, who understood the incredulity of even His own disciples as to their eating His flesh and drinking His blood, when He said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (Jno. 6:63).

Again Jesus confirmed the fact of His shedding His blood when instituting the token of the New Testament: "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testa-

PERFECT TRUST

**I may not always know the way
Wherein God leads my feet:
But this I know, that 'round my path
His love and wisdom meet,
And so I rest content to know
He guides my feet wher'er I go.**

**I may not always understand
Just why He sends to me
Some bitter grief, some heavy loss,
But, though I can not see,
I kneel, and whisper through my tears
A prayer for help, and know He hears.**

**My cherished plans and hopes may fail,
My idols turn to dust,
But this I know, my Father's love
Is always safe to trust:
These things are dear to me, but still
Above them all I hear His will.**

**Oh, precious peace within my heart:
Oh, blessed rest to know
A Father's love keeps constant watch,
Amid life's ebb and flow;
I ask no more than this: I rest
Content, and know His way is best.**

—Selected.

ment, which is shed for many for the remission of sins" (Matt. 26:26-28). This removes any doubt as to the fact of Jesus' shedding His blood for the redemption of man—from his sins, from his judgment, and from the wrath to come. "Without shedding of blood is no remission." Jesus came to die because death had passed upon all men. In His death, His blood was shed, and both requirements of redemption were fulfilled—"The wages of sin is death" and "Without shedding of blood is no remission."

The Scripture upholds the fact of redemption by both death and the shedding of blood. The death of the body is accomplished by the shedding of blood. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. . . . Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isa. 53:10, 12).

The shedding of blood accomplished the death of every sacrifice that was brought to the altars of Israel. No other means of death was used. Every sacrifice for sin, every offering of thanksgiving, every whole burnt offering was brought within the court and before the Lord to be slain, and thus was the blood shed, or "poured out" unto death. No offering for sin was made without the blood's coming in contact with the altar. Either it was sprinkled about upon the altar and burned with the fat or flesh, as conditions required, or it was touched on the horns of the altar and poured out under the altar, as in the case of the sin offering. The token of death in the shed blood was always presented at the altar of the Lord, and without the shedding of blood there was no remission.

The Flesh and Blood of Jesus

Jesus acknowledged His flesh and blood as a sacrifice for sin and as the power of life to those who believe. To many it is a mystery hard to be understood that men should eat His flesh and drink His blood. The words of Jesus "are spirit, and they are life," for no man can eat the flesh and drink the blood of Jesus after that the Son of man ascended up where He was before. Jno. 6:61-63. Yet the eating of His flesh and the drinking of His blood are essential to eternal life. Jno. 6:54. One should note the tenses of the language used by Jesus—"eateth" and "drinketh,"—for they imply a constant partaking of Christ. As He lives by the Father—a constant partaking and fellowship—so the believer constantly partakes of Christ that he may live by Him. No true faith will live without partaking constantly, in a spiritual sense, of that crucified One whose body was broken and whose blood was shed for our redemption. The New Testament is typified by the broken bread and the cup, which are emblems of the sacrifice of Christ for sin.

SUNDAY SCHOOL

THE VALUE OF A DEPARTMENTALIZED SUNDAY SCHOOL WITH SEPARATE CLASSROOMS

BY J. E. GINGERICH

This is the third of a series of articles sponsored by Bro. J. J. Hostetler, Sunday School Secretary of the Commission for Christian Education and Young People's Work. Bro. Gingerich, the author of this month's article, is pastor of the Prairie Street Mennonite Church, Elkhart, Ind., where the things of which he writes are being put into practice each Sunday. We invite others to write out their ideas and suggestions concerning the various types of Sunday-school work discussed in these articles, or to send in questions which they would like to have discussed, as well as to offer constructive criticisms. We believe that by an exchange of plans and methods others will be helped in their labors. Address all such correspondence to the Sunday School Secretary, J. J. Hostetler, 1939 Third St., Canton 4, Ohio.

Introduction

We are living in a fast-moving age. In the past fifty years we have seen many changes. Into our society have been introduced the telephone, the radio, the automobile, modern power farm machinery, extensive mechanization of industry, and a vast network of electrification throughout the country. Not all of these advanced methods in our present civilization are in all instances being used for the glory of God; nevertheless it is doubtful if any of us would want to get along without them—going back to cradling the grain, threshing it out with a flail, or similar antiquated methods of farming and industry. We are always on the lookout for improved ways of doing things.

When it comes to spiritual things, such as conducting our worship services and directing our Sunday schools, we should also be constantly on the alert for new and better methods which we might be able to employ to teach the Word of God more effectively to our boys and girls. Of course we do not want something new just because it is new or popular; neither do we want to reject something simply on the ground that it is new and therefore we cannot have it. We should be sufficiently open-minded that we will not cling tenaciously to a fifty-year-old system simply because it is the system which was used by our forefathers. A plan which years ago was the best available may today not be a very effective way of carrying on our services. Since teaching the Bible to our children is the most important part of all the education they will ever receive, we should be satisfied with nothing short of the best means of carrying this out. Much is being done by every one of us to find the most successful methods of farming, manufacturing, economics, etc. Let us not be satisfied with anything but the best in that which is more important than any of these.

What Is a Departmentalized Sunday School?

The question of departmentalizing our Sunday schools is one which, of the most part, is quite foreign in Mennonite circles, except that some of our Sunday schools have been divided into two departments—the primary department and the adult department.

We have come to recognize a real need here and have done something about it; unfortunately, however, not enough has been done in most cases. To separate the children from the adults seems to be stopping far short of the real need.

The writer, in speaking of a departmentalized Sunday school, makes his evaluations from experiences and observations in his own Sunday school which is composed of the following departments: home department, cradle roll department, beginners' department,

this department takes lesson helps to all who are enrolled. Then she makes regular calls at each home to encourage the pupils to study the lessons, and to give spiritual help and counsel by means of Scripture reading, prayer, and admonition. Through this department people have sometimes become interested and have been enrolled in the main school. Sometimes other members of the families in addition to those who are enrolled in this department become interested in the Sunday school. A lady who had no previous knowledge of the Mennonites and very little knowledge of the Bible was contacted through the home department. In a short time she was under instruction as an applicant for church membership and remained faithful until she passed away. Apparently, she was waiting for spiritual help when the worker arrived.

The cradle roll department can be used as a means of getting the little babies tied to the Sunday school almost as soon as they come into this world. The superintendent makes a call at the home of the new arrival and by the consent of the mother enrolls the baby. She then keeps in touch with



Beginners' Department, Elkhart Sunday School

ment, primary department, junior department, intermediate department, and adult department.

Why Departmentalize?

The home department and the cradle roll department should be a part of every Sunday school. Through the people who are enrolled in these departments, additions can be made to the main Sunday school from time to time.

Usually those who are enrolled in the home department are old people, who can not very well attend the regular services, and shut-ins, either for physical reasons or because they are caring for the sick. Then sometimes some who will not come to Sunday school will consent to join this department. At the beginning of each quarter, the superintendent of

these children until they are two years of age when they can be enrolled in the beginners' class of the main Sunday school. By showing an interest in the babies, sometimes parents who formerly were not interested in Sunday school begin to show an interest. It has been the experience of many people that the easiest way to interest some people in your wares is by showing an interest in their children. This is true in secular things, and it is also true in spiritual things. Where this department is worked, it can become a real feeder for the Sunday school. We dare not be satisfied when we have attempted only to keep the children of our own Mennonite families. The injunction is "Go out into the highways and hedges [the streets and lanes of the cities], and compel them to come in." This is a part of the means of evangelizing

and is therefore a part of our obligation. May we next consider the divisions of the main school.

That a Sunday school should have its children and its adults separated for effective work is quite important. Certainly no one with an adult mind can really appreciate the baby talk and the baby songs which are necessary to keep the children interested in the service. Although some adults may enjoy children's services and children's meetings, we cannot expect even an adult mind to become mature in Christian doctrines on such elementary things. It is equally true that we cannot expect the children to grasp the more mature doctrinal teachings of the Bible. Some will say, "Well, you would be surprised how much the children understand in an adult service," or "How about the preaching then?" All this may be true, but why should we be satisfied when we know the children get **something**? Why not give them more—that which they can absorb more easily? Or, why not put all ages in the same Sunday-school class? If we are to expect growth in Biblical knowledge and spiritual life, we must concentrate on **each age**. Where no consideration is given to this need, there is usually a problem in discipline.

Departmentalizing is usually thought of in connection with the younger ages—pupils from the beginners (about two years of age) to and including the young people's department (about twenty-five years of age). The extent of departmentalizing which can be done will depend upon the size of the group and the facilities available. This does not mean that the problem is not as real in a small group. It is as real as in a large group, only it is not as large. Neither does the lack of facilities solve the problem; it increases it.

From infancy through adolescence there is an ever-changing development in the child. The more you can keep each age separated from all other ages, the better for the child. The devotional exercises, the scriptures to be memorized, the songs, the lessons can all be suited to each particular age. One of the problems in our Sunday schools throughout the entire church has been the adaptation of the lessons to the little children—lessons which were selected and planned with apparent disregard for the children's needs. Repeatedly we have heard the teachers of these younger classes say, "How can you teach a lesson like that to a little child?" The question of curriculum and the question of departmentalizing are interrelated. The one cannot be solved without due consideration being given to the other. We wish to say here that we are grateful for what has been accomplished in this field in the past few years. Much more needs to be done, and we are thankful that the Curriculums Committee is working on the problem. It will require much study and guidance; so may we remember them at the throne of grace.

It is possible, on the other hand, to have a highly organized, well departmentalized Sunday school and still find that our need is not met. We need consecrated, and well-trained teachers. It is not possible to train teachers to be consecrated, but it certainly is possible to train consecrated teachers. A great asset to a Sunday school along this

line would be a permanent Christian Workers' Class. In this way consecrated Christians can receive years of Biblical, historical, and pedagogical training that will make them much better teachers than they would be otherwise. A good Sunday-school library can also be an asset, but it must be very carefully selected. Many books in Sunday-school libraries are a liability.

Our Church Buildings

In planning toward departmentalization, one of the major problems we confront is that of facilities. How can we have the number of departments that we should have and separate them from each other? Some have tried to solve this problem by the use of heavy curtains. This is also done in many places to separate Sunday-school classes. Where it is possible, however, it is much better to have separate rooms for the departments and separate classroom for each class. In this way one group or class will not disturb another. Just as soon as a child's interest is drawn to another class by what he sees or hears, the whole class becomes disturbed. In secular schools and in church schools it has been proved that where a separate classroom is available, the discipline problem is greatly reduced, and the child progresses much faster in his studies.

When most of our older churches were built, we had no Sunday schools. The buildings were planned to meet the need of that day and were quite adequate with one large auditorium. The only thing these churches were used for was the preaching service. We have now come to a new era, and the churches we have can hardly be adequate for our present-day need. I am not suggesting that

we tear down all our old churches and build new ones. Many of our churches could possibly be made to serve our need very well with minor alterations at a comparatively small cost. In other cases, however, where plans for a new church are being considered, they should by all means include classrooms and departmental rooms. Perhaps the greatest consideration in our building plans should be our Sunday schools and our summer Bible schools. Let us build so that we will be able to render the best possible service to the rising generation.

No doubt some people will object to such changes from the old style of churches. Suppose you will not be able to recognize the Mennonite churches as you drive through the country. Can you recognize a Mennonite automobile? Can you recognize a Mennonite house? Churches are built for service, not for looks. We have advanced with the progress around us in every way except in the things which will facilitate spiritual progress. The Bible does not say how we should build our churches; in fact it does not say we should have buildings for our convenience in worship, or for teaching the Word of God to our generation. "Neither in this mountain, nor yet at Jerusalem. . . . God is a Spirit: and they that worship him must worship him in spirit and in truth." It does seem reasonable, however, to suppose that if the Master Teacher were here today He would recommend the most adequate facilities for the greatest possible progress in teaching His Word. May we be challenged by the present-day need, and may we seek the guidance of the Lord in all our plans for the furtherance of the Gospel.

Elkhart, Ind.

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JESUS BETRAYED, DENIED, AND CONDEMNED

Mark 14:10-15:20

Lesson for March 12, 1944

Golden Text.—He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isa. 53:3.

Mark 14:1-9. In these verses we have the fact made plain that the Jewish leaders were seeking the death of our Lord. We also have the story of Mary's anointing Him with the precious nard. This incident aroused the covetous nature of Judas Iscariot to the explosion point. And when Jesus rebuked him (and the rest) for censuring Mary, he was driven into a cold rage that found its outlet in deliberate betrayal of the Saviour. Neither the Lord nor any of the disciples bespeak for him one word of exoneration or vindication for his foul deed; and neither will I. The man who starts out well and ends up badly has no justification for his course; but he who, through the follies of youth, starts out badly, and then (realizing his folly) changes his course and ends up nobly, earns the applause of all good men and of the hosts of heaven.

Verses 10, 11. When a man gets so far away from God that God gives him up to his wickedness, then the restraining hand of God

is removed, and for a season he is privileged to carry on without hindrance. Then comes the swift and righteous judgment of God. Judas and the chief priests and scribes found everything going their way at this time. Sinner, if you want to know it, that is the worst of omens. It foreshadows the fact that God will presently and suddenly curse your habitation.

Verses 12-21. For centuries the Jews had observed the Passover in remembrance of their deliverance from the might of Pharaoh by the might of the God of Jacob. Some few may have seen in its rites a symbolism of a greater deliverance to come. In this Passover feast, the type had its fulfilment in the deliverance of all the true Israel of God from the might of Satan, the archenemy of souls, by the might of the Redeemer.

Unless too hardened, men will hesitate before committing evil when their intentions are known. In the Master's sad statement that one of the twelve should be His betrayer, Judas affected innocence by asking with the rest, "Is it I?" He could still have retraced his course; but instead he could hardly wait to get away from Him who was the light of the world, into the darkness of night—eternal, remorseless, hopeless night. There are all kinds of people making up the world of

men; but for the good of humanity and for the good of themselves it were better for certain classes if they had never been born.

Verses 22-31. When Shakespeare advised that we should know ourselves, he was giving sage advice, but nevertheless advising the impossible. Who can know his own heart? You can learn much about others, but the personal ego refuses to let you see your own shortcomings. Only God knows our hearts; and only through the Spirit can we know our own heart.

Verses 32-45. The child of God is a long-range optimist. While present conditions make him "exceeding sorrowful," yet for the joy that is set before him he despises the shame and keeps on. If we would walk in the footsteps of Jesus, we must arouse ourselves from the spiritual lethargy that seems to beset us all. Judas was not sleepy; the eleven were.

Verses 46-72. It is a dangerous thing to carry a weapon of defense. If you have one, it is almost impossible to resist the temptation to use it under provocation. Peter had a sword in his hand and used it on Malchus. If he had not used the sword in the garden, he would not have been so frightened in the high priest's palace.

He who brags what he is going to do, and he who runs like a frightened rabbit are one and the same. Never open your mouth when you are angry or facing danger. If you do, you will lose your self-control.

During the Civil War, Abraham Lincoln had what he called "leg cases." When the bullets were flying, the legs of some of the soldiers insisted on running away from danger. Lincoln pitied them. Even more so, Jesus pitied Peter. But Peter did not pity himself; he despised himself. There is not much to be done for you as long as you pity yourself; but when once you flagellate yourself for your general worthlessness, then there is hope for you.

Chapter 15:1-20. Prejudice is judgment made before you have the evidence, and it usually results in refusing any and all evidence that would prove your judgment wrong. Envy is cruel as the grave.

JESUS CRUCIFIED

Mark 15:21-47

Lesson for March 19, 1944

Golden Text.—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53:5.

Mark 15:21. Because of the wickedness of individual men we establish governments to protect ourselves from the same; because of the mass wickedness of mankind the history of those same governments is a record of shameful mistreatment of their best citizens, and a glorious pageant (?) of attacks and counterattacks on sister nations, until they all go down in the welter of their own blood. Christ was condemned and crucified by both state and church. And the human heart's reaction is the same in 1944 A.D. as it was in 30 A.D.

If Christ would have deferred His incarnation to this generation, He would not receive any better treatment than He received

nineteen centuries ago. And methinks sometimes that today they who are called by His name are crucifying Him afresh. Simon who was called Niger (negro) bore the cross for our blessed Lord. It was a compulsory order from the soldiers, yet Alexander and Rufus, his sons, willingly took up the cross and followed Jesus, and I believe Simon did also.

Verse 22. "The place of a skull." What a gruesome name! Why was it so called, Perhaps because of the configuration of the hillside which gave to fancy a resemblance to a skull. Perhaps because it had at one time been a cemetery, and was now neglected, and the skeletons were exposed. It was an unclean place except for unclean deeds like crucifixion. But though it was an unclean place, a place where criminals frequently met their doom, yet when the holy Son of God took the place of the chief of sinners and died there, He sanctified the site, and there opened a fountain for sin and uncleanness where multitudes so vast that no man can number have been cleansed from all their sins. The blood shed in death has become the Fountain of Life.

Verse 23. The "wine mingled with myrrh" was given to dull the senses and thus alleviate the suffering of those who were being crucified. Our Lord refused that cup. But the cup that the Father gave Him to drink that He drank to the full, though it was the most bitter. His senses remained undulled up to the moment when He gave up the ghost.

Verses 24-28. Real kingship is not dependent on governmental office. That office is often disgraced by the basest of men. But in the noblest use of the word, Jesus was, is, and forever will be the One real King among men. Only He had absolute command of all the faculties of His being, and He was just as fully surrendered to the heavenly Father; so in all things He is pre-eminent. And those of us who surrender to Him and receive the inflow of His power, also become kings. That is the way of the cross, but after the cross—the crown.

Verses 28-32. Malicious men twist the words of those they hate out of all semblance to the original statement and thought. Jesus never said that He would destroy the Temple and restore it again in three days; but He did say that if they would destroy the temple of His body, He would restore it again in three days, and the Jews knew that He meant that.

They said that if He would come down from the cross, they would believe on Him. They knew they would not. And when He worked a much greater miracle by rising from the dead, they continued in their unbelief and opposition.

And their saying, "He saved others; himself he cannot save," was a lie of the same cloth as the rest of their mockeries. He who would save his life shall lose it, but he who is willing for the Father's sake to lose his life shall save it. Jesus could have come down from the cross, but in so doing He would have turned away from the will of the Father. He would have lost His place as the Son of God. He would have lost His soul; and the world would have lost the Saviour. But Jesus stayed true to the Father's will. And three days later when He rose from the dead, He confirmed what the Father declared

irrevocably, "Thou art my Son; this day have I begotten thee." He saved Himself by obedience. In so doing He saved Himself and all those who will receive and obey Him. But to save us, He could not spare Himself the agony of the cross. And if we would save ourselves, we may not spare ourselves of the cross.

Verses 33-47. "Socrates died like a philosopher; Jesus Christ died like a God." His utterances on the cross, His thoughtfulness of others, His bearing convinced the thief, the centurion, and me.

THE SACREDNESS OF LIFE

(Temperance Lesson)

Gen. 1:27, 28; Matt. 12:11, 12; Rom. 14:19-21; I Cor. 6:19, 20

Lesson for March 26, 1944

Golden Text.—Know ye not that your body is the temple of the Holy Ghost?—I Cor. 6:19.

Gen. 1:27, 28. Nature—that which is born—presupposes a parent. Creation—that which is made of what formerly had not existed—presupposes a Creator. In the omnipotent and omniscient Jehovah we have the one sufficient cause for the created universe in all its manifestations. And He, speaking of this terrestrial sphere, tells us that He formed it to be inhabited. The more than ninety elements governed by inexplicable laws of physics serve each one its part in contributing to the needs of man. The multitudinous forms of plant and animal life contribute to the same end. After everything had been prepared for the purpose of making the earth a suitable habitation for man, he appeared to take his place on earth as the greatest of all the creation of God. In this text the sacred writer speaks of his creation as being threefold. Twice He speaks of man's being created in the image of God, and the third time He speaks of man's being created male and female. In his mental and spiritual essence there is the similitude of God. In the physical, he is male and female. Man's relation to God is that of a child toward his father. And all men are brethren.

In his physical body are the means of reproduction; with mind and muscle he can till the soil and cause it to produce the things he needs; and also within him are powers which, if exercised, bring all the things of earth under his dominion. Under God, man ruleth over all.

Matt. 12:11, 12. God, through Jesus Christ, told us how much a man is worth, when He said that one soul is worth more than the whole world. He Himself paid the incalculable price of death and suffering to redeem man. What God has done for man, man should be willing to do for his brethren. And be sure that the fold of human brotherhood is all-inclusive. Man suffers enough without my adding to that suffering. It is my God-given duty, on the other hand, to do good to my fellow man. But fallen man is the most destructive of all living things. Before he will ever be otherwise, he requires a profound spiritual regeneration. Then only will cruelty be supplanted by kindness, and his labor be constructive rather than destructive. Religion alone is insufficient. Some of the greatest crimes of history have been committed in the

name of religion. Regeneration makes you a partaker of the divine nature. Then you will regain part of the divine image which was lost in the fall. Be kind to your beasts, but be kinder to your fellow man.

Rom. 14:19-21. Unless there is peace in the heart, there can be no peace in the life. The wicked have no peace in the soul; so there can be no peace for the wicked. But God's children are to be peacemakers. To be such, we must follow after the things that make for peace. To edify means to build up. My brother needs my help in the building of a noble life for God; and I need his help in the building of mine. Under proper mutual help we may both be able to build a house of gold, or silver, or precious stone. But if we bite and devour one another, we will both be the poorer. We all have a measure of prestige. That influence on the life of my neighbor may work his salvation or his ruin. And to God we must all give an account for that influence, although unconsciously given. That which is harmful to your brother and neighbor cannot be the best thing for you. At the best, it lies in the field of doubtful practices. There is a higher plane of life than that. It spurns both the doubtful and the known evil, and engages only in those things that are holy and true. Such a life is never a stumbling block, but always an inspiration to all those who come under its influence. True helpful goodness is both negative and positive. It does say "no" to drink, cards, dancing, etc. (that is negative); but it is more fully occupied, as was our Master, in going about doing good (that is positive). Nature abhors a vacuum. And your life cannot be made good by putting the ban on certain sensual things. That time and energy that others give to carnal things you must devote to spiritual things, if you would be a worth-while builder in the kingdom of God.

I Cor. 6:19, 20. God has created us for His glory. Having fallen away from Him, He redeemed us with the precious blood of His Son, that we might in spite of sin and evil, fulfill the purpose for which God originally created us. He who would live for His glory will not even be found at the places where the wicked are found.

SAUL BECOMES A NEW MAN

Acts 9:1-19; 22:6-16; 26:12-20

Lesson for April 2, 1944

Golden Text.—If an man be in Christ, he is a new creature.—II Cor. 5:17.

In these bodies of ours is a certain amount of potential energy. It will find some form of expression. Misdirected, it may do great evil; but surrendered to God and led by the Spirit, it may influence the lives of millions towards the life of righteousness. Saul was diminutive of stature, but he had the energy of T.N.T. "Breathing out threatenings and slaughter" was not a figure of speech. It was stark reality. So zealous was he for the religion of the Rabbis, and so bitter against the faith of Jesus that all the expirations and exudations of his body flowed forth in a violent stream of words and in deeds of blood. Added to his natural zeal was the encouragement of the Jewish ecclesiastics at Jerusalem.

What can stop such a furious fanatic? Only death. But God had a better way than simply to stop him. He just changed the man, and redirected his energies. And Saul went forth with the same zeal for Christ that he had formerly exercised in the Jewish religion; and furthermore he continued zealous for Christ until an aged man, when he laid down his life as one of the martyrs of the faith of Jesus.

Verse 2. There are many ways upon which people travel as they journey through life, but there is only one RIGHT WAY. And the life of the believers in Christ was so different from that of all others that they were called the "people of the Way." Other ways seem right, but the Way is right; it is also safe and holy. Isa. 35.

Verses 3-9. God knew that Saul was an honest seeker after Him. And to those who seek Him from the heart, God always reveals Himself. If ordinary means will not avail, God will resort to means that will. In the case of Saul, God had to resort to unusual means to reveal Himself.

If there was one thing Saul wanted to do, it was to serve God; and if there was one thing he did not want to do, it was to persecute God. How can any man persecute God? What you do to the least of His saints, you do to Him. No wonder Saul trembled and was astonished. There was the light; there was the voice—and that voice accusing him of persecuting God and of kicking against the goads, when he had been sure that he was doing the work of the Lord. The revelation of Jesus did not confound him as much as the revelation of the desperate wickedness of the human heart that beat in his own breast. But God reveals Himself not to destroy but to save; and at that moment Saul believed that God came to him to save him. Instead of blindly seeking the way to God, he asked God what to do, and again God graciously directed him. Some people seek after God for many years before He becomes revealed to them to their salvation. It were better to seek from the cradle to the grave and find Him at last than never to seek Him; but I am persuaded that they who seek Him early need not wait until late to find Him.

There is an anguish of soul that destroys appetite for food. Saul underwent that experience the first three days that he spent in Damascus. He had said his prayers from the time he was a child, and doubtless carried some prayers on his person, hoping that they would be efficacious; but during these three days he prayed. There is a difference.

Verses 10-19. God honors His saints by using them to bring help to their fellow men in their search for God and truth. It is necessary for us that He do so. If He did not, our own spiritual life would decline. The drunkard's surest defense against a return to that evil habit is to bestir himself in the rescue of other drunkards; and the saint's surest defense against backsliding is to get busy and keep busy in bringing the good news to other sinners.

Ananias was not one of the great ones of the church, but he was faithful. I am glad for the way he addressed Saul—"Brother Saul." Saul would not have addressed himself thus to Ananias if they had met but a few days

before. I believe that many of the Christians had been praying for Saul, their persecutor. I wonder if any Jews are praying for Hitler? Are any Americans doing so? Why, that would make you pro-Hitler. No, it would make you a companion in intercession of Jesus Christ. I confess that I do not have much hope for Hitler's regeneration. I believe that he will die a violent death—in all likelihood, by his own hand. But what a power for good that monster of evil could be if he would serve the Lord with the same zeal and energy that he now uses to destroy his fellow man! But few Christians had hopes for Saul's conversion either. Spiritual blindness gives way to visions of heavenly things when the Holy Spirit comes in. Enter and fill me too, Lord Jesus.

NATURE BRIEFS

(Continued from page 69)

birds are less prompt than later arrivals because storms force them to seek shelter enroute and late winter snows delay further flying as the birds near summer headquarters. On the other hand, an exceptionally warm wave will bring some species of birds, especially ducks and geese, much earlier in one year.

The terns are the champions of migratory flight. One of the family, the Arctic tern, comes to the far northeastern part of this country and into territory northward to land limit from the Antarctic regions. This bird makes a total flight of about eleven thousand miles from its winter home to the summer habitat, nearly all of this distance over the ocean. The golden plover is another famous oversea traveler, coming to this country from the Hawaiian Islands to the summer home in California and north to Alaska.

Some of the song birds cross six hundred miles of sea from the Bermudas to the eastern part of this country, the bobolink and yellow-billed cuckoo being two well-known visitors there. The kingfisher and water thrush spend considerable time there, also enroute from South America, and the tropic bird rears its young on those islands and then comes to the southern part of this country for a summer vacation.

Insects and birds get to us at about the same time and then the battle begins. If it were not for the birds, no farmer could raise a single crop, and without the insects, we would not have more than a third as many birds with us as we do today. We see birds that habitually occupy and have most activity in every part of the tree, from base to tip. Each species has a preference; some, like the tanagers, keep to the highest branches; others, like the warblers, seek insect food in lower branches; and sparrows are the hunters around the bases of trees.—Selected.

ALCOHOL DECEIVES

Every effect of alcohol is one of deception, even in moderate doses. The most deceitful action that alcohol ever performs is the implantation of a craving for itself, and so treacherously does it set to work that this inordinate desire is already acquired before its existence is even suspected.—The London Times.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

It is the Christian's blessed privilege to bear the good message of life and salvation in his visitation. Perhaps we may see our opportunity better by the study of the topic, **Visitation Evangelism**. May we never let our visit to a friend or neighbor be such as to bring reproach on the name of Jesus and on the work of the blessed Gospel which is our joy. Jesus commended the visitation of the saints when sick or in prison as if it were done to Himself. Matt. 25:37-40. Pure religion in God's sight includes in its program of service the visitation of the fatherless and the widows. Jas. 1:27.

A **Perfect One** who has all the power and wisdom and grace that can come to the help of lost and sinful human beings is a great need. It is glorious to be able to trust Christ Jesus and to be sure that He will never fail to meet our needs of life. May the study of this topic lead us to adore Him as our perfect Redeemer.

Jesus **met the tempter** on the ground that we must tread. He was tempted in all points like as we are, yet He did not fail in a single temptation. That makes it all the more certain that He has power to help us wherein we are weak. And He knows all about what it means to us, because He suffered like we do and used the way of victory which He has provided for us. He is able to supply our needs wherein we are weak that we also may be victorious.

Purity is a condition worth striving for. We know, however, that it is a hopeless strife if in our uncleanness we try to wash ourselves and clean up our lives apart from the cleansing power provided in the grace of God. Oh, to be made clean by the cleansing provided through His precious blood and the work of the Holy Spirit in our soul! How we ought to cherish this purity and avail ourselves of the provisions God has made to keep us pure!

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the mem'ry find
A sweeter sound than Thy blest name,
O Saviour of mankind!

Oh, hope of ev'ry contrite heart!
Oh, joy of all the meek!
To those who fall, how kind Thou art!
How good to those who seek!

And those who find Thee, find a bliss
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but His loved ones know.

Jesus! our only joy be Thou,
As Thou our prize wilt be;
Jesus! be Thou our glory now,
And thro' eternity.

—Selected.

VISITATION EVANGELISM.—Lk. 19: 1-10; 5:27-32

Topic for March 12

MOTTO

"To seek and to save that which was lost."

MEDITATIONS ON THE TOPIC

I. Evangelism by Visitation.—Unless the life of a visitor is truly a Christian influence for the Lord, the visit he makes will bring nothing in the way of spiritual uplift. But when he is truly a partaker of the divine nature, then his life becomes a benediction and a power in bringing men to consider their spiritual condition.

This is a large field of service. The children of God need to get in closer touch with the people with whom they have intercourse in this life. A visit of friendship not only opens the door of opportunity to impart the refreshing influences of a life in touch with God but opens avenues of conversation by which enlighten-

ment may be given on the way of salvation and true Christian living.

Through visitation we may minister to the sick. In a time of sickness the loving service of Christian hands has spoken as no voice could speak and has opened hearts to the message of life. Then, too, we may bring material help to the poor. A family has suffered loss by fire. Here is a fitting season to bear a gift that will effectually warm hearts to the message of life. Financial losses or reverses and accidents have brought privation which loving hearts can help to bear by substantial assistance. Such service with visitation will do much to silence criticism and give the opportunity to witness for Jesus.

In our conversation with others in visitation, we need to be more alert to find occasion to bear witness for Jesus and to reveal a sincere interest in the persons with whom we have association.

II. The Text.—Luke 19:1-10.—Here Jesus invited Himself to the home of Zacchaeus, and His visit became the means of salvation to the entire house.

Luke 5:27-32.—Here Jesus visited in the home of Levi, who had lately been called to

discipleship. The visit brought Him in touch with a number of lost souls whom He was seeking to save and heal of spiritual maladies.

III. Suggestions for Junior Programs.—The boys and girls who have become Christians should feel an interest in others in more than mere human attachment. Friendship should have in it that love for souls that would ever watch and pray for their spiritual uplift and salvation. There should be a holy eagerness to do good, and a need should stir the boys and girls to do something to help, as well as to speak a word for Jesus quietly and modestly. So often when boys and girls accompany their parents to visit other boys and girls in the home where parents visit, there is a chance to weaken or strengthen the work of father and mother. A little boy came running to his mother and said, "The preacher's boy hurt me." The boy, though not doing the wishes of the preacher, was connected with him in the mind of the injured little boy, and the preacher's influence was thus crippled. Christian boys and girls may well watch themselves in their words and actions so that the fact that they belong to church may not be used as an influence against the church. Purity of behavior, and honesty, truthfulness, and kindness in word and deed will make invitations to services a means of drawing others to Christ.

OUTLINE STUDY

I. The Evangelistic Motive in Visitation.

1. Eating with sinners.—Lk. 15:1, 2; Matt. 9:10-13.
2. Ministering to the afflicted.—Matt. 25:35-40.
3. Blessing hospitality.—Acts 28:7-10.
4. Overcoming racial pride.—Acts 11:1-18.
5. Following God's leading.—Acts 8:26-40.
6. Overcoming fear.—Acts 9:10-18.
7. Twofold method of Paul.—Acts 20:20, 21.

II. Opportunity of Visitation.

1. Forming friendship ties.
2. Sharing life problems.
3. Witnessing for Christ.
4. Intimate acquaintance with needs.
5. Greater understanding for prayer.
6. Better understanding for teaching and preaching.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Testify," etc.
2. Visiting and Winning Souls.
 - a. Making friends by being friendly.
 - b. Helping in needy conditions.
 - c. Testifying of Jesus as a Saviour.
 - d. Testifying of Jesus as a Friend.
 - e. Inviting them to services.

For Seniors.

1. The Soul-Winning Passion.
2. Making Opportunity for Visitation.
3. Using Opportunities for the Glory of God.
4. Blessings Experienced in Visitation Evangelism.

PERSONAL THOUGHT

Does our life and conduct count for Jesus wherever we go?

SEED THOUGHTS

Jesus bids us shine with a clear, pure light,
Like a little candle burning in the night;
In the world is darkness, so we must shine,
You in your small corner, and I in mine.

Jesus bids us shine first of all for Him;
Well He sees and knows it if our light grows dim.

He looks down from heaven to see us shine,
You in your small corner, and I in mine.
—Anna Warner.

Saviour! visit Thy plantation;
Grant us, Lord, a gracious rain;
All will come to desolation
Unless Thou return again.

Keep no longer at a distance;
Shine upon us from on high,
Lest for want of Thine assistance,
Every plant should droop and die.
—Selected.

Have you been to the sad and the lonely
Whose burdens are heavy to bear?
Have you carried the name of Jesus,
And tenderly breathed it in prayer?
Have you told of the great salvation
He died on the cross to secure?
Have you asked them to trust in the Saviour
Whose love shall forever endure?

Have you knelt by the sick and the dying,
The message of mercy to tell?
Have you stood by the trembling captive
Alone in his dark prison cell?
Have you pointed the lost to Jesus,
And urged them on Him to believe?
Have you told of the life everlasting
That all, if they will, may receive?
—Fanny J. Crosby.

CHRIST, THE MAN OF DIVINE PERFECTION.—Col. 1:15-19; Heb. 1:1-14

Topic for March 19

MOTTO

"In him dwelleth all the fullness of the Godhead bodily."

MEDITATIONS ON THE TOPIC

I. A Divine Perfection in a Body of Flesh.
—So unique is the Christ of God in the world that we can scarcely think of Him as a divine personality without connecting Him with His humanity. But it is illuminating to take a look at the fact that God has condescended to take up His abode in the body of flesh to accomplish the grand purpose of redemption of the fallen human family. He is none the less God for the condescension and humiliation which He took in becoming as a man. Therefore we may look upon Him in the aspect revealed in Scripture and claimed by Christ when He dwelt among us in the flesh—"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6).

This perfect divine being should fill us with the deepest gratitude that we have such a Saviour. He is not limited for lack of wisdom. He cannot wreck our chances for eternal life. He is not limited for lack of strength. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). He is not so far away that we may not have Him with us every moment since, as a divine being, He is "with you alway" (Matt. 28:20). To such a Saviour we may commit our whole cause. There is no difficulty so great, nor problem so perplexing, nor circumstance so far removed but that He can meet the situation for us, untangle the tangles of life into which we have fallen, make a success of our case, and fit us for eternal glory to which He has called all His redeemed ones. Shall we not trust such a Christ?

II. The Text.—Col. 1:15-19.—This passage describes the divine perfection of the Christ who has undertaken the redemption of man. He is "the image of the invisible God," the creator and preserver of all things.

Heb. 1:1-14.—This passage commends the Son of God to us as the one with rightful authority to bring a revelation of the Father, to purge us from sin, and to take hold of the rulership of all things because of His divine perfection.

III. Suggestions for Junior Programs.—Wonderful as man has been made, the Maker of man is still more wonderful. Christ, as the One who was with the Father in creating all things, including man, is greater than all His creation. It will be illuminating to simplify the divine attributes of God and think of them being in the Christ in fullness even while He appeared as man and walked with men in a human body. His humility was in the fact that He did not exercise all of His powers while dwelling in the body so that He might be the better fitted to sympathize with our infirmities. We can appreciate a Saviour who had blood in His face when He sweat in agony, who felt the pain of the piercing thorns and the nails, whose lifeblood flowed out, and whose back was lacerated as any man's would be under the circumstances. Yet we can appreciate it all the more when we know that He would not have needed to submit to all these pains and reproaches were it not that He could by these bring atonement. He was divine in power, in knowledge, and in character, and gave Himself for us because of His great love.

OUTLINE STUDY

I. Divine Perfections Which He Possessed.

1. Existed from eternity.—Mic. 5:2; John 8:56-58; 17:5.
2. Exalted above all with the Father.—Matt. 11:27; 28:18; John 3:31.
3. Creator of the universe.—John 1:3; Col. 1:16; Heb. 1:2, 10.
4. Divine attributes.
 - a. Almighty power.—Isa. 9:6; Heb. 1:3; Rev. 1:8.
 - b. Present everywhere.—Matt. 18:20; 28:20; Eph. 1:23.
 - c. Knowing everything.—John 2:24, 25; 21:17; Col. 2:3.
 - d. Eternal.—Rev. 1:8; John 1:1.
5. To be worshiped as God.—Heb. 1:6; Phil. 2:10; John 5:23.
6. Names of Deity.—Matt. 1:23; Heb. 1:8-10; John 20:28; Isa. 9:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Lord Jesus."
2. Jesus Christ is Lord.
 - a. He has all power.
 - b. He knows all things.
 - c. He is everywhere.
 - d. He is eternal.
 - e. He is Creator of all things.
 - f. He is to be worshiped of all.

For Seniors.

1. Perfection of Power.
2. Perfection of Knowledge.
3. Perfection of Being.

PERSONAL THOUGHT

"O come, let us worship" the Christ, the Son of God, and the Redeemer of men!

SEED THOUGHTS

The name of the Son is coupled with the name of the Father in the apostolic benediction (II Cor. 13:14) and in the baptismal formula: "In the name [not names] of the Father, and of the Son, and of the Holy Ghost." It would sound sacrilegious to couple the name of Moses with such names.

All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let ev'ry kindred, ev'ry tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

O that, with yonder sacred throng,
We at His feet may fall,
We'll join the everlasting song,
And crown Him Lord of all.

—Edward Peronet.

There are depths of love that I cannot know
Till I cross the narrow sea;
There are heights of joy that I may not reach
Till I rest in peace with Thee.

—F. J. Crosby.

THE TEMPTATION OF JESUS (Jr.).—Matt. 4:1-11; Heb. 4:14-16

Topic for March 26

MOTTO

"In all points tempted, like as we are, yet without sin."

MEDITATIONS ON THE TOPIC

I. Jesus Tempted.—God had given Jesus, His Son, a body of flesh, with feelings of hunger, thirst, etc., as we have. Satan took advantage of Jesus when He was hungry and tried to have Him use His power by making bread with which to satisfy His hunger. But Jesus would not heed the voice of Satan. He quoted the Scripture which said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Then Satan took another plan. Since Jesus stood by the Bible, Satan quoted a Scripture for Him and asked Him to cast Himself down from the temple, because God had promised to give His angels charge over Him. But Jesus showed that this Scripture is not to be used to justify the breaking of the Scripture, "Thou shalt not tempt the Lord thy God."

So Satan tried still another plan. He showed Jesus all the kingdoms of the world from the top of a high mountain. Jesus saw the glory of having such great power to rule over all these nations. Then Satan offered to give them to Christ if He would fall down and worship him. Jesus sent Satan away, saying, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." When Satan left Jesus, angels came and ministered unto Him.

II. The Text.—Matt. 4:1-11.—This passage contains the story told in the above section.

III. Suggestions for Junior Programs.—Jesus was tempted at other times besides the time in the wilderness. The devil departed from Him only "for a season." At other times he came through people and events and sought to lead Jesus into sin. But the devil always failed, and Jesus was victorious. It would be well to notice some of the other temptations mentioned in Scripture, as shown in the outline study, so that the boys and girls may be familiar with all that Jesus had to pass through. Show by the way Jesus met temptation how we also may resist the devil and drive him away by means of the Word of God, prayer, and the Holy Spirit, being willing to suffer rather than sin against God.

Since Jesus was strong enough not to yield to Satan, He is a friend of those who are weak. In time of temptation He will hear their prayer and help them. Heb. 4:14. We need to impress the boys and girls with the fact that Jesus does not look down in scorn upon their weakness. He knows how these things come; He suffered and gained the victory so that He would be able to sympathize and give us strength to overcome.

OUTLINE STUDY

I. Satan Tempted Jesus.

- Forty days in the wilderness.—Mk. 1:13.
- The three temptations:
 - To make bread of stones.—Matt. 4:2-4; Lk. 4:2-4.
 - To cast Himself down from a high place.—Matt. 4:5-7; Lk. 4:9-12.
 - To worship Satan to gain worldly glory.—Matt. 4:8-10; Lk. 4:5-8.
- Angels ministered.—Matt. 4:11; Mk. 1:13.
- Wicked men tempted.—Matt. 16:1; 22:15-22; Lk. 10:25.
- Peter a tool of Satan.—Matt. 16:21-23.

II. Temptations Made Jesus Our Helper.

- Suffering made Him sympathetic.—Heb. 4:15, 16.
- Helps those who are tempted.—Heb. 2:17, 18.
- Prays for the tempted.—Lk. 22:31, 32; John 17:11-21.
- Saves those who obey Him.—Heb. 5:8, 9.
- Makes intercession for us.—Heb. 7:25.
- Keeps the faithful from the hour of temptation.—Rev. 3:10; I Cor. 10:13.
- His victory assures our victory.—John 16:33; Rom. 8:31-39.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- Text Word, "Satan."
- Temptations of Jesus.
 - To make bread of stones.
 - To cast Himself off the temple.
 - To win the world by worship of Satan.
 - To take an easier way than dying for men.
- Ways Jesus Used to Meet Temptation.
 - By Scripture.
 - By suffering rather than disobeying.
 - By prayer (Heb. 5:7).
 - By humiliation (Phil. 2:5-8).
- Jesus is Able to Help Us.
 - By sympathy.
 - By victory over Satan.
 - By prayer to the Father.

For Seniors.

- Points in Which Jesus Was Tempted.
- The Way of Jesus' Victory.
- What Jesus Secured for Us in Victory.

PERSONAL THOUGHT

The blessing is in enduring temptation and standing true to God. May we ever remember our strong helper and come boldly to His throne for help in time of need.

SEED THOUGHTS

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged:
Take it to the Lord in prayer!
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our ev'ry weakness;
Take it to the Lord in prayer!—Sel.

I need Thee ev'ry hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.

I need Thee ev'ry hour,
Stay Thou near by;
Temptations lose their pow'r
When Thou art nigh.—Sel.

When the burdens gather 'round me,
When temptations o'er me roll,
It is then I find sweet shelter
In the refuge of my soul.
It is Jesus, precious Jesus,
Who can still the tempest wild;
He can give the soul assurance;
I can know I am His child.—L. M. G.

KEEP THYSELF PURE.—II Cor. 6:14-7:1; Jude 20-25

Topic for April 2

MOTTO

"Touch not the unclean thing."

MEDITATIONS ON THE TOPIC

I. Purity Kept Personally.—The impure person may wash himself ever so much outwardly with ordinary cleansing elements and still not be clean of the moral filth and spiritual corruption that inhabit the soul. Even a natural thing that is ingrained with filthiness cannot be cleansed by simple outward washing. There are stains that come by the indulgence in evil that cannot be cleansed by a good resolution to change our way of evil. Long after we have quit certain outward acts, the deed is still in the memory, and the guilt and filth are still in the character. That is why it is needful not only to reform but to consider deeply how our sins are an abomination before God, so that we abhor ourselves and loathe our own conduct and inner thought. To repent of sin involves confession and turning from evil, and at the same time fleeing to the Saviour in trust that His sacrifice will atone and cleanse us through the forgiving grace of God, and fit us to receive the Holy Spirit in our heart. This Spirit renews our character with a new life that is from God and enables the issues of the heart to be clean.

To keep clean we need to yield ourselves to the will of God and walk in all His ways in obedience to the moving of His Spirit. We need to avoid the filthiness that characterizes the unclean. We dare not be partaker of the sins of evil doers about us, nor heed the voice of Satan who would lead us away from God. Our thoughts, words, and deeds are to be moved by the grace of God as we purify ourselves daily through the word of truth and yield ourselves to God's will, praying for deliverance from all that is sinful and defiling.

II. The Text.—II Cor. 6:14-7:1.—This passage is directed to the believer who is in the world. He is not to be joined in fellowship with the sinfulness of sinful people, but is commanded to be separate from everything that defiles the flesh and spirit.

Jude 20-25.—This passage tells something of our own part through prayer and obedience while we trust in the Lord to keep us from falling.

III. Suggestions for Junior Programs.—Seek to lead the boys and girls to understand how to be clean by the cleansing power of God in the heart before they take up the second part of the outline, which is the main theme of the lesson, "How to Keep Clean," or "Keep thyself pure." These words are a part of I Tim. 5:22. Many people could stay clean if they did not get into the dirt. When we become partners with the sins of others, we get into the dirt. If we touch dirty things, some of the dirt will cling to us and will make us dirty, too. What is true naturally is also true morally and spiritually. We can become unclean through the eye-gate and through the ear-gate. Even what we put into our mouth has much to do with cleanliness. If we read dirty reading matter and get the dirt into our thoughts, it will mean a struggle to get that filth out of our minds. It will take prayer and a determined mind to think only on what is pure and to quit thinking of the impure things we have seen, heard, read about, touched, or tasted. How good the Lord is to provide for our forgiveness and cleansing and keeping. Let us learn to abhor that which is evil and cleave to that which is good. Filthy thoughts may come to our house to see us, but we need not take them in and give them welcome.

OUTLINE STUDY

I. Forms of Defilement.

- The filthiness of the flesh.—II Cor. 7:1.
- The defilement of the mind.—Tit. 1:15, 16.

3. The defilement of the conscience.—Tit. 1:15, 16.

II. Defiling Things.

- Things contrary to sound doctrine.—I Tim. 1:9-11.
- All that is in the world.—I John 2:16.
- The old life of sin.—I Pet. 4:3-5.
- The old man of sin.—Col. 3:5-8; Eph. 4:17-19, 25-31.
- The works of unrighteousness.—I Cor. 6:9, 10.
- Things earthly, sensual, devilish.—Jas. 3:14-16.
- The works of the flesh.—Gal. 5:19-21.
- Things that are an heritage of the lake of fire.—Rev. 21:8.

III. How to Keep Ourselves Pure.

- By a thorough cleansing.—I John 1:7-9; Heb. 9:14.
- Living to the will of God.—I Pet. 4:1, 2.
- Separating from unclean things.—I Cor. 6:17.
- Keeping ourselves.—Jas. 1:27; Jude 20, 21.
- Walking in the Spirit.—Gal. 5:16, 24, 25; Rom. 8:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- Text Word, "Pure."
- Be Clean.
 - Through the cleansing of Jesus.
 - Receiving, confessing, repenting, obeying, trusting.
- Keep Clean.
 - Touch not.
 - Be separate.
 - Take no part.
 - Watch, study, pray, heed.
 - Walk with God.
 - Keep yourself in His love.

For Seniors.

- The Defilable Part of Our Being.
- What is Defilement.
- Keeping Thyself.

PERSONAL THOUGHT

Do we know the cleansing blood, the cleansing Word, and the power of the Holy Spirit? Then let us use every one of them, and by prayer, by obedience, and by the good fight of faith, we may keep ourselves pure.

SEED THOUGHTS

Saviour, make me pure within;
Cleanse my heart from every sin;
Take my evil thoughts away;
Keep me near Thee day by day.

Guide my feet, dear Lord, I pray,
In the true and holy way;
Be my strength in ev'ry hour;
Shield me from the tempter's power.

Foes around me, great and strong,
Hear them calling loud and long;
But the way Thyself hast trod
I would follow home to God.

—J. O. Foster.

Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word.
Make friends of God's children;
Help those who are weak;
Forgetting in nothing
His blessing to seek.

Take time to be holy,
Be calm in thy soul;
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

—W. D. Longstaff.

DIRECTED STUDY PROGRAM FOR MARCH 19

This is a study of the divine attributes of Christ. We have followed the outline of attributes given by Dr. Strong, as shown in "Doctrines of the Bible," by Kauffman. This subject of divine perfection is worthy of deeper study. The leader should consider his audience in the preparation of this topic, in order that folks may follow him in his treatment. Other Scripture references may come to mind in the study and could be used.

Here is a letter which makes reference to the Directed Study Program. We will be glad to hear from others who may have something to say about this type of program.

Dear Brother:

Looking at the calendar this morning reminded me that the old year is almost gone, and I still have not written to you concerning the alternate young people's programs. After the first program we felt quite discouraged. The following month I heard one person say, "This is the evening for the alternate program; I guess we'll just stay home."

You know, once we are riding along in the same old rut year in and year out, and the rut gets pretty deep, in attempting to get out there is usually quite a jar and some pain to be suffered. So probably the pain of adjusting to a new idea was the greatest factor in the apparent failure of the first program, for since that the interest has been growing. We have had capable leaders, and the programs have been of such an interesting and inspirational nature that these programs are now looked forward to and probably enjoyed more by the majority than the routine type of program. Several of the older people have told me that this is the type of program we have been needing. They feel that it is especially beneficial for the young folks.

I know in this short while I have received many blessings from these alternate studies, and hope we will be able to use them from year to year.

May God continue to bless you in your labors for Him.

Sincerely,

Several requests for help in beginning to use this type of program have come recently. We shall be glad to give assistance at any time. Send requests to:

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Secy. of Young People's Bible Meetings.

CHRIST, THE MAN OF DIVINE PERFECTION

Definition: By "perfection" we mean, not mere quantitative completeness, but qualitative excellence. The attributes involved in perfection are **moral attributes**.

I. Christ, the Perfection of Divine Truth.

1. He _____ truth. John 14:6 (apart from others).
2. His perfection of truth manifested toward others.
 - a. He is perfect in _____ truth. John 8:40.
 - b. His _____ is true. John 8:16.

For discussion: Does God's will make truth, or does truth make God's will?
Could the multiplication table be true without Christ?
3. Every one that is of the truth _____ John 18:37.

II. Christ, the Perfection of Love.

1. God _____ I John 4:8 (apart from others).
 2. We know love because _____ I John 3:16.
 3. He _____ me, and gave _____ for _____. Phil. 2:20.
 4. Then said the Jews _____ John 11:36.
 5. Then Jesus _____ him _____ Mark 10:21.
- Explain: The relation of love, joy, self-sacrifice, and suffering in divine love.
6. Having _____ his own . . . he loved them _____ John 13:1.

III. Christ, the Perfection of Holiness.

Holiness is self-affirming purity.

1. He was holy in _____ Luke 1:35.
 2. He is _____ Heb. 7:26.
 3. He challenged His enemies to find any _____ in Him. John 8:46.
 4. He is designated by Peter as "_____ and _____" Acts 3:14.
 5. "It is in Christ that the entire Fulness of deity has settled bodily" (Col. 2:9, Moffatt).
- Question: Why did not, and why does not, his moral perfection make a greater impression on people?

Topics for Personal Expression

1. How Believing in Christ Helps Me to Understand Facts of Nature.
2. Incidents in the Life of Jesus Which Show to Me His Perfection in Love.
3. Why I Can Feel at Ease with Jesus Who Is Perfect Holiness.
4. How Christ Becomes for Me the Answer to Difficult Truth.
5. The Unspeakable Privilege of Having Christ Living in Me.
6. Why Excellence of Character Is Possible Only to the Christian.

POWER REGAINED

The iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it.—II Kings 6:6, 7.

The school of the prophets had become too small to accommodate the students who were flocking to the feet of Israel's great master-teacher, Elisha. A new site had been decided upon, and the building committee had arranged plans for the erection of a more

commodious structure. The labor was co-operative, and eager hands were working enthusiastically at the cutting and hewing of timber. Everyone who has handled an ax knows the importance of having the head firmly secured to the handle. But the tools of the period of the kings of Israel were crude, and, as one vigorous young man swung his ax, the head suddenly flew off and dropped with a splash into the water.

To him it was a sore loss. Like most stu-

dents, he was not possessed of many extras, and the implement had been borrowed. But the student body had learned the gracious sympathy of the great heart of Elisha, and the matter was at once reported to him. Possibly the loser hoped that a grant out of the school treasury might reimburse him, for was he not engaged in service for its welfare? He was sure at any rate of the advice and help of the wise and spiritual prophet. The master listened to his tale, went with him to the place of loss, and made it possible for him to regain the missing ax head.

The ax head here indicates the endowment for service. Just as the finest hickory handle is of no use without the steel head, so the most polished and capable individual is of no value apart from the divine anointing. His ministry for God without the Holy Spirit is no more effective than would be the attempt to hew down a tree with only an ax handle. Many an eloquent preacher has learned by bitter experience this lesson. Souls are not won by fine-spun discourses, or by keen argument, or by faultless theology, but by the power of God on the worker.

The ax head may be lost in service. Often some spiritual carelessness, a failure to watch unto prayer or to feed upon the Word, a ceasing to abide in Christ, or an unnoticed inroad of the world or the flesh, will loosen it. Then, at the first ministry for the Lord, it is lacking. The worker may be for a time unconscious of his loss. Samson, at first after the shearing of his locks, "wist not that the Lord was departed from him." But sooner or later the realization sweeps over the heart with crushing force; for it must never be forgotten that the ax head was "borrowed." The Hebrew word is "begged," intimating that it had been obtained by earnest asking. It does not belong to us. It is the "promise of the Father," and comes from on high in answer to surrender and waiting upon the Lord.

There is, however, praise God, a sure way of recovery. It is to go with the Master to the place of our failure, and there open the heart in repentance and confession. Let there be no shallow work at such a time. We must let Him deal with us in His own wise and perfect way. Are we not guilty of contempt of His choicest Gift? The way back must be the way of the cross as truly as before.

"The iron did swim." Heavenly grace is ever miraculous. To the broken and contrite heart the divine power and love are once more manifested.

We must put out the hand of faith and take the restored gift. It may not come as it did at first. But to the sincere and humble servant restoration will be ample. It is ours to enter upon a larger and holier ministry; to wield the "ax head" with a surer and more skillful hand, because of our very failure.—The Alliance Weekly.

So live that every thought and deed
May live within itself the seed
Of future good and future meed.

—Milton.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE FEARFUL HARVEST OF CHILD DELINQUENCY

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—11 Tim. 3:15.

There has always been a child problem. The period following infancy, this side of maturity, includes early adolescence—from 12 to 16, middle adolescence—from 16 to 20, and later adolescence—from 20 to 25. This period has been called the battleground of the ages. The first couple, Adam and Eve, had a serious child delinquency problem. It is like the poor, who have always been with us. It is during this period that victories are won or lost for all time. They are transient days, soon past.

There has been such a marked increase in crime, however, that governments and social workers have become greatly alarmed. Christian workers share their alarm. Rev. Robert James Devine, Lansing, Mich., a personal friend of the writer, informs us that the best statistics possible make clear that there are some 200,000 children in school now who will become criminals. This is an appalling figure. It should stagger into action the dullest of us. Legislation has failed; education has failed the church has failed; and the home has failed.

Judge Charles W. Hoffman states: "Of ten million arrests in the United States in one year, 85 per cent of them were under twenty years of age."

New York's Police Commissioner states: "That there is a pernicious growth of criminal activities among the juveniles of the country none can deny. With a few exceptions the crimes are those of adolescents."

Judge James C. Crosby states: "Most of the criminals today are boys and young men. To be exact, more than 80 per cent of them are less than twenty-five years of age."

Warden Lewis E. Lawes, of Sing Sing Prison states: "The records show the preponderance of criminals from public and high schools. The criminals they contribute are more brazen, more vicious, and more desperate than ever before in the history of any civilized community."

"This country is in deadly peril. We can win this war, and still lose freedom for all America; for a creeping rot of moral disintegration is eating into our nation."

These are the disconcerting conclusions of J. Edgar Hoover, Chief of the Federal Bureau of Investigation. He continues, "I am not easily shocked nor easily alarmed. But today like thousands of others I am both shocked and alarmed. The arrests of teen-age boys and girls, all over the country, are staggering. Some of the crimes youngsters are committing are almost unspeakable—prostitution, murder, rape. These are ugly words. But it is an ugly situation. If we are to correct it, we must face it."

Mr. Hoover then cites a few cases, after which he continues, "These are not isolated horrors from another world. They are danger signals which every parent—every responsible American—should heed. These are symptoms of a condition which threatens to develop a new 'lost generation,' more hopelessly lost than any that has gone before." Some old-fashioned preachers have been telling us for years that we are in a bad way morally and spiritually. But they were put down as fanatics and pessimists."

The F.B.I. Chief continues: "Consider: In the last year, 17 per cent more boys under twenty-one were arrested for assault than the year before; 26 per cent more for disorderly conduct; 30 per cent more for drunkenness; 10 per cent more for rape. And that despite the fact that many of this age group had already gone to war or were productively employed. For girls, the figures are even more startling: 39 per cent

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

more for drunkenness; 64 per cent more for prostitution; 69 per cent more for disorderly conduct; 124 per cent more for vagrancy.

"And these were only the ones who were arrested, the advanced cases."

The following statistics, reasonably accurate, speak volumes by themselves:

	Boys	Girls
Automobile stealing	1,526	9
Burglary	6,024	52
Holdup	361	1
Acts of carelessness	11,326	834
Other stealing	13,668	968
Truancy	1,928	884
Running away	2,580	1,367
Ungovernable	3,052	2,372
Sex offenses	788	1,256

The above are the reports of the juvenile courts for the year 1935, which show the upward trend, and the marked beginning of the juvenile crime wave now flooding the land. Out of the 48,996 cases, 41,253 were boys and 7,743 were girls. Today, however, the youngsters are only children in years, but adults in the experience of sexual vice. Their number in 1943 have been multiplied.

The Cause

A judge of Toledo, Ohio, blames

the examples of their elders; a great deal by the experience or environment that is imposed upon them.

We have read of an excellent proof, for the basis does not always lie at the door of the child. Out of fifty children placed in foster homes in 1941 in Lucas County, only two got into trouble again. The percentage of repeaters since 1937 is 3 per cent. So it would seem the problem of the delinquents is a problem of home surroundings and in many cases the fault of delinquent parents.

What are delinquent parents? Wallace Hoffman, chief probation officer, says they are parents who fail to provide a child with the recognition he deserves; who fail to put within the reach of the child the opportunity for achievement within the scope of his ability; who fail to provide the friendship and companionship of themselves; who fail to provide the opportunities to explore life; and who fail to provide mental, physical, and spiritual security; and I assure you this last is more important than them all.

I believe the parents of these delinquents are those who have rather twisted the values of life, and their work and play take the advantage point in their lives, and they forget they have been given a precious child to look after and that it is their duty to do so; both, if you please, to God and to man. They are satisfied to leave the mental training all to the school, the physical training to athletic organizations, and the spiritual training to the church. And as long as they pay the bills, they feel they have done all that is required of them.

They have failed to take into consideration the great amount of leisure time that is theirs, and they care little what they do with it. They don't care what the child reads; they don't care what type it is. And when they become too noisy, they give them the price of a movie, and they don't care what type that is.

As for telling their children the facts about life, I have heard a good many mothers say, I just can't talk to my daughter or son, and as a result they begin to experiment with the

things that Mother or Dad would not warn them about; as a result they are up before the juvenile courts and the mother or father say they have done all they could for them. I say, Have we?

Mr. Hoover concludes: "For years, we have listened to some quack theorists and pseudopsychologists who have preached that discipline and control were bad for children—that they should be left uninhibited to work out their own life patterns, their own self-discipline. But you don't acquire self-discipline if you never learn what discipline is; neither can life's problems be worked out without experience which can be secured only through hard knocks or by guidance from the experience of others."

Cure

Dr. J. E. Harwood, an authority on Christian education, suggests the establishment of the family altar and family religion:

1. Because, as a service of worship, it will sweeten home life and enrich home relationship as nothing else can do. There is no shrine more sacred than the place where families hold their communion with the heavenly Father.

2. Because the family, as a divine institution, is the fundamental unit of society. It should therefore introduce into its life practices all that will strengthen and maintain the family integrity and family consciousness. Family worship should be one of the regular features in every home.

3. Because in this exercise you may lift into consciousness the portrait of the man, Christ Jesus, thus to envisage Him as an example for living throughout the day.

4. Because it will make you conscious throughout the day of the attending presence of the unseen Divine One, who will give you strength to perform your tasks and make you truer to every duty.

5. Because it will give you strength to meet the discouragements and the disappointments that may fall to your lot, and fortify you against unexpected adversaries.

6. Because it is the richest of blessings to your children and will hold them as nothing else can, when they are gone from under parental care, and so determine in a large measure their religious views, habits, ideals, and their eternal salvation.

7. Because it will exert a hallowed and helpful influence over those who may be guests in your home.

8. Because religion must flourish in the family circle, if it is to have a vigorous life in the sanctuary. Family worship will enforce the work of your pastor in pulpit and pew and stimulate as nothing else can the whole life of the church.

9. Because it will furnish an example and stimulus to other homes for the erecting of family altars and the practice of family piety.

10. Because it honors God, who gave us the family and home, and crowns Him Lord of His own institution.

The war has aggravated the situation. Fathers and mothers both working are an added cause for the blighted children. The little time parents have for themselves, they often want for themselves. Consequently, children are often left alone by themselves during the night, while parents are off to the dance or to drinking parties. **This can be corrected by parents' assuming the responsibility which human and divine law expects of them.** Usually, where there is delinquency of the children in grave form, there has been delinquency on the part of the parents.

Another change which would contribute to the solution of at least some of the sexual defaults and crimes would be to return to modesty according to Biblical standards. Almost everywhere one goes in city, town, or country, one is affronted by glaring immodesty, lack of respect for all standards of de-

cency. This bland disregard for modesty and decency makes a major contribution to the crime list. This immodesty is but the fruitage of the modern movie. May the Lord arouse us to an unsullied and unquestioned standard of morality, to a practical working of inwrought faith, to a life so filled with the Spirit of Christ that we will avoid even the appearance of evil. This tidal wave of lust and crime has the power apart from the mighty workings of the **Eternal Spirit** to threaten us with the return of the **Dark Ages**, and can sweep away our civilization.

Paul, surrounded by a fallen civilization very much like that of today, presented a real cure for juvenile delinquency. In writing to the youthful Timothy (II Tim. 3:15-17), he gives the following suggestions: first, a program which begins at the dawn of childhood; second, a program which makes Christ known; third, a program which makes known the way of a new birth; fourth, a program which includes the teaching of all the inspired Word; fifth, a program which sets forth all the doctrines of the Word; sixth, a program which does not ignore the reproving element of the Word; seventh, a program which seeks to correct all errors of the mind and living; eighth, a program which instructs in righteousness; ninth, a program which leads to perfection; tenth, a program which furnishes youth and men for every good work (Christian service). This program may be thousands of years old, but this age has evolved none better. It was the setting aside of this counsel which brought us upon these dark days.

The Lord Jesus Christ presents a much simpler cure in John 10:9, 10, which would lead to life, yea, life more abundant: first, "I am the door: by me if any man enter in, he shall be saved" (salvation); second, he "shall go in" (fellowship with God); third, "and out" (service); ending up with an enriched life, by saying, "and find pasture."

NATIVES EVANGELIZE AMERICAN AIRMEN

Stanley W. Tefft, 25 years old, an aerial gunner from Toledo, Ohio, disclosed that Christian natives on a South Pacific island had won to Christ seven Navy airmen who had been shot down in combat with the Japanese.

He said the natives had received the Gospel of Christ from American missionaries before the war.

The gunner, who is at the Naval air station at Alameda, California, recuperating from wounds, said that with two companions, Lt. Edward Peck of Shreveport, La., and Radioman Jeff Scott of Garden City, Kansas, he reached the island on a raft after 2½ days at sea. Four others also were there. For the next 87 days they hid on the Japanese occupied island, watched over by the natives, whose first act was to give them a Bible.

Tefft said: "Every night the natives would gather around us and we took turns reading the Bible. They sang songs which we knew. You can tell the world that I am now a devout Christian."

Others may criticize missionary endeavor, but these airmen are praising God that America ever sent missionaries to the islands of the South Pacific.—Now.

SUGGEST QUAKERS DEFEAT BLACK MARKET IN INDIA

Quakers in the Indian city of Hoshangabad have been invited to open a store through which controlled goods could be distributed to the population at legal prices. The report from India published here in the Quaker organ **The Friend** states that there is great difficulty in getting controlled goods distributed fairly and at legal prices, and that it was felt that if a reliable organization would open a shop, fair distribution would be insured. Such a shop would also act as a check on profiteer-

ing for the public would know from this shop what the legal price for goods was. It was suggested that any profit made by the store should be set aside in a fund for public service after the war.—Worldover Press.

OTHERS COULD PROFIT

The Evangelical Lutheran Synod of Missouri, Ohio, and other States, in Convention assembled, has approved the following criteria for evaluating radio programs, comics, etc.

1. That they contain nothing opposed to the Word of God.
2. That they be wholesome entertainment.
3. That they attain a high level of artistic achievement.
4. That they have some educational value.

It is a good step, and a good program. We're for it—with reservations. There are holes in this program large enough to negate a great deal of its value. Who, for instance, is to judge the "high level of artistic achievement?" Even artists grow violent when they "judge" artistry.

WAKE UP, AMERICA

Dr. Barnhouse in **Revelation** quotes a seminary professor's study of churches which has caused some church leaders to strongly object:

"5% of reported church members do not exist; 10% cannot be found, 20% never pray; 25% never read the Bible; 30% never attend church services; 40% never give to any cause; 50% never go to Sunday school; 60% never go to church Sunday night; 70% never give to missions; 75% never engage in any church activity; 80% never go to prayer meeting; 90% never have family worship; and 95% never win a soul to Christ."

Dr. Barnhouse suggests that if the published statistics of the denominations are taken and the annual additions divided into the total membership it will be readily seen that not 2 per cent of the members ever lead a soul to Christ in any year.

THE PALACE OF PEACE

The Palace of Peace in the Hague, which Mr. Carnegie helped to build, is said to have a library of 75,000 volumes on international peace. Current events have turned it into a monument of human folly, perversity, and powerlessness.

DECEPTIVE PROPHETIC PROGRAM

So much of our time is being consumed answering letters from those who have gathered the impression that the national broadcast from Los Angeles known as "The Voice of prophecy" is sponsored by our magazine, that we take this opportunity to state that we have nothing to do with this broadcast.

It is cleverly concealed Seventh Day Adventism and the "Bible Courses" advertised, set forth the teachings of the original leader of this cult, Mrs. White. The broadcasts wisely keep out of sight the controversial points wherein the Adventists totally disagree with Pre-millennialists, thus many are given the impression that the program is orthodox.

A New York Fundamentalist publisher who was misled by this broadcast was actually in the process of mailing out 100,000 radiologs for these people, when by mere accident he learned that it was sponsored by the Seventh Day people for the purpose of disseminating their literature.

This group recently secured a patent on the title of their broadcast, and had an attorney notify this magazine that it must hereafter desist from the use of the word "Prophecy" in the title of our magazine, even though they knew it had been in use for many years. Our attorney took the position that no one word could be patented so as to deprive others of its use. There has been no reply.—Prophecy.

SPEAKING RUSSIAN

Prophetic students may see something of significance in the statement of Joachim Josten in a recent book, "Stalwart Sweden," concerning Russia. He writes:

"In anticipation of things to come, smart people everywhere are learning Russian now."

"For we do know this much about the kind of world that will emerge from this war: The United Nations will win and there will be only three really great powers left in all the world—America, Britain and Russia."

"A few years from now, then, Russian will be one of mankind's universal languages. Jumping ahead of German, French and Spanish, it will rank second only to English. On the continents of Europe and Asia, it may take first place."

A CHALLENGING MISSIONARY EXAMPLE

27 per cent of the income of the Seventh Day Adventist church goes to its missionary activity. Present membership of the body is reported at 9,105 congregations with 520,644 members throughout the world. The 2,450 congregations in the United States report a membership of 182,000 this year. The church maintains 2,871 elementary schools and 260 institutions of higher learning. One hundred sixty-three health institutions care for three-quarters of a million patients yearly.—Protestant Voice.

THE BRITISH CHURCH SPEAKS

"The British Council of Churches, whose Department of International Friendship now forms the British Council of the World Alliance, like many other bodies in both America and Britain, has given careful study to the conditions of a just and durable peace. It has approved the twin principles set forth in a pamphlet entitled 'The Christian Church and World Order': (a) 'We repudiate any attempt to solve this problem in a spirit of revenge'; (b) 'We repudiate a vague sentimentalism which ignores past crimes and future dangers.' Precautions must be taken for the future. The crimes which have been committed cannot be condoned. On the other hand, (c) 'No solution can be regarded as satisfactory which does not . . . provide full opportunities to all, victors and vanquished alike, to develop their own national and cultural life within the framework of world order.'

"THAT MAN WELLS"

H. G. Wells recently stated that he thought too much importance had been given to Palestine. He said "Nothing began there, nothing was worked out there. All the historical part of the Bible abounds in wild exaggeration of the importance of this little strip of land."

Dr. Alfred Noyes replied to this challenge in a letter to the **London Times**. He stated: "The human head, out of which many interesting thoughts have evolved, is smaller than most pumpkins."

Pentecostal Evangel reminds Mr. Wells that something very wonderful began in that land. The world's Redeemer was born there. Something wonderful was worked out there—the world's redemption. And it will be to this land this Redeemer will return.—Selected.

EDITORIAL

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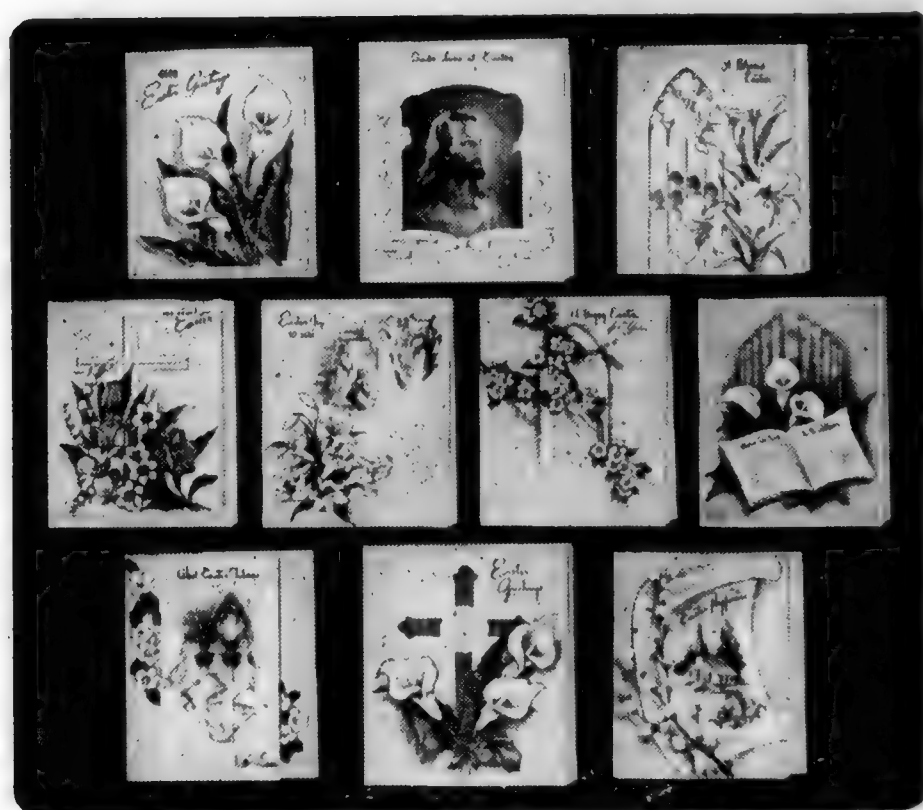
how many hearts we may cheer if we make it a point to speak kindly and appreciatively.

This is especially a challenge to us as Christians. The world is full of ill will, and this breaks out in criticism and cynicism, not to say anything about the strife and conten-

DEC -44

Supplies for Easter

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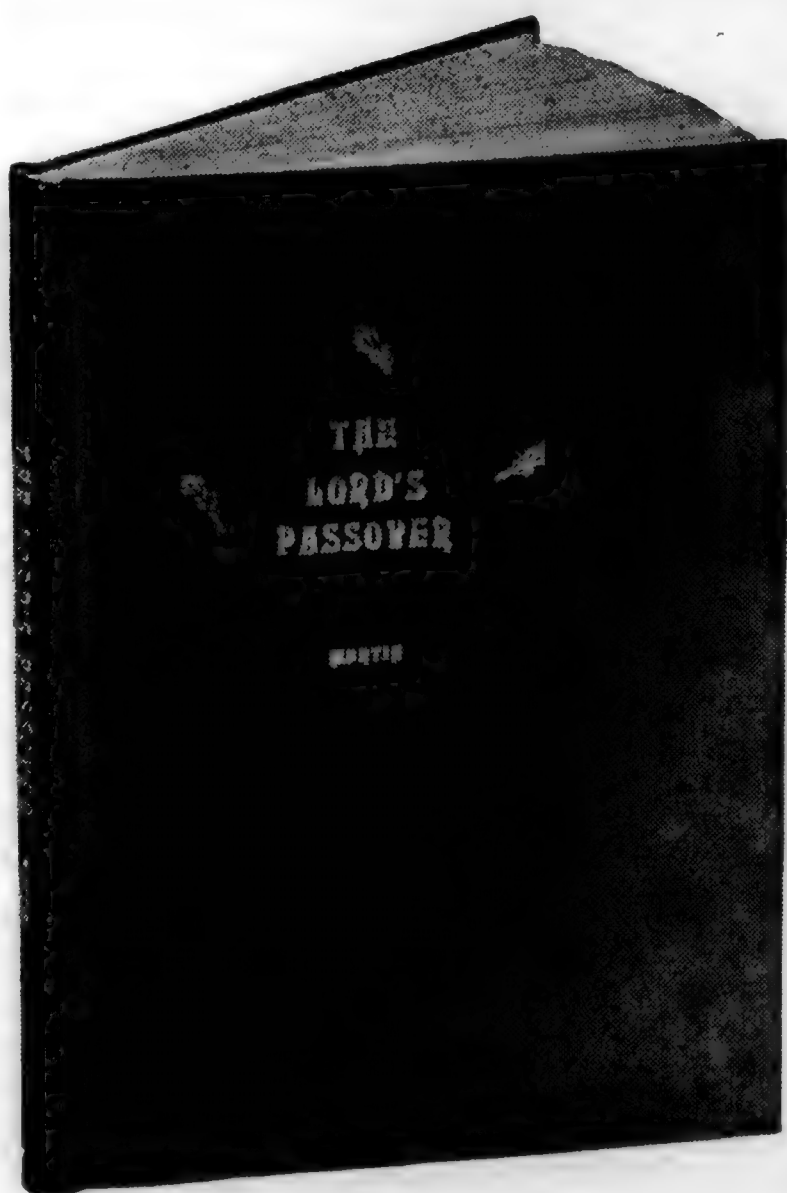
Beautiful Easter Crosses

An entirely new group of five crosses in dainty pastel shades of blue, pink, yellow, and lavender. Apple blossoms outlining a church building, lilies of the valley forming the background for a picture of the open Bible, and other lovely motifs are the attractive designs of these new Easter crosses. Suitable for awards, gifts or greetings. All orders filled in assorted colors and designs. Each of the five designs shown carries an appropriate Bible verse. Size 2 3/4 x 4 3/4 in.

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By Elmer G. Martin

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A number of charts give clearness to the text. The charts will be found interesting and helpful in regard to the chronology of Passion Week and are readily understood according to the Scriptures.

The book represents a thorough study of the question of the day of our Lord's crucifixion.—John Horsch.

I was impressed with the logical way in which the Scriptural truths were presented and illumined by the use of charts.—Milo Kauffman.

The book is a challenge to a deeper study and a greater appreciation of the Holy Scriptures.—Oscar Burkholder.

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R. 1, PA.

Christian Monitor, March, 1944

tion and warring that is rampant today. Into this evil world the Christian needs to bring a different spirit which acts as a salt to the earth, as Jesus said. One of the ways to do this is by cultivating and manifesting a spirit of kindness, friendliness, and appreciation. Paul expressed it in this way in Philippians 4:8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Paul evidently knew that if we think on such things we will also speak in a similar vein, and it was not necessary for him to say that we should also "speak" "on these things."

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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CHRISTIAN MONITOR



"He is not here: for he is risen as he said."

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VALERIA AWAKENS

BY PRISCA DELP



VALERIA BERGON was fond of flowers. Admiring the beautiful potted plants displayed in the stores at Easter time, she resolved to have some of her own. To think was to act with Valeria, and on learning that most plants were hardy if planted out of doors, she decided to do just that. Then from year to year there would be gorgeous blooms to look at.

Valeria still had her Christmas money. Yes, she would invest it in flowers. Since she planned to use her own money, she soon convinced her parents that the grounds needed beautifying.

The Bergons lived at the north end of the block on Hamilton Street. On the west side of the house was a large shrubbery bed.

"Don't you think the shrubbery would be the proper background," Valeria begged, and her mother nodded; for when Valeria decided on a point, there was little to do but consent.

Valeria reveled in beauty. Her impulsive nature often caused her to start things which she grew tired of later. But this was one time she determined to see the project through.

She could just see the array of white and yellow calla lilies peeping between the blue spruce and mingo pine, and the large trumpet narcissuses guarding like sentinels the hyacinths as they curtsied behind the tiny crocuses. At intervals there would be tulips, two-toned ones of brilliant red and yellow. Next spring there would be at least one beauty spot in Mellville.

All that summer Valeria had planned and consulted the various seed catalogues. In August she sent her order to the house that was reported to be the most reliable. It was with eager hands that she opened the large package mailed to her in October.

Each bulb was as ordered. They were so queer looking that Valeria wondered how real beauty could come from such ugliness. Each bulb was labeled as to variety and color, but even then she almost felt discouraged to think that all her Christmas money was invested in those "potatoes and onions," as her little brother called them.

A visit to old Mrs. Hahn, a neighbor lady, revived her spirits. Mrs. Hahn was in the act of planting similar looking "things" right in the middle of her tiny lawn.

"They are an inexpensive variety of ungraded stock," she explained, "but they always give more beauty than their purchasing value."

Encouraged, Valeria hurried home to plant her precious bulbs.

The ground had been properly fed and turned in September, and so all that Valeria needed to do was to remove some soil with the trowel, insert the bulbs, cover them with some ground, and wait.

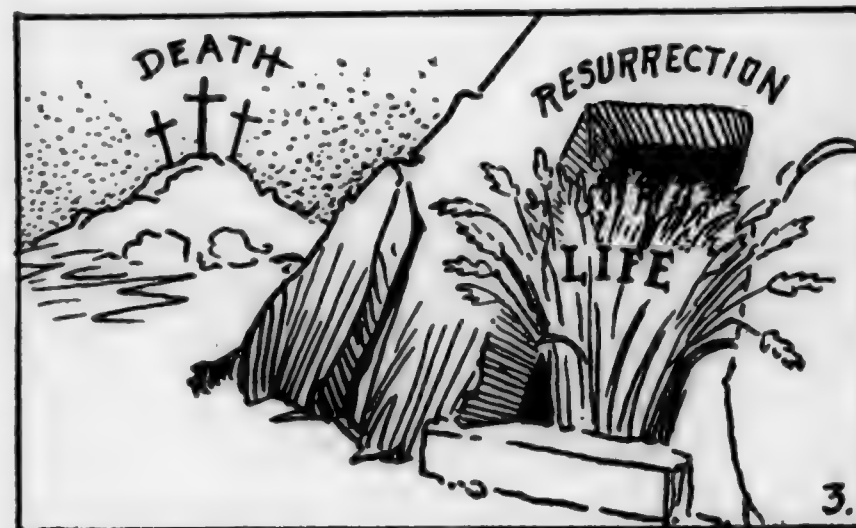
School work kept Valeria busy that winter, but each nice spring day found her at the shrubbery bed. How delighted she was to see the first tiny green leaf! She loosened the covering of leaves to hasten their growth. Her joy at the first crocus knew no bounds!

Her project was a success! There for everyone to see was a flower!

The young gardener could hardly wait for the tulips and narcissuses to bloom. But as the days went by, the stalks which had looked so hardy at first, began to look spindly as they grew taller.

On passing Mrs. Hahn's house one day, Valeria was shocked to see a rainbow of color on the tiny lawn. The leaves were not nearly as large as her own, but the flowers were beautiful. Some varieties she remembered bloomed earlier than others. Evidently Mrs. Hahn's were of the early variety; so Valeria waited hopefully.

Easter came. There was a green bud here and there where the tulip bulbs had been planted. But the lilies and narcissuses did not even attempt to bloom. Their once green fo-



THE EASTERTIDE

Gladness and glory fill today
The newly resurrected earth;
The scar of death has passed away,
And nature revels in new birth.
The fragrance of the early flowers
Fills all the air with incense sweet,
While song birds in the leafy bowers
Each other with their music greet.

Yet on the first glad Easter morn
A resurrection greater still
Saw Death of all his terrors shorn,
A friend to welcome at His will.
Christ's resurrection from the dead
Is earnest that we too shall rise;
He is our Life, our Living Head,
And made for us our Sacrifice.

Again the glorious Eastertide
Sings in our hearts with rapture sweet;
We mourn no more the Christ that died,
It is the Risen Christ we greet.
Faith sits secure upon her throne,
Without a doubt that trust to dim;
No longer now we are our own,
We died in Christ to live in Him.

Let grateful hearts on this glad day
Be lifted up in sweet accord,
To bless and praise the work and way
Of our Redeemer and our Lord.
Fill earth and Heaven with songs of praise,
Sing the new song His ransomed sing,
Assured He will these bodies raise,
And in His own dear likeness bring.

—William G. Haeselbarth.

liage was pale and sickly looking, beneath the spreading branches of the shrubbery.

It was a disappointed Valeria who attended the chapel services on Easter Sunday. Half-heartedly she listened to Bro. Timothy's sermon. In the middle of the sermon Valeria suddenly became erect. What was he saying? How dare he use her and her flowers for an illustration! "How does he know about my disappointment?" she wondered. But he talked on.

"Some Christians are like the woman who planted flowers, meant for a sunny location, in the shade and then wondered why they did not bloom," he was saying. "Another lady," he continued, "planted rare shrubs, grown only in the shade of the dense forest, in her front lawn and the sun scorched the tiny sprouts as they pushed through, and of course she was disappointed. Just so some people claim to give their hearts to the Lord and want to keep on running their lives as they did before; then they wonder why their Christian lives are a failure."

Valeria heard no more. Her mind was busy elsewhere. "So that," she mused, "is why my expensive flowers were a failure and Mrs. Hahn's a success! The location was wrong. I had the ground properly prepared and fed, and secured the best kind of bulbs; I planted them at the proper time and gave them winter protection and drainage, but what they wanted was sunlight!"

Again Valeria was conscious of the minister's voice. "Had Christ not risen, we would have no hope. But ours is a living Saviour. Today anyone who wants to benefit by His resurrection can bury his selfish, sinful past and arise to a new life—a life lived according to His plan. As our Creator, He has planned the best for us. He knows whether we are made for a sunny location or a shady nook."

"How true!" Valeria thought. "If He is so careful about the location of the flowers, as she had learned by experience, surely He must know what is best for His children."

As she left the services that morning Valeria knew that she would never be happy again outside of His will. Even though her talents were like Mrs. Hahn's bulbs, of unnamed variety, they might bring more glory to her Creator if removed from the background of formality into whatever location He had planned for her.

Our minds are like certain vehicles. When they have little to carry, they make much noise about it. But when heavily loaded, they run quietly.—Elihu Burrett.

LIFE-SAVING

One day my friend was practicing "life-saving" on me. As long as I struggled to save myself she was powerless to help me, but when I lay still and allowed her to do as she pleased with me, she brought me easily to the shore. How like this is the salvation of our souls. It is only when we realize that we can do nothing to help ourselves, and allow the Lord to do it all, that we enter into the blessing made possible for us through Calvary.—Intermediate Young People.

CHRISTIAN MONITOR

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PAPRIKA SEED AND OTHER SEED

BY A READER



HE warm California sun was pouring its genial noonday rays in through the long row of windows in the commercial room, and the bevy of girls just finished their noon meal (for the tables in that south wing of the building made it an excellent lunch room for the day students) radiated happiness back into the sunbeams. A few dormitory students had joined them. The gist of all the talk and laughter was, "Easter vacation begins tonight."

"You should see my new Easter outfit!" gurgled a dimpled diminutive miss.

"My new dress looks like a shower of apple blossoms. Course, you southerners don't know what that is like, but it is gorgeous, I'll assure you." This time it was a fair-skinned maiden who somehow reminded one of blossoms herself.

A lovely girl in blue, feeling that clothes were not adequate occasions for so much joy, informed the group that she was going home, and that her brother would be home from C.P.S. camp. "It will be such a joyous springtime reunion, and the whole countryside will be so pretty and bubbling with new life."

The girls' glee club was planning a trip, and one of its members burst out with, "Oh, girls! I have the best idea! Let's ask our directors if we can't arrange to give our programs at some of the C.P.S. camps. I believe they would think it a fine idea too, and I am sure the campers would enjoy it very much."

"We know why Helen would think of that," teased several girls, and the cheeks of the tall brunette took on a deeper hue.

"It strikes me," ventured a thoughtful senior, "that we are a very happy group."

Everyone agreed with her, but she had another observation:

"Opal, you look happier than anyone here, yet you have not said a word. Won't you let us in on the secret?" This was a bit odd, for Opal was one of those rare girls who have no secrets. Not that she told everything, but her life had a crystal clarity about it, and it seemed open for anyone to look into; yet just like a clear stream, one could never quite fathom the depths.

The other girls turned. It did seem as if Opal's usually plain features were literally transfigured by the glory that radiated from them. The girl with the peach-blossom complexion was first to speak.

"You do look as if you had inherited a fortune."

"Who is he?" the dimpled one wanted to know.

"Why don't you give the girl a chance to speak for herself? Come; we are all so anxious to know," said the senior.

Opal seemed a bit reluctant to admit that she got a letter that morning that was the cause of her happiness.

"It must have been some letter!" said one girl.

"I have gotten lots of wonderful letters, but I doubt if any ever made me look like that." This remark came from Helen.

"Tell us about it," they insisted. "It must have been an unusual letter."

"I have gotten only one like it before," answered Opal, slowly.

"Two of them!" The dimpled girl winked at her nearest neighbor who answered her wink with a frown.

"Well, I'd better begin at the beginning."

"Ah, a story!" interrupted the literary editor of the Palm Leaf. "But go on; don't pay any attention to me."

"You all know I have no folks," began Opal. "An old couple reared my brother and me. Dwight and I have always been the best of pals. We mean a great deal to each other, though we are somewhat different in disposition. I love books, and he loves to experiment with growing things. So a few years ago as I was glancing through our farm paper, I noticed an item from our agricultural college, saying that the production of paprika seed might be profitable in some sections of the country, for due to the war we could no longer import it from central Europe. They recommended that anyone who was interested in it should write to Mr. P. D. Edwards, who was in charge of various experimentations with rare seeds and was trying to find soils and climatic conditions suited to them."

"I called Dwight's attention to the article, and I believe he wrote Mr. Edwards that

night. A week later he got his reply in the morning mail, but it was not until evening that he ventured rather timidly to say something to me about it: 'I got a reply from Mr. Edwards today.' Then he hesitated again before he confided, 'I put a tract in the letter I sent him, and—and I guess it hit the right spot that time.'

"Then he handed me the letter to read. In the last paragraph Mr. Edwards said, 'Thank you for the little pamphlet. My wife and I have been studying the Bible a great deal. But I feel that we cannot make much headway until we know who Jesus Christ is. I assure you that any help you can give us will be greatly appreciated.'

"Well, both Dwight and I knew Jesus Christ as our own personal Saviour, Redeemer, and Friend, and we wanted so much to do something about introducing Him to these people. We tried to diagnose their spiritual condition from the meager description we had, and we felt our youth and inexperience very keenly. So we prayed a great deal. We struck up a correspondence (Dwight with Mr. Edwards and I with his wife). We wrote them many scriptures on salvation, regeneration, and the necessity for it. We told them of the preciousness of Christ in our own lives. We had 'The Way' sent to them, also another religious periodical that was very good in exalting the Lord Jesus as Saviour of men. Then after much writing back and forth I got a letter last Easter season which I will share with you."

Dear Miss Opal:

When we received the first copies of some religious papers, we immediately thought of you, although we couldn't figure out just how you and your brother would be connected. But it was like a drowning man clutching a straw. I just couldn't stop until I read them through. At first I didn't seem to glean anything new—but I have kept it up, and on Good Friday morning realization came.

You see, we were both so saturated with the idea that Christ Jesus was merely an example, that the Redeemer realization never came. I don't know if it was the simplicity of the ——— that had a good deal to do with it, or whether we were so nearly ready that all we needed was only so much help to cause us to realize the real truth.

I can assure you that with the terror in Europe, I was pretty near to the breaking point, and I know Mr. Edwards was, too. He does not want to yield completely. . . .

We both had intentions of asking you to come to see us if you ever pass northward. . . . You see we've prayed in our hearts that we could be, and also know, people who truly are of the Christian spirit, not only in thought but in life. I was brought up in the very shadow of the ——— Church. It was about all the social life I knew, but about the only impression I had of it up to fifteen years of age was the great hypocrisy both in ministers and members. I rebelled at the



age of eleven and decided to find the true Christ somehow, somewhere, no matter what it would cost. It has really meant about all earthly sacrifice, but it's worth it—and, more. I am very grateful for your part in it, as there is no doubt that the Lord has led it all this way.

Assuring you of my love,
Mrs. P. D. Edwards.

The girls were silent for an instant after Opal finished sharing a part of her letter with them.

"Why—why, that's mission work," said one, after wiping her eyes.

"You sowed some seed there that found good soil all prepared, didn't you?" remarked the senior.

One a little more skeptical than the rest wanted to know, "Was she really saved? Will she keep true?"

The radiant joy in the earnest face of Opal deepened.

"That is why I appreciate so much the letter I got today—a year later. It convinced me more than ever of Christ's power to save and keep. It was God who did it. I have never seen these people. They never mentioned going to church or that there was anyone to whom they could go for spiritual help. I do know, however, that God by His Spirit and the Scriptures must have worked a wonderful work in the heart of Mrs. Edwards. I will share with you the letter I got today.

My dear Friend:

I may have taken a long time to come forward in acknowledging it, but you are a chan-

nel through which light shines to me. I was greatly puzzled by many things, although I realized the wonder of the Lord. The disciples of old could not understand until that day when Jesus opened up the Scriptures to them. You have been led to open up the blind eyes through your pure simplicity and sincerity. I wish I could tell you exactly what I mean, but that is one of the Lord's secret wonders. . . .

I do grieve for Mr. Edwards, and probably have not abided as I should have because he will not trust the Lord completely. He wants to, but cannot seem to let go of himself and accept Him entirely.

. . . I pray that all people may come to know the truth. . . . So many need to know Him as their refuge now.

May I be a friend as you are.

My love to you,

Mary Edwards.

"Girls," pleaded Opal, as she folded the letter, "won't you pray for Mr. Edwards, too—for them both, and for all the good seed that is sown, that God might bring forth a bountiful harvest?"

The girls were deeply touched, and all agreed to pray for Mr. Edwards, and that God might grant many people a truly happy Eastertide.

(Author's Note: Will the readers of this story also pray for the man who cannot seem to trust and believe, and who wrote so pitifully of the turmoil within him? We have lost track of these people, but maybe someday we will find out that both are rejoicing in the Lord. Perhaps the editor of the Monitor will then be kind enough to publish a note to that effect.)

THERE'S A SONG IN THE AIR

BY VESTA P. CRAWFORD

Again the most beautiful season has come, the time of the rustling of wings and the singing of birds. With the first signs of winter's going, the dark wedges of returning wings stream across the sky and the birds come back. As soon as the hillsides and the river are touched by spring and the first warm winds blow, then come the bluebird and the swallow and the robin. The singing, in many sections of our country, begins in April, reaches its height in May, and begins to ebb in June. In August a great silence descends upon the fields and hovers over the heat-seared valleys.

But now it is the time of the singing of birds. Yet not all birds are singers. The sea has not a single singing voice. Perhaps the noise of the billows or the solemnity of its vast expanse, perhaps the hardship that the sea demands, wear upon the birds and rob them of song. There is the lonely cry of the sea gull, but that is not music; the auklets and the albatross never lift their voices in song. Neither are many inland water birds famed for their music. Who has praised the song of the dusky tern or the fulmar? Who has not heard the raucous cry of the terns?

One must go to the meadow and the hillside and the orchard to hear the feathered songsters. One must wait in the willow thicket or beneath the cherry tree or deep in the lush grass to hear the best in bird music. From some hidden perch, perhaps, one hears clear liquid notes warbling up and down the scale.

And if one is fortunate, he may hear exquisite notes sent down from the blue by birds that sing as they fly. Here they are the singers that fill the air with music as they fly:

Bobolink	Horned Lark
Meadow Lark	Kingfisher
Purple Finch	Swallows
Goldfinch	Chimney Swift
Oven Bird	Song Sparrow



The Kingfisher

King Bird
Vesper Sparrow
(rarely)

Red Winged Blackbird
Mocking Bird

It is said that the wood lark is the only bird that sings in flight at night. From the dark heavens at midnight, the horned lark sends forth an exquisite song, lovely as the tracery of tree branches against the night.

Of the many Orders of American birds, only a few contain members that are true musicians. It may be that you do not understand what an Order means, so here is an easy way to learn. All living things upon the earth are divided by scientists into two kingdoms, the plant kingdom and the animal kingdom. The kingdoms are divided into Phyla, and the Phyla into Classes. Each class contains a number of Orders, and the Orders consist of various families. Notice how these divisions appear in outline form, beginning with the largest group:

Kingdom
Phylum
Class
Order
Family

Birds belong to the Class Aves, and most of the singers belong to the Order called Passeriformes, the perching birds. It must be remembered, however, that there is variation in the song of the same bird species and variation even in the song of the same bird. Seasons and localities also exert an influence, and it is said that the amount of food or water available causes differences. Morning and evening are the hours of most singing, dawn and dusk the opening and closing bars.

Many of the families within the Order Passeriformes include birds that are good singers, pinioned songsters whose throats are equipped with multiple membranes and voice boxes fitted for resonance. Take the Family Fringillidae, for instance. Here we find the finches with their stout conical bills. The purple finch, that brilliant bird of the mountains, sings almost continually during the day. The song of the goldfinch is similar to the canary's exquisite notes, but this singer lacks the trill that the canary sounds along his high notes. Among the Fringillidae are numbered the hosts of sparrows, multitudes of them, whole legions of little chirping birds. Gambel's Sparrow has been named the Northern Nightingale because it sings all day long and then awakens in the night and sends forth notes of beauty into the darkness.

And the swallows! They, too, must be numbered among the singers. Long-winged swallows, birds of most beautiful flight, they are singers, too. The most joyful songs of all belong to the family Hirundinidae—the swallows. One lover of birds has this to say of their song: "Then out of the high heaven above one hears the happy chorus of the barn swallows; they come rejoicing, their swift wings cleave the blue; they fill the air with woven melody of grace and music. . . . Like the martins, their note is pure joy; there is no coloring of sadness in any sound they make" (Celia Thaxter).

Among the legions of feathered singers who make the springtime a season of notes and scales and bars and melody, the western meadowlark ranks high. His song is silvery,

and he has at least twelve variations of his main theme, changing his tune as he goes up and down the scale. Somewhat resembling the lark's liquid notes is the sweet wild music of the bobolink. His song is like the bubbling of a brook in the high hills.

It is the Turdidae family, however, that includes the real soloists, the most wonderful singers in all the kingdom of our native birds. Here we find the bluebirds, songsters of azure wing that usher in the spring; the solitaires, birds who live along the streams in high mountains and lift to the lofty evergreen trees and the blue ranges their exquisite song; our old friend, robin redbreast is a Turdidae, too.

But the most talented member of this family is the Hermit Thrush. He is known as the Nightingale of America. His usual song seems to be composed of clusters of three notes, each note of equal value and the tone is so loud and clear that it may be heard for a distance of a quarter of a mile. Birds of the wood, the hermit thrushes nest in the thickets in moist places and there they lift their strong perfect voices in music of enduring purity and sweetness.

It is the time of swift returning wings
That cleave the high blue lanes above
And in his thicket now the brown bird sings
That loud free melody I love!

—The Watchword.

THE KING'S PARDON

BY CANON DYSON HAGUE

Many years ago, when Hanover was under the dominion of the British Crown, a young man joined the Hanoverian Guards, and for a while served most faithfully his country and his King. But in course of time he deserted. It was after a battle. Perhaps his heart grew faint, or he tired of war. Anyway he deserted, and desertion is an almost unpardonable crime in the eye of British military law.

To hide himself away the deserter came to England, and as he was a very clever musician, he took up music as a profession. As time went on he became popular, prosperous, and even famous. Being of a very studious turn of mind, he employed his leisure hours in devotion to the higher mathematics, studied astronomy, and constructed a telescope of his own.

One night, as he was scanning the heavens—it is a wonderful story—he noticed a star that he felt certain was a planet that had never been observed before. His heart beat wildly, for he inwardly knew that he had leaped into fame. For centuries only five planets had been known—Venus, Mercury, Saturn, Jupiter, and Mars. On that night he was conscious that the world had come to know a sixth. And so it came to pass. His name became world-famous, and William Herschel, the popular musician, became now a far-famed astronomer, the discoverer of the planet Uranus. Not so rapidly as nowadays, but fairly quickly, the strange news was borne across the scientific world. And ere long he received a summons to go to Windsor Castle, and present himself before King George, the Third. The King, having been somewhat interested in science, wanted to hear for himself and for the court the wonderful story of the discovery of the young organist of Bath. So Herschel came to the Castle, bringing with him his telescope; and the King with his princes and dukes, his lords and ladies, assembled to hear the strange story.

But all this time, in spite of his fame, his energy, and his reputation, William Herschel was amenable to the law as a deserter. No matter what he was in the eyes of man, and the opinion of the scientific world, he was under the law. At any moment, unexpectedly, the power of the law might light upon him. At any time the hand of justice might seize

and imprison him, for he was a delinquent. He was a deserter who had not been pardoned or acquitted. Now the King knew this, but Herschel did not know that the King knew.

So Herschel came to Windsor Castle, and in due course presented himself before His Majesty the King. The courtiers were all assembled, and the great ones were there

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SHADOWS

The springtime sun burst forth today
After the long, dull winter's cold,
Under the hardened ground it lay
Like furnace-glowing, radiant gold.
It warmed the earth where snow had lain
And followed after springtime rain,
It wooed a new life from the old.

The springtime buds sprang forth today
On plants and vines and shrubs and trees,
While the glad birds sang roundelay
Amidst the droning of the bees;
Flowers, 'neath the sunlight's golden dower,
Burst forth within a single hour
To cast sweet fragrance on the breeze.

All the great world is bright today
And every living thing is glad,
For springtime warmth has come to stay
That all the earth may be new-clad;
Alas, alas, in spite of spring,
I cannot joy, I cannot sing,
Somehow my heart is dark and sad!

Oh, shame, thrice shame, upon this day
When there is beauty everywhere,
When all the world is blithe and gay
And sunshine flashes through the air,
That shadows o'er my heart should lie—
As clouds o'ershade a sunlit sky—
Turning my joy to dark despair!

Rise, rise, bright Sun, rise high today—
Thou brighter Sun than that I see,
Chase all my darkness far away
And let my night be turned today;
Then shall my heart be glad and sing,
Then shall I joy with everything,
And shadows will forever flee!

—Henry Weston Frost.

whom the deserter appeared. But how little he dreamt what was going to happen, for as he advanced, the King went to meet him, and addressed him in words something like these: "Before we can discuss science, there is a little matter of business that must be disposed of." As he uttered these words, he handed to Herschel a paper signed and sealed with the royal warrant. Wondering what it might contain, and with the expectation of curiosity upon the faces of those around, Herschel opened it. There, to his amazement, was a pardon for the deserter, written out in the King's own hand. He was pardoned fully and freely. He was no longer under the law, a guilty man, liable to imprisonment and death. He was free (John 8:32, 36) to face the world. He held a pardon from the King. And so with the long load lifted from his mind, and with a sense of gratitude to his Sovereign that could never be effaced, he unfolded his wonderful story. He could now confront the world and look any man in the face, for he was right with his King.

The story is possessed of more than historic interest, for it illustrates a truth of which the great Apostles of the Gentiles never tired. We are all under sin. As far as our relation to God, our great Law-giver and King is concerned, we are all under the law. Rom. 3: 9-19. Not by works of righteousness which we have done, or can do, can we get right with God. But though we have sinned, we are justified by faith—gratuitously by His Grace, through the redemption that is in Christ Jesus. As the old theologians used to put it so finely:

The final cause of salvation or justification is God's glory; the efficient cause is God's love; the meritorious cause is Christ's redemptive work; the instrumental cause is faith.

Or, to put it in other words, no man can justify himself. No man can stand forth and face the world and face his God until he realizes that though he is a deserter and a law breaker and condemned, yet on account of the ransom price paid by Another, who was his sacrifice, his substitute, his scapegoat, his sinbearer, and his Saviour—when the sinner turns to Jesus Christ and believes on Him in his heart, and confesses Him to be his Lord, he is gratuitously pardoned, and receives the new-life-gift that not only liberates him from the past but animates him to grateful service in the future. Rom. 5:1; 6:23; 8:1.

We think that the Herschel incident is one of the most striking illustrations of the way in which man is pardoned by the free gift of God and enters upon a new life of peace and power through the emancipating gift of justification.—Christian Faith and Life.

ENGLISH EVANGELISTIC CAMPAIGN

A nationwide evangelistic campaign to combat the spread of "sexual sin" and dishonesty has been launched by the Church of England Society at London after hearing the Archbishop of Canterbury declare that British morale was magnificent in endurance, mutual help and constancy, but that there was "really an alarming collapse in the respect of honesty and sexual morality."

CHRISTIAN MONITOR PULPIT

JESUS WENT A LITTLE FARTHER

BY RAYMOND M. YODER

TEXT: And he went a little farther.—Matthew 26:9. Read Matthew 26:36-46.

The crucial event in the life of our Lord did not take place on the Cross, but in the Garden of Gethsemane. In Gethsemane He gained the victory of His soul—primarily of His will, whereas on the Cross His body suffered and the victory for the body was the empty tomb.

The soul (the intellect and will) is the highest power of man. The body is the instrument of the soul, whereby it perfects itself, just as tools are instruments in the carpenter's hand for the perfection of a building. If one is to succeed, therefore, in making his life fulfill the purposes of his Maker, he must not only keep his body in subjection to his soul, but must keep his soul in subjection to God. Thus the will becomes yielded to God's will, and the intellect is in harmony with God's knowledge and providential plans concerning the life. Before the acts and the passions of the body can be divinely directed, the soul must have a Gethsemane victory. How is this victory of the soul acquired? The answer is—the way Jesus gained the victory. The key to the means He used is found in the words, "He went a little farther" (Matt. 26:39).

The Example

Individuals in society live on different moral, spiritual, and intellectual levels. The masses follow the dictates of popular or public opinion and styles. They live without faith in Christ or the aid of the church. Jesus lived so far above the multitudes that He had to speak to them in parables. On several occasions He fed a multitude, but afterwards they followed Him no more.

There were a number (perhaps several thousand) who accepted Christ, but did not follow Him. They believed He was the Messiah; they were healed and helped by Him. They were comparable to many church members today—saved, no doubt, but not in earnest.

There was a smaller group that followed Him faithfully. Five hundred had the spiritual capacity to perceive Him after the Resurrection. One hundred twenty abode in the upper room from the time of the Ascension until Pentecost. Only twelve, however, actually denied themselves and followed Him. He taught them the meaning of the parables He spoke to the multitudes. He spent three years in training them. Among these twelve, He had three that formed an inner circle—Peter, James, and John. John, the youngest, was the disciple whom Jesus loved the most. Peter, thought to have been the oldest, was the disciple who talked the most. James, the middle-aged, was the disciple who seemingly thought the most. John lived the longest. James was the first martyr. They were present (1) at the raising of Jairus' daughter, (2) on the Mount

of Transfiguration, and (3) in the Garden of Gethsemane. They were invited into the Garden where they could **watch**, whereas the other eight disciples were more distant. But the victory of Jesus was won because He went "a little farther"—farther than the multitude, farther than the professing believers, farther than the eight disciples, and even farther than the three that composed the inner circle. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). There are some who think the cup was Christ's fear of death in the Garden. This seems absurd. Christ's human will was exerting itself here by shrinking from the atonement. Not until He persevered in an agonizing prayer of sweat and blood did He fully conquer His will. This He had to do alone, face to face with God. After this victory over His human will the suffering of the body on the cross was the only procedure which he desired, for now His will was God's will.

The Application Today

The first step is to accept Christ. One will never accomplish much for God by living on the level of the masses. The first requisite for Christian service is to be born from above—accept Christ, come out from among the world, and be separate. Then the church determines our pattern of life instead of style and popular opinion.

The second step is to follow Christ. Many Christians accept Christ but do not follow Him. The evidence of their not following is the fact that they are not "fishers of men" (Mark 1:17), which is the inevitable result of following Him.

To follow Jesus one must forsake all. This degree of consecration is found in very few church members today. Jesus enlisted only eleven who faithfully followed Him to the end. There must be an unconditional surrender. But if one is to bring his body into subjection to the soul (for denying self and following is conduct or an act), he must live above the spiritual level of most Christians and even ministers; he must go "a little farther."

The third step is a Gethsemane experience. Every Christian needs Christain friends and the fellowship of the church, and he should have close friends in whom he can confide, and from whom he can seek counsel. Among these there should be a parent, pastor, or competent spiritual adviser. God speaks through them. They are the most intimate, the most confidential, and the most helpful.

But the advice from the inner circle is never the final authority. No one who permits either the crowd or the inner circle to do his thinking for him will rise above their level and have the assurance that he is absolutely in the will of God. One must go "a little farther"; he must leave the friends and inner circle, fall on his face and pray. "Not as I will, but as thou wilt." Face to face with God in sweat of blood is an absolute requisite for the next step, which included the events of the crucifixion day in the life of Jesus.

The fourth step is bearing the cross and dying to sin and self on it. After a Gethsemane experience one is prepared for the trial of his own people, the criticisms, the condemnations, and the clamors of the mass of sinners. No Christian is ready to endure the slander, the spit, and the stripes until he has been in Gethsemane.

The Glory of Gethsemane

As was suggested before, Jesus never accomplished much with the multitudes. He spent thirty years of His life to prepare for three years of service. Most of His efforts during these three years of His ministry were concentrated on teaching His twelve disciples. However, because of His victory (which started in the Garden and ended with the empty tomb). He has reached a "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues..." (Rev. 7:9, 10).

If any man will deny himself, take up his cross, and follow Christ through Gethsemane, he too shall receive an hundredfold on the resurrection morning. Matt. 19:27-30. God notes every widow's mite, and a cup of cold water will not lose its reward. The person who fulfills God's purposes in this life one hundred per cent, by denying himself one hundred per cent, will receive one hundred per cent dividend on the day of judgment. But Christians who live stingy, selfish, and carnal lives, giving only the tithe of their energies to the Lord, can expect no more than ten per cent reward in the world to come. It pays to follow all the way and to go "a little farther."

Chicago, Ill.

I remember hearing a story about an Indian who wanted to come to the Lord. He brought his blanket, but the Lord wouldn't have it. He brought his gun, his dog, his bow and arrow, but the Lord wouldn't have them. At last he brought himself, and the Lord took him. The Lord wanted himself. What the Lord wants is not what you have got, but yourself, and you cannot do a thing to please God until you surrender yourself to him.—D. L. Moody.

Editorials

Easter and Missions

Easter and missions have a very close connection, as we see from the fact that our Lord Jesus Christ on the day of His resurrection commissioned the women to whom He at first appeared to go and tell to others the story that He had risen from the dead. We find then that when this great truth of the resurrection gripped the disciples they went forth as flaming evangelists of the Gospel of our Lord Jesus Christ. In the recorded sermons of both Peter and Paul in the Book of Acts we find the resurrection as the dominating note of their messages. The same thing is true in the epistles which they wrote to the various churches. In the great resurrection chapter, I Corinthians 15, Paul states emphatically that "if Christ be not risen, then is our preaching vain," thus showing by inference that the resurrection of Christ is the great motivation for the preaching of the Gospel.

The Mennonite Church has recognized this close association between Easter and missions in different ways, but during the past quarter of a century or more the Mennonite Board of Missions and Charities has made special efforts to create an awareness on the part of our people not only that missions and Easter are closely related, but that Easter is an especially suitable time for the promotion of missionary interests. Our people are familiar with the missionary circulars or pamphlets which the Mission Board, in collaboration with the Commission for Christian Education and Young People's Work, has been issuing each Easter season to encourage missionary investments and savings and projects on the part of our boys and girls and young people. This year again such a circular has been prepared for the use of our pastors, Sunday-school superintendents, and Christian workers. In a recent letter to pastors and superintendents such leaflets and a few other enclosures have been mailed out. The reports of the returns from junior investments and savings boxes for 1943 are included in this leaflet, and will be found to be very interesting. It is encouraging to note that the earnings of the quarter investment fund, with which most of our people are familiar, last year reached the all-time high total of \$9,956.70, and that the contributions from the junior and adult savings boxes also reached the highest total in the history of the work, \$19,515.65 having been contributed. Other interesting enclosures in this mailing are program pointers for Easter Day services, the annual Commission Handbook which gives the report of the Commission activities during the past year, and a very helpful pamphlet on "Deepening the Spiritual Life," which theme the Commission has adopted as its major emphasis for the present year. The emphasis on a deeper spiritual life is born of the conviction on the part of many that our church, along with other churches and our nation and the whole world, needs a spiritual revival. May we all diligently labor and pray to this end.

We trust that all will make good use of these leaflets by reading them carefully and assimilating their messages, so that the missionary cause among us on the part of boys and girls, young people, and all the age groups beyond, may not only be maintained but appreciably increased. Let us keep up not only theoretically but actually in our individual and church activities the close relation between Easter and missions.

The Meaning of the Resurrection

This is the topic for the Young People's Bible Meeting for April 9, or Easter Day. It is a subject which all of us may well seriously consider during this present Easter season. Perhaps to help us to get started in our meditations we could change the question just a little and ask, "What does Easter mean?" Does Easter simply mean to us a spring holiday in which rabbits, eggs, new clothes, and pleasures of various kinds have the foremost place in our thoughts and plans and affections? If so, we have not reached the place where we can give very much serious consideration to the meaning of the resurrection. Hence in order to do so it may be necessary for us to clear away some rubbish from our minds and our hearts. However, if we think of Easter as the day for the commemoration of the great fact of the resurrection from the dead of our Lord Jesus Christ, then we should be ready to give serious consideration to the meaning of the resurrection. We would like to share with our readers a few meditations on this great subject.

First of all, the resurrection of our Lord Jesus Christ shows that death has been conquered once and for all. Satan and sin and evil people had done their worst when our Lord was nailed to the cross to bring about His death. But death could not hold its prey, and on the third day He arose triumphantly and showed Himself alive to many infallible witnesses then and at numerous other times until He ascended to glory forty days later. So let us rejoice that death has been robbed of its prey and of its sting through the triumphant resurrection of our Lord Jesus Christ.

Second, the resurrection shows conclusively that there is a life beyond this present existence. Jesus convinced the most skeptical of His disciples of the truth that He was now alive even though He had been dead. And He gave us some glimpses of the nature of the resurrection life, or the life beyond, by the way in which He appeared unannounced behind locked doors, or vanished out of sight just as suddenly. All of this showed that the life beyond is not subject to the limitations of our mortal life here below.

Third, the resurrection shows that believers in Christ may share in the resurrection from the dead and in the eternal heavenly existence beyond. Jesus gave that definite promise when He said, "Because I live, ye shall live also" (John 14:19). The Scriptures in many places confirm this great truth. Paul says, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (II Cor. 4:14).

Fourth, it is our privilege to live the resurrection life as believers in Christ Jesus, for His resurrection makes possible a victorious life for the Christian here and now. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). In view of this great truth Paul gives us this encouraging and practical counsel in Col. 3:1-3, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." The resurrection of Jesus Christ has great meaning to the Christian, for this life as well as for the life to come.

Fifth, the resurrection means that we should tell the glad story to others. When the truth of the resurrection dawned upon the disciples, it became the theme of their speaking and the controlling force of their lives. They preached it to friends and to enemies, to Jews and to Gentiles, to beggars and to kings, to the lowly and the great. Let us also make this glad story the theme of our teaching and preaching and witnessing wherever we go.

CHRISTIAN LIFE

"I AM WITH YOU ALWAY"

BY LEAH KAUFFMAN

It must have been a long, long day for the disciples that Sabbath when the Lord of Life was entombed in the garden sepulcher. They rested their bodies on the Sabbath in obedience to the law, but their spirits, stricken and bruised, must have beaten against the irrevocable wall of circumstance that surrounded them. The Master was dead. These words must have flayed the tired spirits until they were numb and hopeless. The Master was dead, and with Him had died all the radiance and the comradeship of the past years. The one who had freed them from the bondage of sin, had Himself succumbed to that dread bondsman, Death. So they must have thought as the weary hours dragged their lengths until the dawn of the first day of the week. They must have slept that night with the dull, heavy slumber of the sorrowful. And then they must have awakened, with that dim sense of loss that becomes more acute as the tragic reality of death again asserts itself after a brief reprieve of forgetfulness.

Weary in body and bruised in spirit, the women made their way to the tomb which they had left so hastily because of the pending Sabbath. All the age-old grief of the world was theirs, all the sorrow of motherhood, and all the pain of a love that has lost all. And then came the shock of the empty tomb, the blinding, white thrill of the angels' appearance, and the challenging message, "Why seek ye the living among the dead? He is not here, but is risen." It was unbelievable. In spite of the empty tomb, in spite of the angelic message, and in spite of Mary Magdalene's experience in the garden, the words of the women seemed like idle tales to the rest of the disciples.

And so the day wore on, and it was evening when Cleopas and his companion were on their way home to Emmaus. So absorbed were they in their sorrow and loss, and so holden were their eyes that they did not recognize the stranger who joined Himself to them, and reasoned with them. His words were soothing—so healing that they bade the gracious Stranger stay with them for the night, but it was not until they sat down to supper that they recognized Him. It was then, when with a gesture familiar as it was dear, that they knew the One who often before had blessed and broken the bread for them. It was this sure knowledge that He was alive that sent the two hastening across the eight miles of darkening country to tell the glad news to the disciples.

And there it was later that Jesus appeared to them, and gave them His benediction of peace. He was alive, and all the sadness and misery of the past days faded away in the

glorious wonder of His resurrection. Only Thomas missed the first glad assurance of the resurrection, and later his unbelief, too, crumbled before the challenging aliveness of his Lord.

The world was changed for the disciples. They remembered the words that He had spoken to them about His suffering and death. To their minds, like harbingers of hope, came the old Testament prophecies of a Messiah who must die before He could come into His kingdom.

Bit by bit the meaning of it all became clearer to them until that memorable day on the Mount of Olives when Jesus was taken away from them. Then they learned that they must tarry for the Spirit of Christ who would empower them for their task of establishing the Master's kingdom. Theirs was to be the task of telling the story of redemption to a Lost World. Theirs was the task of finishing the work their Master had begun. And they were to carry out this task in the same power that burst the bars of death and of the tomb.

So it was that after Pentecost the women

"IF A MAN DIE, SHALL HE LIVE AGAIN"

The seed we sow, springs forth, bears grain,
It dies, but dies to live again;
Shall man, redeemed, God's masterpiece,
Be sown in death, without release;
Just die and then extinct become,
And have no resurrection home?
Or, shall he die and live anew,
To travel far beyond the blue?
To fully know as he is known,
To gather round the Father's throne,
To live a larger, fuller life,
Unmarred by mundane sordid strife?

Our Lord did die, but rose again,
As from the seed rose up the grain;
Shall saints breathe, then, a few short
gasps
Of earth-bound air, then have relapse?
As dust to dust they all return?
The seed that dies, the thought doth spurn!
We, too, shall live to scatter gloom,
And fill the world with fragrant bloom:

The seed comes forth with bud and flower,
All filled afresh with joy and power;
Perhaps it grows a mighty tree,
From bondage unto death set free
To preach to us that from the earth,
We, too, as in a second birth,
Shall spring to life, no more to die,
But in new bodies dwell on high.

—R. E. Neighbour.

were no longer sad, Peter was no longer fearful, Thomas was no longer doubtful for Jesus had promised them, "And remember, I am with you always, day by day, until the close of the Age."

It did not matter to them that the armed guards had been bribed to conceal the events of the resurrection morning. It did not matter if friends laughed and foes mocked. It did not matter if the wise thought them mad and fanatical. It did not matter if they were put in jail or slain for preaching the resurrection. It was real. It was the truth they were preaching, and they knew it.

Down through the years since then, Christians have exulted in the crucified Lord, and gloried in the empty tomb—the tomb that is empty because Christ lives in the life of the believer. Through the cross and the grave, the power that burst the bars of death has become accessible to the humblest believer in the Lord Jesus Christ.

Oh, we who will again pause in contemplation before the cross and the empty tomb this Easter season, do we really believe that he is alive? Do we know that He is dwelling in our hearts, and do we know with the sure gladness of those early believers that His power to change lives is the same as it was then? Are we accepting the many infallible proofs of His presence—not necessarily the proofs so graciously preserved in His World, but the proofs we see in our own lives, and in the lives of fellow Christians? Paul said, "If any man be in Christ, he is a new creature." This is perhaps the greatest proof of the resurrection—this transformation of lives that were stained and soiled by sin and self. No philosopher, no psychologist can satisfactorily explain this metamorphosis. It cannot humanly be explained any more than can the love that took Christ to the cross, or the power that brought Him from the grave.

Today there are times when we, too, come to the empty tomb. Like the women, our hearts are filled with sorrow and dismay. We mourn because the day has been dark. We are sad because our triumphant Lord seems dim and unreal to us. Then just as surely as the angel answered the honest searching of the women, comes to us the eternal question, "Why seek ye the living among the dead?" And we find that we have been searching around amid doubt and confusion for a dead Christ, when all the while a living, shining one is waiting for us in the garden of promise and hope. Then we learn anew that the fact that He is risen indeed is the answer to all our problems and the end of all our fears.

Like the disciples of Emmaus, when the Master has broken bread for us and shed His glory on our waiting hearts, we too will hasten across the darkening landscape of our times to bring the message to anxious ones that He is risen indeed, and that He dwells in our hearts.

Still today the risen Lord appears to speak peace to those eager disciples who wait for Him. He is kind even though some who love Him are doubtful. Still today it is only those to whom He is living and real who can successfully bear His message of life.

And still today He meets on some Olivet

those who love Him, and who will bear His message wherever He sends. It is to them that He still gives the reassuring message, "Remember, I am with you always, day by day, unto the close of the Age." And so He sends us forth with the message of the cross and the empty tomb. We must realize His vital presence in our lives. We must know that we have risen in newness of life. Kindly He warns us, "Without me ye can do nothing." Graciously He promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." He gives strength to overcome sin,

self, and Satan. And daily He promises us victory as He says, "Be of good cheer; I have overcome the world," and, "Because I live, ye shall live also." And having this assurance we, too, can say:

"My risen Lord, I feel Thy strong protection;
I see Thee stand among the graves today;
'I am the Way, the Life, the Resurrection,'
I hear Thee say.
And all the burdens I have carried sadly,
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day."

Lancaster, Pa.

THE NECESSITY AND MANNER OF RAISING THE STANDARD OF CHRISTIAN LIVING WITH THE BROTHERHOOD

BY C. L. GRABER

An address delivered August 21, 1943, at the Mennonite General Conference held at Goshen, Ind. Stenographically reported.

The implications of this topic are that within the brotherhood the standard of Christian living is not as high as it **should be**, nor as high as it **could be**. In the discussion of this subject we want to consider (1) why we need to raise our standard of Christian living, and (2) how our standard can be raised.

What do we mean when we speak of raising the standard of Christian living? Obviously, the standard cannot be raised. It is set by God Himself in His Word. What we really mean is that in our striving we raise our sights and aims higher in our own Christian living to approach more and more the ideal. We choose the plane on which we dwell. The topic implies that the heights are unlimited, but the question is—How can we rear the ladder that lifts us higher?

Raising our standard of Christian living is not a **quantity** matter; that is, we do not improve by getting more of what we already have. If we have honesty, for instance, it is not by becoming more honest that progress is made in Christian living. If we have truthfulness, it is not by becoming more truthful that we make progress in our Christian life. Let me illustrate what I mean in another way. We will assume that fifty per cent of the time I am honest and truthful. To raise the standard, must I be honest and truthful seventy-five per cent of the time? No, you say, to be a Christian at all means to be honest and truthful one hundred per cent of the time. But would this not be true of every virtue? If to be a Christian at all we must be one hundred per cent, why should we talk about raising the standard? For one hundred per cent is perfection. No, it is not quantity that counts. First Corinthians thirteen is clear on this point. There was plenty of **quantity** living that was futile. Or to take the words of Jesus, there will be people who will be condemned at the day of judgment not because of a lack of quantity. They will ask, "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Yes, they did a lot of good things. But the Judge will say, "Depart from me."

Again, raising our standard of Christian living is not a matter of surrounding ourselves with a multitude of detailed restrictions to govern every phase of our conduct. The Jews tried that, but when Jesus came He cut the cords of custom and superstition that shackled them to the earth, and that kept them from accepting Him as the Messiah and from living in sweet fellowship with Him. As simple a thing as washing one's hands before eating became a very complicated procedure and a means of judging one's loyalty to God. We need guides to help us, but high Christian living is not maintained by a multitude of regulations which we obey without fail, and in the keeping of which we build up merit with God by strict obedience. At the judgment bar of God no provision will be made for filing copies of our rules and regulations.

In the third place, raising our standard of Christian living is not a matter of increasing our bank account in heaven by doing a lot of good works. The Catholic Church has a banking-system religion. As one does good works he builds up his account in the bank of heaven. If one can get an account larger than he needs for himself, he becomes a saint. Then other people who have not enough in their accounts to see them through can draw on his account. But Christian living, as we understand it, is not like that. Laying up treasures in heaven is not a banking operation as we commonly know it.

Finally, raising our standard of Christian living is not a matter of increased religionism. Jesus said there will be those who cried, "Lord, Lord," who will be disowned. We can adopt the standard of the Pharisee who, while bragging on his high spiritual attainment, listed the following: (1) I am better than other people (particularly extortioners, unjust, adulterers, and this publican); (2) I fast twice a week; (3) I practice tithing. But Jesus said that the publican went down to his house justified rather than this man. And we can infer without violence to either the spirit or the letter of this passage that even doubling every one of these religious acts would not

have remedied the lack of this man.

On the other hand, raising our standard of Christian living means to improve the **quality** of our life—to saturate it more fully with the spirit of Jesus Christ and to perfume it with the fragrance that comes from living in the sunshine of His love. Let us refer again to the passages already cited. It is love that makes the difference in I Cor. 13—not more gifts or more sermons or more knowledge, but a Christlike spirit in all of this. Jesus said that even though we serve unnoticed, if our service is rendered in a spirit of humility and of genuine human interest, we become worthy of commendation. "When saw we thee an hungred, and fed thee?" Hear Jesus reply: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is from this point of view that I approach this subject. There are certain moral and ethical principles in the Bible that if accepted more fully will raise our standard of Christian living, that is, the **quality** of our life.

Let us notice four reasons why we need to raise our standard of living. More reasons could be given, and I am sure you will think of others.

First, we need to raise our standard of Christian living because in the world generally, standards are being lowered. If we are to be the salt of the earth it means that to continue to function for God we must keep a certain percentage of saltiness in the whole solution or its preserving quality will be impaired to the extent that it will be "good for nothing." When the world hates, we must love. When the world kills, we must succor. When the world destroys, we must build. And we must do all these things more fervently in these times of falling away and of stooping to the doing of the "dirty business of war," which the majority feel must be done to bring about and make possible a just and durable peace. We need to raise our standard of living because the darker the night, the more need there is for light. When all around us men are unfaithful to God, there is all the more need that we be faithful. When scores are turning away because they feel, "It's all of no use," there is all the more reason that we should redouble our efforts.

Second, we need to raise our standard of Christian living because it is commanded in the Word. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). "Not as though I had already attained, either were already perfect . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14). "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). And so we could go on and on. The watchwords for every Christian are grow, press forward, go on, look up, challenge evil, forget self, trust God, toil on, resist unto blood. There is

nothing static about our commands. The whole scope of them calls for a constant raising of our standard of Christian living until the day when we shall be like Him and with Him. We can never be satisfied until we realize the ideal as expressed by the Psalmist: "I shall be satisfied, when I awake, with thy likeness."

Third, we must raise our standard of living because to maintain Christian life at all, it must advance. This is a law of life. The moment any living thing stops growing, it begins to die. The old saying is true: "When a man reaches fifty, he starts downhill if he stops growing." This is true of a business. It must grow to remain healthy. And it is equally true of our Christian life. When we accept Christ, we embark on a lifelong business that will lead us up and on to the day of our death, which is our crowning day whether it comes at twenty or forty or eighty years. Effective Christian living is not a matter of getting hold of the ball and just barely being able to fall over the goal line, and then expiring. It is only reasonable to expect opposition and blocking, but a virile Christian life will continue on and on from victory to victory. There is, therefore, no plane of living to which we attain and then stop.

"I'm pressing on the upward way,
New heights I'm gaining ev'ry day;
Still praying as I'm onward bound,
'Lord, plant my feet on higher ground."

"Lord, lift me up and let me stand,
By faith, on heaven's tableland,
A higher plane than I have found;
Lord, plant my feet on higher ground."

Fourth, every real Christian will want to raise his own standard of Christian living. I think it is fair to assume that no other kind of life will satisfy real Christian men and women. To continue with a Gospel that holds out an attraction for sinners means that those who have accepted it must be enjoying it and growing thereby from day to day. I would therefore say that a church is successful in its outreach only in the proportion that its members grow up and attain some measure of Christian maturity. No one is attracted to join a spiritual nursery with a theme song of "Little Children, Praise the Lord." There must be spiritual attainment on the part of the members of the church in order to attract others. In practice, it just works that way.

Let us notice briefly a few suggestions concerning how our standard can be raised.

The first way I would suggest is through teaching. People must know before they can be or do. I realize that more than knowledge is necessary, but fundamentally we must have knowledge. Then there is our will, which is still more basic. "If any man willeth to do his will, he shall know of the teaching." I am assuming that the brotherhood of which I speak have yielded their will to God and want to know. But what shall I teach? My teaching must be a full, rounded-out Gospel program. People must be taught of God, of Christ, of the Holy Ghost, of man, of the church, of sin, of the atonement, etc. But we live from day to day and need help on such very practical matters as: anger, fear, suffering, criticism, selfishness, pride, temptation, crisis, healing, death, forgiveness, giv-

ing, and so on. To understand these experiences and to be more Christian in our personal dealing with them, calls for a lot of teaching; in fact, that is a life job for any minister.

Second, we are creatures of habit and learn by imitation. We ministers, therefore, should live on the higher plane ourselves if we would expect the brotherhood to go on in that direction. What standard I uphold in my dealings with my fellow men and in my living among them is more important than how I vote at conference. It might be that ministers would consistently vote to please the administration, but some of the members of the church by contact or observation report dishonesty, misrepresentation, rashness, etc. Brethren, it is how we live and how we deal and not how we vote that counts among men. I know that what I have said here is extreme and is the exception, but as one method of getting the brotherhood to raise their standards, I am offering for your consideration this second point, namely, that we ministers be examples. That counts. We want to be

IN THE PRESENCE OF THE KING

I thought that I stood in His presence,
With bosom storm-shaken with sighs;
I loved Him, ah, yes, how I loved Him
And trembled with joy 'neath His eyes;
I walked with His Spirit around me
Like sunshine, for years and for years;
His strength and His love had upheld me,
And banished my sorrow and tears.

And now as I stood in His presence,
Unmindful of glories around,
So He, my Beloved, was near me,
I sank to my knees, for I found
His hand, with the marks of the nail point,
Received for my sins and for me,
Was stretched o'er my head, and I whispered,
"Dear Lord, keep me ever by Thee."

I yearned with a rapture of longing,
To feel that blest hand on my head;
And waited—when, lo, through the silence,
... His gentle voice tenderly said:
"What fruit dost thou bring of thy service?
What sheaves at My feet canst thou lay?
The fields have long whitened to harvest—
Hast thou toiled through the heat of the day?"

I trembled and started; the service
I thought I had rendered for Him
Seemed naught with that question before me;
His love filled my heart to the brim,
I saw at a glance all the millions
Who knew not of Him and I wept,
For, oh, there was blood on my garments,
And grief through my whole being swept!

"Dear Master," I whispered, "I love Thee,
Have pity, and mercy, I pray;
I'll carry Thy Name to the millions,
If Thou wilt but show me the way.
I'll tell of Thy love and compassion,
The joy when a sinner is saved,
Thy blood that was shed for their cleansing,
Thy name on their foreheads engraved.

"Oh, grant me still time for Thy service,
And seal me with strength from above;
Touch my lips with a coal from Thine altar,
And fill me, O Fountain of love!"
And then came this blessed assurance,
To thrill me and calm my distress;
"Thy strength is made perfect in weakness,
And, lo! I am with thee to bless."

—Publisher Unknown.

on the right side so that men may see our good works and glorify God. Matt. 5:16.

Third, there needs to be wholesome, forthright discipline. There is no use to mince words. There needs to be some understanding on where we stand and how we do certain things. But there is danger in a multitude of rules. We need to get the brotherhood to exercise self-discipline because of ethical and moral principles in the Word which they have accepted in the baptismal vow. And all our discipline should keep clear the bedrock principles upon which our regulations are based, to the end that the church may become established—that she may stand up and walk and not be hobbling around on crutches all the time. When the matter is handled on the basis of principle, it is not so easy to side-step. When the conference says, "Cigarettes shall be made a test of membership," then the weak Christian takes to cigars or the pipe, with maybe a bit of chewing tobacco and snuff thrown in, and "It's not against the rules." You see what I mean. I am in favor of discipline. It will help to raise our standard of Christian living if approached in an intelligent, understanding way, and with patient teaching of the broad principle to which the particular issue belongs.

Fourth, to raise our standard of Christian living, we need to bring the members of our churches face to face with applied, practical Christianity. There should be pastoral work, but it should be of a high order. We need to be on hand in our members' homes in times of joy, sorrow, illness, death, and crisis, and show them how to meet these issues as Christians. It is not enough to theorize and philosophize about faith. We need to teach men and women how to exercise it and to get an increase of it. And this will come not by an academic course of six semester hours from which you can graduate with honors, but by applying some real faith and trust in God in life's real situations.

In the words of Heb. 13:20, 21, I pray: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Goshen, Ind.

SAY IT PLEASANTLY

It has been said that you can say anything you please if you say it pleasantly and that may explain a fact that has puzzled many of us. We wonder how it is that certain of our acquaintances can utter criticisms that seem fairly scathing without arousing any antagonism, while we ourselves can hardly express a difference of opinion without stirring up ill feeling. And the probable explanation is that the former have learned to say unpleasant things pleasantly while we have the handicap of saying pleasant things unpleasantly.—Exchange.

OUR HOME CIRCLE

TAKING TIME TO LIVE

BY MRS. J. WARD SHANK

The following two articles were arranged for with the co-operation of Bro. Chester K. Lehman, Secretary of Home Interests of the Mennonite Commission for Christian Education and Young People's Work.

All through life we have all the time there is, and yet it seems to slip away from us faster and faster. It has been said, "Life has two ends and one of those has been used; better take care of the other one." We have no promise, however, that the unused end will be extended longer than the present moment.

God has created us for His glory, and how He must be grieved that so many of His children are doing things in terms of the earthly where "rush and speed are the fashion, and the measuring stick is the dollar." Making a life is infinitely more than making a living. Many a person who is successful in making a good living, is, in the eyes of God, "wretched, and miserable, and poor, and blind, and naked." It would seem that many of us think the command to "seek those things which are above" is only for those who are not burdened with responsibilities as we are. We look at others who take time to live richly—time to study God's Word, time to pray, time to do things for others—and say, "Yes, but he is not a farmer," or "She is not the mother of a large family." Whatever our calling is, we can be sure that God will enable us to do that which He asks of us, and He has asked us, one and all, to set our "affection on things above, not on things on the earth."

"No time for God?

What fools we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and life itself—
Our God.

"No time for God?

As soon to say, no time
To eat or sleep or love or die.
Take time for God,
Or you shall dwarf your soul,
And when the angel death
Comes knocking at your door,
A poor misshapen thing you'll be
To step into eternity.

"No time for God?

That day when sickness comes
Or trouble finds you out
And you cry out for God;
Will He have time for you?

"No time for God?

Some day you'll lay aside
This mortal self and make your way
To worlds unknown:
And when you meet Him face to face
Will He—should He,
Have time for you?"

Life is full. Especially in these harrowing days we cannot possibly do all that clamors for our time. We can only make a choice as to what is most worth while. Many times it is a matter of choosing between an important thing and a more important thing. Because of this it is MOST important that each of

us at the beginning of a new day take the time to meet our Lord. As we fellowship with Him, tell Him that our times are in His hands and ask for divine guidance and enabling grace to do His will. The motto of my high-school graduating class was "Nothing Without Divine Guidance," and this has been a help to me through all the years since.

We mothers know how easy it is to let day after day slip by with practically all of our time taken up in devoted service to our families. This is true service and a noble calling. We realize that especially mothers of small children have so little time to call their own, or even to think their own thoughts. But would it not be possible somehow to arrange a time for more prayer and reading of the Bible and other good literature? Have we simplified our housekeeping as much as possible while still being able to maintain the health and efficiency of our family? Surely we want to be good homemakers, but if we make a study of our work perhaps there are changes we could make that would be real timesavers. Let us be sure that our kitchen furniture is not so arranged as to cause unnecessary motions and steps. Perhaps we need to practice some "intelligent neglect" of things we call important for the more important things. There is a booklet called "Time Management for Homemakers" which advocates simplified housekeeping to save mother's time and energy for war activities. They propose such short cuts as folding towels, sheets, and other things without ironing; scalding dishes and leaving them to dry without wiping; and cooking and serving in the same utensils. We who

AGE-OLD ADVICE

Come, sit here in the good warm sun

And rest a bit.

There's plenty of time for work.

Never doubt it.

You hustle and bustle and fume and stew

Over a mere trifle that you must do.

Quite forgetting that life's golden hour

Rests in the hand of Majestic Power.

Have you no heart for the bloom on the lawn,

No eyes for the sunset, no smile for the dawn?

How oft do you find at the day's end

You have not helped or made a new friend?

Come, life is too good to drudge it away.

Look on its beauty just for one day.

—Rose Ross.

are engaged in a war against spiritual wickedness have even more reason to economize in time and energy. Perhaps if we take stock of our possibilities there will be time for an afternoon nap that will refresh us enough to spend a profitable evening after the children are tucked into bed. As we pick up the church paper to read, perhaps we will not at once begin nodding an unconscious approval of all it contains. A young mother was asked how she kept so fresh and strong with all her young family. In her broken English she replied that she always got her "von little naps" while the baby was asleep. When asked what if something should happen to the other children while she and the baby were asleep, she said, "There could not be not'ing happen to dose children worse dan I not get my von little naps."

To mothers of small children I would say, Do take time to rock them sometimes and cuddle them against your heart. Let something else go undone, if necessary, and take time to keep an individual record book to preserve their cute baby ways and sayings. It will be their prized possession all their lives, and they will realize over and over again how very much they were loved and wanted.

Advice to a Young Mother

By Ethel Romig Fuller

Be jealous, busy mother,
Of these swift, sweet hours
When in your arms, upon your breast,
He flowers.

Cherish every memory
Of his first absurd,
Hesitant, small footsteps,—
Of each word.

Make your heart an album
For silhouettes of joy—
So short a time, so short a time,
He is a boy.

I warn you, busy mother,
Because once I had—
And of a sudden lost somewhere—
A small lad.

Let us take time to be companionable with our children. Father will be well repaid all his life for the time he took to go fishing or swimming with the boys. Mother will have the same satisfaction as she puts aside her plans to play some games with the children. As grownups, however, we should be cautious against misused time in playing games, unless for this one purpose of being companionable with our children. When it is done as a means of recreation, the stewardship of time should be considered. Sometimes we forget that we are as responsible for our recreational moments as for our working hours. May our children see in us a more serious attitude toward the proper use of time.

Both father and mother will take time to answer the children's questions and will confide in them, receiving as a reward the children's confidences in return. There will be time every day for an inspirational family worship period. Spiritual things will be discussed at any hour. The horses will stand in the field, if need be, while father discusses some spiritual problem confronting his son; and mother will stop the humming of the sewing machine to explain to daughter just why we do not dress as others do, in answer

to her question. May God grant to all Christian parents the blessed privilege of leading their own children not only into spiritual life, but into a more and more abundant life in Christ Jesus.

There are many things that add to the enrichment of life which take no extra time at all, only a little effort. Why not sing instead of sigh? When we are tempted to complain, a good hymn to sing is, "Father, whate'er of earthly bliss Thy sov'reign will denies," and let these words be our prayer:

"Give me a calm, a thankful heart,
From ev'ry murmur free;
The blessings of Thy grace impart,
And make me live to Thee."

It helps to sing when the heart is heavy, even though the voice breaks and the tears flow. It is surprising how soon a song on the lips will turn into a song in the heart. It is surprising how soon the clouds will lift and smiles return. And we, as well as everyone about us, will be much happier.

Let us not be stingy with such expressions as "Thank you" and "Please" and "I'm sorry." Husband and wife and children should freely express their love and appreciation for each other. One mother, after more than thirty years, still speaks of how her little daughter would come bounding in from play, wrap herself completely around in her mother's skirts, and say, "Oh, Mamma, I like you so good, I like you so good," and then run off to play again. I wonder if our heavenly Father is not even more pleased when sometimes we lift our faces to Him with no petition on our lips, only to let the words, "Dear Lord, I love Thee," burst from a heart full of true devotion.

Among other blessings of life God has provided "the dear, good gift of faithful friends." Another has said, "It costs to be a friend, or to have a friend. It not only costs time, strength, patience, love,—sometimes a man must even lay down his life for his friends. There is no true friendship without self-abnegation, self-sacrifice." God has so graciously provided that for absent friends

"There is a scene where spirits blend,
Where friend holds fellowship with friend;
Tho' sundered far, by faith they meet
Around one common mercy seat."

Let us do our friends the greatest service possible by taking time to pray for them. And not only for them, for there are those all about us who need our prayers and help. There are souls to save. There are burdens we can help to bear. We never know how many bleeding hearts are hidden behind smiling faces. Well might we pray for "a heart at leisure from itself, to soothe and sympathize."

Have we ever said we wished we could spend some time in daily prayer and Bible reading, but we just don't have time? Our worldly friends find time to spend at least an hour a day sitting before the mirror in an effort to beautify themselves. They TAKE the time for what to them seems important. Beauty is desirable to most of us, only our idea of what is true beauty should be quite different from the idea of those who must paint it on.

It is within the right of every child of God to possess the beauty of holiness. But there is a price to pay and a large part of that price is taking time. As we give the Holy Spirit entire possession of our being, and as we take time to sit before the mirror of God's Word from day to day, it is a settled fact, a promise of God, that we are "changed into . . . [His] image from glory to glory." God is a real "Beauty Specialist," and we say we don't have time to allow Him to work on us. Let us take the time to sit at His feet, and our countenance will become serene and heavenly. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

The older we grow in our Christian expe-

rience, the more we realize the truth of the Apostle Paul's statement, "For to me to live is Christ." We find that the "I" in us must be wholly crucified with Christ, and we must share the fellowship of His sufferings as we take up our cross daily. There are times when we pass through Gethsemane experiences that it would seem easier to die than to follow out His will for us. But the same precious answer, "My grace is sufficient for thee," is for us. And so we take on life anew, not aimlessly and lifelessly doing what is right, but living constantly under the power and direction of the Christ who lives in us.

Broadway, Va.

GROWING IN LOVE

BY MILTON G. BRACKBILL

"Husbands, love your wives, even as Christ also loved the church." "He that loveth not knoweth not God; for **God is love.**" About us we see many who make a good start in life. Well endowed, they add to it by education and a certain degree of culture. One's expectations are raised, but as the years pass by so little seems to come of it. Likewise, it is often observed, a young man and a young woman are drawn to each other in a perfectly normal way, and judging from their frequent appearances together one would conclude that they mutually enjoy each other's company. Later, they marry. Every prospect pleases, but that noble enlargement of life and love and character fails of development and again so little seems to come of it.

Love is said to be that principle which leads one moral being to desire and delight in another, and reaches its highest form in that personal fellowship in which each lives in the life of the other, and finds his chief joy in imparting himself to the other and receiving back the outflow of the other's affection into himself. When one thinks of the beautiful expression and the high motivating power of love, he is reminded of the truth of the scripture, "The love of Christ constraineth us." Paul is telling us of the thing that **urges, drives,** and impels him on, **forcing** the direction of his life into a certain path or channel. The thought of the love of God toward man, and of the desperate need of that love by man, was a dynamic compulsion in his life, hemming him in and surrounding him on every side, making it seemingly impossible for him to take any other course. Now there is a compulsion in all true love. This principle obtains in all relationships of life. And the deeper and the more godlike our love is, the more constraining and compelling it becomes. The love of Christ at once suggests His self-sacrificing love—a love that sought no favors; a love that forbade self-pleasing; a love that understood the language of a tear, a sigh, a weariness; a love that looked with hope on the burnt-out cinders of broken minds and bodies and gladly paid the uttermost farthing; a love that hid not from shame and spitting, and sought not shelter when there was some one to be helped.

True love is a wonderful, ennobling passion in the human heart and brings us to the highest and best. Of the elemental hungers

in our natures, love and sex hunger is, perhaps, the strongest. And God made it so! The time of youth is usually thought of as the period of great joys and pleasures. The strength and abounding health and vitality of youth, the pursuits of knowledge, the joys of new friendships, a thousand new discoveries in the world about him, the privilege of drinking the cup of pleasure, are almost intoxicating to youth. This time, however, is the time of greatest temptations. Things are not seen in their true perspective. A mess of pottage is apt to be mistaken for a hidden treasure, and therefore with joy he "goeth and selleth all that he hath." Happy the young person who hears Wisdom's warning voice at this time, calling him to the higher conceptions of life as brought to us through the Lord Jesus, leading out into ways of pleasantness and paths of peace. Many make shipwreck ere the voyage of life is scarcely begun. Reckless in the culture of the soul, the mind is fed with wrong associations and fellowships. Books and pictures that defile and degrade seem to fire the imagination and hasten the final tragedy of the life.

It is only natural for a young person who is in love to have the utmost confidence in the success of the home he is about to start. No one, it would seem, would plan or expect to fail in such an important undertaking. But high hopes and good intentions must be coupled with a good preparation, and a reverent attitude toward this "till-death-doth-us-part" fellowship. Much of this can be had and developed during the courtship days. How happy and delightful these times can be for those whose ideals are high and wholesome! In the discovery of the virtues and excellencies of each, a deep spiritual love blossoms forth, and life is tuned to "concert pitch."

This, however, should be viewed as only a beginning, because life is to join life, and the radiance is not only to abide, but increasingly to shed forth its rays of tender and thoughtful love. How often it seems that the love, the tenderness, the thoughtfulness, and the concern of courtship days do not stand up well in the face of the realism of the duties and obligations of married life. "Love never faileth." "Life is full of cares perplexing." "Man that is born of a woman is of few days, and full of trouble." It seems to be hard for some to believe that God does

not necessarily free us from trouble, but has promised to be with us in trouble. Ps. 91:15. "In prosperity and adversity, in sickness and in health, till death doth us part," is the area or sphere in which the idealism of youthful days is spread, the crucible in which it is tested. The hasty word, the unkind criticism, the quick temper, the unbroken disposition can quickly change the course of love and lead to coldness of affections and carelessness of life. "In the cottage there is joy, when there's love at home," but so often the unwarranted desire for "things" that cater to pride and self-esteem chokes out those courtship ideals of thoughtfulness, courtesy, and highhearted aspiration.

Lack of consideration and tenderness on the part of the husband is often seen even in Christian homes. It is remarkable, and just as sad as remarkable, to note how quickly the ardor and attention and thoughtfulness of premarriage days often harden into a look-out-for-yourself attitude. The once devoted lover who sprang to open and close the car door, and who gave every assistance to his sweetheart whether she needed it or not, now will let his wife get in and out of the car the best way she can. In walking he very likely lounges on ahead, unmindful of the ease or safety of the best and most faithful friend he has. One can almost determine how many years certain couples have been married, by the span between the trudging wife and her thoughtless erstwhile lover.

In the world of unregenerate people the divorce courts are besieged by applications, charging "cruel and barbarous treatment." This charge, which is often a mere excuse, covers a wide range of disorders, but all come under this sad picture of self-centeredness and lack of consideration for the other.

A number of times the writer visited a man who lost his wife in death. About a year had passed, and still he refused to be comforted. He always turned the conversation to the subject of his late wife, and wept as he spoke of her. Time failed to heal the wound. The appeal to the Christian view and hope failed. Little by little it became apparent that he had failed to be considerate and loving and courteous to her while she lived. He had provided well—a beautiful house, the latest in appliances and kitchen equipment, money, and things without stint—but he failed as a lover. He saw what he should have been to her. He gave her things, but not what every human heart craves for, the real desire and delight of the heart, that makes an understanding and tireless bond between two hearts that deepens through the years. "Ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life." Perhaps many fail right at this point. "Heirs together" means fellowship, and fellowship is sharing. Think of it—sharing "the grace of life"! What a beautiful picture of the foundations of the Christian home! Marriage should be viewed as a real fellowship—not as a convenience, nor as a concession to human weakness, nor as a means to prosperity in material things. Marriage is a parable of the relationship of Christ and His church. Therefore the wife submits herself to her own husband, and he becomes,

not a tyrant or slave driver, or a cruel, thoughtless overlord, but the SAVIOUR of the body (wife), and he gives himself in utter abandonment and self-renunciation for her, even as Christ gave Himself for the church. What a high and lofty calling we have entered into! Nothing but self-denying love that reaches its highest joy in the delight which it can create in the heart of the other, will deepen and weather the sunshine of prosperity and the storms of adversity that the years are bound to bring us.

There is also the ever-present danger lest the once attractive, eager-to-please, joyous wife of youth become self-centered, and unattractive in person and in spirit. In some it is easy to see that the cares of this life and even the deceitfulness of riches and the desire for things, choke out the finer side of life. Pride of house and home, a "keeping up" with others, a forgetfulness of the "one thing . . . needful" often create a real problem for the husband, financially and otherwise. Happy the home, where the wife, seeing the things of "this world in the homes or marts of this evil age, . . . can honestly say, 'I did not see anything that I really wanted.'"

We, as Mennonite people, to our credit, have kept free from the divorce courts. Our testimony to the world is good on this score. But we are not free from the failings and sins that give rise to divorce. We are not free from broken homes. We are not free from homes that have failed in their testimony of loving, self-sacrificing devotion to each other as husband and wife. The spirit of the world about us eats into our spiritual ideals like a cancer. The true spirit of Christ can lift up a standard against it.

In all our human relationships, and especially here, we need to guard against a tendency to become cold in our affections, critical and fault-finding in our attitudes, and unforgiving in our spirits, which simply means the loss of our first love. We can "grow in love," and what a beautiful thing it is! Tenderly, the lovers advance to the sunset of life, ripened for eternity. How sad it seems when one is taken and the other left! Our Lord's return would be such a blessing if they could be "caught up together." "Weeping may endure for a night, but joy cometh in the morning."

If God has given you a Christian companion to share life with you in this blessed relationship, thank Him. Cherish your bless-

ing; guard jealously against the "little foxes, that spoil the vines." If difficulties come, take them together to the Lord in prayer. If misunderstandings arise, always be anxious to forgive. Dread the approach of any sin, and be in love with virtue. Seek the highest plane and live joyfully with the wife of thy youth,—and the God of peace shall be with you.

Paoli, Pa.

THE TWO ENOCHS

It comes as a distinct surprise to many folks to discover that there are two men in the Book of Genesis that bear the name of Enoch. Reference to one of them is made in the fourth chapter and to the other in the fifth chapter of that book. One Enoch is a son of Cain and hence was in the line of Cain that was rejected by God because of sin. The other one was in the line of Seth and hence he was in the ancestral line of our Lord.

Very little is mentioned relative to these two men but what little is said gives us an insight into their lives. It is said that Cain built a city and named it for his son Enoch. Thus we see that human effort and labor was put forth to perpetuate the name of Enoch. Even in that ancient time men tried to build monuments and great works that their name might be continually remembered. The same motive that prompted this to be done in Cain's day prompts men today to place their names on cornerstones of skyscrapers, over library doors, on the bow of a ship, or on a towering tombstone. In all generations men have gone to great ends to perpetuate their name and thus make themselves remembered.

The other Enoch did nothing spectacular nor could any great achievement be linked to his name. The only thing said of him is that "he walked with God." Because of his walk with God he was later translated and as far as the world was concerned, just disappeared. No one was even able to give a long funeral oration as to his greatness. I suppose his fellow men thought him to be rather an eccentric person who was overly religious.

A city was built in honor of one man and named for him so that his name might live on and yet with the erosion of the centuries that city is gone as is the memory of that Enoch. Another Enoch was oblivious to all the things of fame and glory and chose to walk humbly with God. That man is listed in Heaven's hall of fame and shall always be remembered wherever the Gospel is preached, which means in all the world.

There is a lesson to be learned from the contrast between the two Enochs and when we have learned it we shall be content to centralize our efforts to fully walk with God. Then some day we, like Enoch, shall be caught away to be with Him forever.—Selected.

THE END OF THE QUEST

**I sought for peace and happiness
On the broad highway of life,
But found there only discontent
Mid sordid scenes of strife;
I thought that fame and wealth untold
Might bring me peace of mind,
Would calm all my fancied fears,
Or cast them to the wind.
I found at last, when day was done,
That peace sought far and wide
Encircled by the loving hearts
At my own fireside.**

—Ellen M. Johnson.

MISSIONS

ECHOES FROM THE HANNIBAL MISSION

BY C. CAROL KAUFFMAN

We are sure our readers will appreciate this intimate glimpse into the activities of the Mennonite Gospel Mission, Hannibal, Mo. The Mission Home is at 1417 Broadway.

June 3, 1944, will mark the tenth anniversary of the opening of the Mennonite Gospel Mission in Hannibal, at 2313 Market Street, in what is known as the Wedge Building. The work was introduced with a Bible school, the average attendance of which was forty.

Soon afterwards Bro. Mininger was asked to come and hold a series of revival meetings. He came to Hannibal with a special anointing from the Holy One for that particular task. The working of the Spirit was definitely felt. Forty-one souls responded to the call to confess Christ publicly.

When the time came to instruct these converts, we found that the seed had fallen on more than one kind of soil. Some took two instruction lessons and gave up. Some took four or five lessons and said, "The way is too hard." Others took instruction lessons up to the last one, and were found to be living in adultery. This caused some unspeakable heartaches and anguish of soul. Half of those who confessed, however, were willing to accept the full doctrine of the church, and were baptized (with eight others who confessed after the meetings closed). Those twenty-eight became the charter members of the church. Today, four of those converts are enjoying the presence of the Lord with Bro. Mininger. At that time Bro. Mininger said to us, "I have not been in mission work for over thirty years without learning a few things." His words of encouragement and his fatherly advice during those ten days that he was with us, have been priceless.

Through the prayers of interested friends, through the aid of the Holy Spirit, and through the loyal assistance of Bishop J. M. Kreider and Bro. H. R. Buckwalter from the Palmyra congregation, the work grew steadily until the building was too small to hold the crowds. Two years later the Lord undertook as no one but He could have, and in less than four months a new brick church was built at the corner of Lyon and Huston streets, and dedicated to God and the church who gave it. Brethren from the country donated labor, and one hundred and forty-four different brethren from Iowa came and helped. Some came more than once. This expression of concern and fellowship will always spur us on.

In 1940 the enrollment in summer Bible school was 290, with an average attendance of 195.

The war has brought about

many changes in this city of 22,000. Many families have moved away to find suitable employment. As a result, we have lost eighteen members, and quite a few Sunday-school pupils. Most of the members, however, are still faithful where they are located, and we have been able to keep in touch with them. The membership here at present is forty-four. It is gratifying to notice that seven of the former workers here at the mission are now in homes of their own, and are serving the church in this immediate district. Ten souls have been called home by death, and we feel confident that all were ready to meet their Lord. Two were instantly killed, and three others were among the young married people's group. These experiences have been good for the church. It takes many trials in the flock to make a church.

Approximately seven per cent of the city of Hannibal is colored, and if it were not for the strong race prejudice here, we might be able to do more for them. We have been permitted, however, to sing and witness to the inmates of the old people's home for colored people and on several occasions Bro. Kauffman has spoken in their churches. Every house in the city has been contacted by Bro. Wm. Myers, one of the older converts who volunteered to distribute "The Way" and other tracts. Once a month a group holds services at the county jail at Palmyra, and occasionally at the infirmary. Three Sundays a month our workers (Sister Hilda Brenne- man from Kalona, Iowa, who has been with us for four years, and Sister Iona Miller from Harrisonburg, Va., who has been here for six months), with the help of several other young people, carry the Gospel story to shut-

ins. Just recently we received a letter from Bro. Harold Kreider, who has been helping whenever possible. One paragraph in the letter reads as follows: "It is impossible for me to tell what this Christian work has meant to me. My life has been richly blessed. This activity has given me a greater zeal for the lost. Never can I thank my Lord enough for cheering my own life, as I helped to bring cheer to the converts, and fellowshiped with the workers. This is a work I love so much."

In the summer months we have our Thursday evening prayer meeting in the church, but during the winter months we have it in various homes to save fuel. The past several weeks there have been over forty at these meetings. At the last meeting, Bro. Z. took charge of the devotion, Sister M. led in the testimony meeting. We were asked to mention something that at one time made a lasting impression on us for good.

One middle-aged sister said, "When I was a small child I read this on a silver dollar, 'In God We Trust,' and although I didn't learn to trust Him fully until I was forty-nine, I never forgot those words."

A brother said, "My mother died when I was twelve. She said to me, 'Son, meet me in heaven.' I promised her that day that I would, but I didn't realize what it meant. All the years I was in the depths of sin, I never forgot my mother's dying request. But when I got on what I thought was my own death bed, I was ready to pay the price and make my promise good."

Another brother said, "I heard a song once which goes like this, 'Take Me Through, Lord Jesus; Take Me Through.' Wrong thoughts have a terrible influence over a man; so whenever my thoughts go astray, I begin to sing, 'Take Me Through, Lord Jesus; Take Me Through!'"

A sister said, "When I was a child I read this motto, 'Do nothing that you would not like to be doing when Jesus comes. Go to no place where you would not like to be found when Jesus comes. Say nothing that you would not like to be saying when Jesus comes.' I have never been able to get away from the influence of that childhood impression."

A brother said, "Years ago I heard a minister say, 'Prayer puts one in gear with God.' Nothing I've ever read or heard has so impressed me with the truth that we can't move things, or people, or circumstances by any other means than prayer."

One of the most worth-while meetings is that of the mother's class, which meets on the first Wednesday of each month. Last Wednesday, eleven of us met in the home of a widow woman, who has trials peculiar to widows with several children. The theme for discussion was "The Guilt and Danger of Falling Away." That hour and a half of singing, of exchanging thoughts and experiences, and of praying together for each other, for our



Reading Words of Comfort to the Sick and Aged

children, and for the church, has been a great means of inspiration to all who attend. One young mother who came five miles from the country, said at the close of one of the meetings, "I call it no sacrifice to leave my work and attend this meeting. It has been a real blessing to me."

Many contacts are made through the hospitals. Since there are three Mennonite nurses here in Hannibal, these sisters are on the lookout for persons in need of spiritual help. Some people never have time to talk to a preacher unless they are down on their backs.

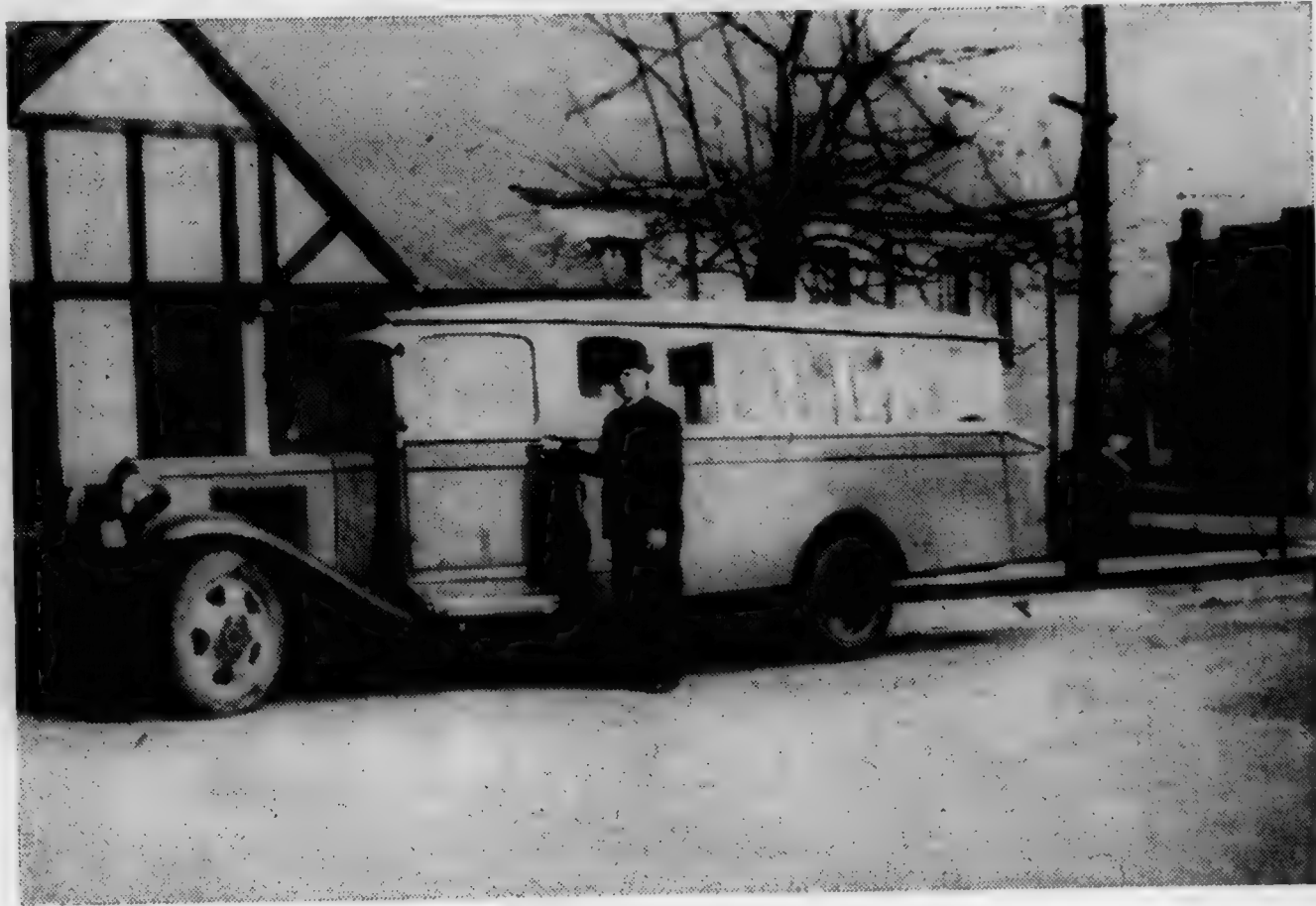
During two winters a good Samaritan hall

meeting is held in Hannibal in the month of March.

Choruses, quartets, and family groups have been here to give programs. A number of Christian life conferences, Bible conferences, and special meetings have been held. In March we expect Bro. Amos Gingerich to be here to assist Bro. Buckwalter in a Bible Conference.

The two classes of older girls have organized a sewing class. They are making baby clothes for the needy.

The most pathetic work we have undertaken is that in the city jail, in broken homes, and in the juvenile court. It would take books to relate the heart-breaking stories we hear and the pitiful things we see. We were called into one home to pray for a very sick lad. His bed was a table board which rested on two broken chairs. Then a colored boy, about eighteen years of age, confessed Christ in jail one Sunday afternoon. His tears looked sincere; his prayer sounded sincere; his gestures seemed sincere; so Bro. Kauffman called at a



This Bus Is Used to Bring Sunday School Pupils from the South Side

for men only was open two nights a week. A Gospel sermon was preached before lunch was served.

A close neighbor passed away and her body was taken to St. Louis to be cremated. The husband had three huge baskets of flowers brought to the mission; so that day we started what we call "The Flower Mission." From these sprays we made fourteen lovely bouquets, which we took to the hospital and gave to patients who had no flowers—the poor, the neglected, the friendless ones. How their faces glowed! With every bouquet, of course, a portion of scripture and several tracts were given. One undertaker in town has promised to send us floral pieces for this "Flower Mission" whenever a body is sent out of town.

Another effort that is being put forth to sow the seed, is by means of a tract that Bro. Kauffman has had printed for parents only. Whenever a child is born the parents receive by mail one of these leaflets. They are mailed with a prayer that the hearts of the father and mother of the newborn child will be stirred to action in behalf of the spiritual welfare of a never-dying soul.

Revival meetings have been conducted twice a year—spring and fall. We have on our records the names of thirty-five city missionaries and fourteen foreign missionaries who have been here. These meetings are very inspirational to the congregation.

Once a quarter the three rural churches, Pea Ridge, Palmyra, and Cherry Box, with the congregation at Hannibal get together for an all-day Sunday-school meeting. This

tumble-down shack to tell the boy's mother the glad news. "You say my boy said he's sorry? You think I'll believe it? Hal He's told me that too often. But God bless you anyway, and may He shine on you," the mother commented.

An officer stood to listen in on a jail service. Shortly after that he called at the mission home while on his night beat and asked for an interview. "I never knew before," he said, "that it was wrong to live in adultery. No one ever told me. The minister who married us never told me. My wife is in the hospital and is **very** sick. What if she should die!"

There are thirty Jewish families in town. Special attention is being given to them by distributing literature among them and by holding personal interviews with them. One Jew in particular has come to our services frequently and when a converted Jew spoke here, he paid strict attention.

About eight years ago a convert of this mission was sent to the Children's Home in Kansas City. It gives us joy to look forward to having her come back in June, as one of our Bible school teachers.

An elderly man knocked at the door one Sunday morning. He was in deep trouble. We are glad to report that after two years of wondering and doubt, he now comes to most of the services and is a seeker for the truth. Every morning at seven o'clock the telephone rings and Mr. _____ asks for a thought for the day. This is one way to rivet God's precious Word on a man's mind.

The principal of the school asked Bro. Kauffman to speak to the assembly. At a later date he called for a private interview.

"Bro. Kauffman," he said, "I'm up against a black wall. Some day I want to lock this door, and let's forget the clock, and you explain some things to me." A city missionary must be willing to be made "all things to all men, that . . . [he] might by all means save some": to the weak—weak, to the poor—poor, to the learned—learned.

Since gas has been rationed, we have discontinued our young people's literary society which met once a month. Our young people miss this social "get together."

Sewing circles have given splendid support to our work.

As we look back over the past ten years, it is with the deepest gratitude to God for the way He has supplied our every need; it is with praises and supreme joy because of those who have been lifted from the depths of sin and darkness, and are now walking in the light; it is with sincere appreciation for the co-operation of brethren of God; it is with a "groping for words" as we recall how the workers gave unsparingly of their energy without wages; it is with humiliation that more has not been accomplished.

It is not God's fault. Nothing has been accomplished without the aid of the blessed Spirit. We ask an interest in your prayers. We crave them as nothing else. This work was started by prayer and it must go on by prayer.

Hannibal, Mo.

SERMONOGRAMS

The highest ability is based on nobility.
The best rebuke for sin is a goodly life.
Speed is not everything; direction also counts.

Care for reality rather than publicity.
Nothing causes more trouble in this world than the insults we imagine we suffer.

Men are to rule the world, but the first kingdom for each to conquer is self.

The one who can boast only of what his ancestors have done is like a potato—the best part is under the ground.

We grow to be what our daily thought, feeling, and conduct determine.

Honest work is the grand cure of all the maladies and miseries that ever beset mankind.—Thomas Carlyle.

The longer I live, the more convincing proofs I see of the truth that God governs in the affairs of men.—Franklin.

He that is of the opinion that money will do everything may well be suspected of doing everything for money.

Rejecting things because they are old-fashioned would rule out sunshine.

Harmony at the center radiates happiness throughout the whole sphere of life.

All the worthy acting has not been done; there is something left for you to do.

The individual who has faith, hope, and charity cannot be defeated.

Only one thing need the Christian envy—the large, rich, generous soul which envieth not.—Drummond.

The less we live by impulse, and the more we live by intelligent reflection, the better it will be for us.

EDUCATIONAL

KNOWING OUR CHILDREN XVIII. The Primary Department

BY JOHN R. MUMAW

The child comes into the Primary Department after having made a transition from his home environment to the schoolroom. He is no longer limited to the restrictions of home rule but has come into larger society of children at school. There, as well as in his home, he has discovered that now are assigned to him certain tasks which he may call work. While he is beginning to make his transition from play to work the former continues to dominate his activities. The child is no longer relying upon instinct to guide his activities, but he is now beginning to exercise his will in the making of decisions involved in his new circumstances. His imagination too is beginning to take on the more cogent aspects of reason.

Purposeful Play

This is a period in life when children are violently active and have an abundance of energy. They are moving away from the aimless motions of babyhood and early childhood and are becoming more purposive in the things which they do.¹ The child of this age finds pleasure in accomplishment and takes delight in making things. His achievements give him a sense of pleasure; he is encouraged to engage in activities to show what he can do.

The primary child is in a position where he can control his activity better than in former years. He uses his senses with greater accuracy. He discovers muscular strength which he has not known previously. It must be remembered, however, that he is still unable to hold to one task very long at a time. He must have frequent changes in the form of activity to satisfy his fleeting curiosities and shifting interests.

The play of the primary child takes on the form of games with simple rules. He is now playing more with other children, but he still plays almost wholly for himself.² He delights in contests of power. Through activity he hopes to display his own ability. Games requiring physical skill are popular with him for in them he is able to demonstrate muscular control. He is now ready to indulge in a greater variety of games and is in a position to participate in those requiring more cooperation.

The primary child's delight in simple construction of objects is somewhat related to his dreams of make-believe. Just as he likes something to make so he enjoys acting out some story he may have heard or some incident which may have been related in his presence. It is not uncommon for the child to create his own incidents and live in the realm of fancy for his own delight.

The child's pleasure in production indicates

that this is the time to lay the foundation of industry.³ It is a period that serves to condition the child for the work he will be called upon to perform in later years. It means that under the teacher both in the public school and in the church school he must have something to do.

Strong Imaginations

The primary child is growing in his ability to concentrate upon specific matters of interest. He is able better to see through the complications of relationships. He has an increased power to give attention to new factors thrown into his stream of experience. He is now able to make more accurate observation of forces at work in his environment.

At this age the child has developed a limited ability to interpret his senses. He relates the present perceptions with his past experience and out of this he constructs a new concept. He sees new ideas growing out of the old. This principle of apperception, the mental process by which the child understands new ideas in terms of the old, is a handy tool through which he accumulates his fund of knowledge. Adults frequently have much difficulty in understanding how the child can get ideas so far removed from the truth. The wrong conclusions of the child's thinking where his old ideas are brought into the new are largely due to his failure to make accurate comparisons. His understanding does not keep pace with his powers of observation. For that reason, the teacher of the primary child dare not assume too much that he has an adequate general knowledge of things about him.

Experiences in the schoolroom have begun to widen the primary child's knowledge. It is this which enables him to make comparisons of old interests with the new. It also widens his areas of interests and leads him on into the discovery of broader fields of knowledge. His growing powers of discernment enable him to evaluate the accumulated knowledge and experiences better than he has been able to do in his previous years. His increase in stock of knowledge necessitates the exercise of judgment. His perceptions are now more acute and more definite so that he can arrive at conclusions that are more accurate.⁴

The imagination of the primary child is very active. His dream life is more coherent⁵ now, and he enjoys the construction of creative thought. His free indulgence in imagination is maturing into an ability to make distinctions between fact and fancy. He has become a bit critical of his imagination and has learned to differentiate between literal fact and imaginative truth as well as between these and mere fancy. His development at

this age is paving the way for him to leave the regions of the dream world and to step out into the realm of reality.

The primary child has an awakening of reason. This factor is discovered in his ability to see the relation of things. He is interested in knowing more than the *what* of things but is beginning to ask questions about the *how*. His interest in causality and his desire to see the relation of things is conditioning his mind for the more strenuous reasoning processes of later life.

This is the age when the child asks many questions. It must be assumed that he has made honest inquiries and deserves to be answered with consistency and with openness. His growing curiosity has made him explore many areas of life. His desire to know finds an avenue of expression through the asking of questions which are an outlet for his curiosity and a means of getting information.

The teacher of the primary child has the task of learning to know the child's background of experience if he is to understand the conclusions of his mind. The child's present attitudes are to be understood largely in terms of his past experience. The teacher will recognize the place of stories in satisfying his desire for experience. He will be ready to answer questions frankly and accurately. He needs to take into account the child's own conclusions, and help him by providing guidance in the exercise of judgment.

Tender Sympathies

The emotional development of the primary child is greatly influenced and modified through his experiences in the schoolroom. There he is assigned definite tasks and is held responsible for performing them. Many children have the advantage of similar experience in their home life. This taking up of a specific task and the performance of it in daily routine gives him a new recognition. With that new recognition of his ability he gains an increased consciousness of his own importance.⁶

The child of this age is influenced much more by his feelings than by his deliberative choice. He feels deeply and senses the atmosphere of his environment very keenly. He is influenced greatly by those feelings because he has not had much experience in the making of deliberate choices.⁷ The child of this age moves on the impulse and suffers the consequences. He learns through these experiences, although many times it is a hard lesson.

The feelings of the primary child are intense and explosive. The atmosphere of his home definitely molds the tone of his inner life. If there are people around him who are irritable he is inclined to irritability. Where joyousness prevails the child is happy. The deeds of cruelty in the child are often a reflection of similar attitudes in the home. Those children who are kind have received kind treatment at home. Children who are considerate of others have received consideration in the home. The emotional response at this age is a frank reflection of the environment in which the child lives.

The primary child has a self-consciousness which is coming more and more to the surface of his personality. He is often painfully

bashful. He can not describe his inner state and feelings, but he is very conscious of them. This means that many times the child of this age is misunderstood and his conduct is misinterpreted. No teacher of the primary child dare forget that his pupils feel deeply and have a self-consciousness that is very sensitive.

The fact that the emotions expressed in the lives of others find a sympathetic response from the life of a pupil makes the creation of a desirable environment very important. Discontent and fear are factors that militate against emotional stability. Outbursts of anger in the presence of the child are detrimental to his inner life. Attitudes of undue curiosity and expressions of disgust all have an influence upon the emotional development of the child. These communicable feelings are quickly absorbed and develop emotional patterns which often remain throughout life. The teacher of the primary child must give much attention to creating a favorable environment for his pupil.

Growing Individualism

We have indicated earlier in this article that the primary child has a growing interest in others but that he still holds to his self-interests. Because of his self-centered life he must be dealt with individually. He has not yet arrived at what one might call a real social awakening.

Although the primary child likes to be with other children, he is not at all inclined to subordinate self for the good of the group.⁸ He is willing to play games with a group, but the spirit of rivalry and competition is there. His desire to surpass the skills of all the rest in the group has in it the element of self-ambition. His competitive attitude indicates the individualism with which he undertakes the game.

This is the age when the child's fighting instinct rises to its peak.⁹ He has developed very few inner controls which inhibit his conflicts with others. His impulses find a ready expression, and he often comes to blows without warning. He has not learned to submit his case to his better judgment nor to the scrutiny of his fellows. He is only learning now that his maltreatment of others has repercussions that will react upon himself and that eventually cut off his own pleasures. The playground becomes a training ground for the control of his fighting instinct and for the control of his lower impulses. Through this process he begins to see the rights and feelings of others while he is still holding quite firmly to his own.

The primary child is interested in older people. He is attracted to them because of their ability to accomplish things. He admires achievement and so he imitates their activities in order to gain recognition for himself.¹⁰ The social implications of this desire to be associated with older people has in it personal returns which he hope will increase his popularity.

The primary child is subject to suggestions, but he resents somewhat the interference of others. His sense of individualism has developed in him an overrating of his own standing in society. The teacher of the primary child will make much of suggestions

which carry over into his consciousness ideals and beliefs desirable for his development.

The primary child is susceptible to the sense of partnership in promoting common interests.¹¹ If he can participate in a task without losing his personal identity he is ready to go along. The primary teacher will recognize this factor in his nature and will enlist his service in projects that require co-operation and participation. At no time will he dare to ignore the individuality of the pupil but will encourage its development.

A Developing Conscience

We discover in the moral life of the primary child a gradual turning over from one control to another. He submits the guidance of his conduct to the standards that have been slowly set up during his earlier years.¹² He comes to recognize standards of right through what others have lived before him. Instead of mere imitations of the reactions of other people he now senses that there are certain standards by which we learn to know right from wrong. This means that the primary child does more things than previously on the basis of his knowing them to be right or wrong. He is now able to distinguish what is right by the standards which have been set up. He measures his own actions with the standards of right and seeks to comply with what he believes is the better way.

One thing that has influenced his moral standards greatly is his desire for social approval. He is anxious to have the approbation of those who are about him. He feels more secure in life even among those of his own age when he has a sense of doing the right thing. This strengthening moral fiber is woven more and more deeply into his consciousness.

The primary child is learning many lessons in conduct from his playmates. His playground associations have a vital bearing on such virtues as truthfulness, honesty, and fairness. The life of his teacher has no small part to play in the influence of the pupil's moral conduct. When in the life of his teacher practice clashes with precept continually, the child is headed for moral disasters. He gains moral balance through the discovery of living principles that are demonstrated in actual experience.

JUST A FEW DAYS

Just a few days, and our tears will have ended;

Just a few hours, and our task will be done;

**Yet still hear them calling,
From darkness appalling,
While we rest in the light of a setting sun.**

**Just a few days, and the gifts we've with-
holden,**

**Just a few hours, and the call we refuse
Will rust on forever,**

**Or return to us never,
And eternity's crown we no longer may
choose.**

**Just a few days, and then naught will avail
us**

**The thought of the crown that we might
yet have won;**

**And, ah, what the sorrow,
If we miss on the morrow
Our share in that joy when He whispers,
"Well done!" —Alliance Weekly.**

The moral problems of the primary child exist in terms of the concrete.¹³ He can see an ethical issue only in a particular given situation. Abstract moralizing and associations do very little good. He is very keen, however, to sense the right and wrong conduct of characters in a story or in the narration of an incident that occurred in the community. By the telling of Bible stories depicting the consequences of wrong he is able to arrive at moral conclusions with considerable accuracy.

The problem of telling untruths frequently arises with the child of this age. We must recognize that many of his lies (so-called) are largely due to his keen imagination. He has confused fact with fancy in his earlier years, and now he has not yet learned to distinguish accurately between his world of fancy and his new world of reality. The danger of children's becoming habitual deceivers at this age appears when willful misrepresentation becomes profitable. Every person who is instrumental in guiding children needs to be cautious on this point and not allow a lie to be profitable.

The primary child actually has a tender conscience. The known evil he does troubles him. His conscience has not been seared. He has a tendency toward conduct which he has learned is good. To step away from that known good gives him inner trouble.¹⁴

This is the age when the primary teacher should seek to make the right satisfying to his pupil. He must throw strong energies into making the good desirable to the child. This is the time to make truth attractive. Storytelling can be made a great factor in developing right moral standards and ideals.

Religious Preparation

The personal influence of interested persons in the primary child plays an important part in religious nurture. The child observes the religious life of his teacher and parents and imitates them in many ways. He understands God in terms of his parents. He comprehends religious experience in terms of what is practiced before his eyes. This is generally a period of quiet and uneventful growth in the child's knowledge of God and in his experience of love.¹⁵ He actually needs God to account for the many mysteries he is discovering in nature and in life. His broadening knowledge raises many questions which are answered with an understanding of God's creative power.

This is the age when a religious consciousness begins to dawn in the life of the child. The thought of God satisfies him when he seeks the answer to the cause of things. He is influenced in his conduct when he reflects upon what God will think or how he will feel with such conduct. A growing understanding of God and his relation to the world of things and people promotes action.¹⁶ While he retains much of the implicit faith of his earlier years, that credulity is being subjected a bit to the investigation of proof and certainty.¹⁷

The strong impulses described in the discussion of the emotional development of the primary child find expression also through his desire to be obedient to God. He has definite religious urges to be conformed to

what he knows is the pleasure of the Lord. The tenderness of conscience and his susceptibility to religious influence make this a great time of preparation.

The child's growing discrimination between fact and fancy makes this a splendid time to cultivate faith in the Bible. The teacher who holds to the truth and points out the beauty of truth and lives the nobility of truth is exerting a strong influence on the life of the pupil. There are no stronger imitations in the life of the primary child than in the area of his religious experience. The teaching by precept is recommended by the life that is lived.

This is the time to prepare the child for the all-important decision of accepting Christ. He begins to sense the fact that all is not well with the world. His knowledge of world affairs and his discoveries through experience make him sense that there is need for salvation. He learns that God has a personal interest in human affairs, and he is made conscious of the workings of the Spirit among men. He finds the need for a Saviour, and he discovers satisfactions in meaningful work-

ship. This is the high tide of preparation for his later religious experience and development.

Harrisonburg, Va.

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CONFUCIUS AND HIS WORKS

BY J. A. DEROME

On January 15, 1940, was published a song entitled "Confucius Say," written by Clifford Friend and Carmen Lombardo. For a while it was quite popular, and was quoted in business and political advertisements. But, like many of its predecessors in the realm of song, it was short-lived, which is not surprising. For the Library of Congress has published a catalogue of songs in the English language, used on microphones between 1933 and 1940, and it contains 10,000 different titles.

In a serious vein, what Confucius has said proved of vital import to the Chinese world, and, to some extent, also to other nations.

The name Confucius is the Latinized form of the Chinese words K'ung Fu-tze, meaning The Philosopher Kung. Confucius was born in 551, and died in 478 B.C. His father, governor of a Chinese district, died when he was but three years old. There are few reliable data as to the youthful years of Confucius. His mother was poor, but did her best to help her son in his educational struggles. He was a careful and thorough student of the ancient laws, traditions, and customs of his country. His natural inclinations and the lawlessness prevalent in his country led him to such thorough inquiries. He married when he was nineteen, and he had one son and two daughters. His mother died when he was twenty-four, and he revived on that account the three-year mourning period, still kept in China.

Confucius held several official positions, and, on that account, made many enemies. His post was that of minister of crime—or, as we say now, minister of justice—and he met with much opposition because of the more humane reforms he wished to introduce into his department.

Some authorities state that, at twenty-three Confucius left his family to become a wandering teacher, followed by a band of loyal and enthusiastic disciples. When sixty-six years

old, Confucius devoted his remaining years to his literary works. Some authorities claim that, in the case of his own teachings, he did not write them down, but his disciples did. His teachings have to do with conduct as it affects all human relations, and are not concerned with divine or spiritual realities. His ideal is that of "happy tranquillity" prevailing in homes, communities, and state. His idea of government has been described as "paternal despotism," of the "best" kind, if such a thing be possible. The opposite system is called Taoism. Some define Confucianism as positive, and Taoism as negative.

A few quotations from Dr. Miles Meander Dawson's summary of Confucian teachings will give a fair idea of their worth. Here are a few thoughts bearing upon education:

"There being instruction, there will be no distinction of classes. 'Men possess a moral nature; but if they are well fed, warmly clad, and comfortably lodged, without at the same time being instructed, they become like unto beasts.'"

"If he wish to transform the people and to perfect their manners and customs, must he not start with the lessons of the school?" "Teaching should be directed to develop that in which the pupil excels, and to correct the defects to which he is prone."

Probably the most famous saying of Confucius is the following, which has been called the Golden Rule in a negative form:

"What you do not want done to yourself, do not do unto others."

Jesus Christ gave this same thought a positive setting (Matthew 7:12) and appealed to the Old Testament for its basic idea:

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (R. V.)

In giving this precept, Jesus may have had in mind, among other passages, this one in Leviticus: "Thou shalt love thy neighbour as thyself: I am the Lord."

The teachings of Confucius are accepted by one third of the human race, but do not reach out to other nations. They lack, as one put it, "the vital force of Christianity."

Jesus Christ brought to earth love, faith, salvation, and hope for the future. And "never man so spake."—Daily Argus-Leader.

YOUR MENTAL SAVINGS ACCOUNT

The average person, who is normally concerned about his future, tries to build up a savings account. Little by little he deposits in the banks such sums of money as he can spare so that when some special need arises he can draw against it.

In much the same manner the wise youth stores knowledge and wisdom in his mind. Day by day he acquires information and knowledge here and there, stores it away carefully, and draws upon it as occasion demands. If it were necessary to make a choice, a rich mind would be far more valuable than a large savings account.

In a moment when a quick decision must be made it is helpful to have a richly-filled mind to aid you. On a day when some emergency arises to test men's calibre and alertness, the fellow with a mental savings account stands out above all the rest. Perhaps in some time of danger, when the mind must be at its very best and when it needs all available information, a life may depend upon well-trained mental faculties.

It may be a quotation from an old master, a chapter from an outstanding book, or some word of advice from a friend; if you have it in your mental savings account it may spell the difference between success and failure. That poem you like so well, that essay that seems to have been written just for you, and that striking bit of information, may all play an important role on some future occasion; if you store them away in your mind so that you can draw on them when you need them.

We seldom know just what we may need some time in the future. We usually can't see ahead to know what may prove helpful in some time of urgent need; but when the moment arrives and we need what we failed to store away, then we know and we wish we had built up our mental storehouse.

Keep your mental savings account working. Add to its fund of knowledge and wisdom from day to day. The things you read, the things you hear, and the bits of counsel and wisdom you discover as you work and play, should be carefully filed away for future need. Of course, you can't hope to retain everything you learn, but you can learn to discriminate between what is worth storing away and what had better be left behind.

You may not be able to retain all you put in your mental savings account; some knowledge simply will slip away in spite of all your efforts; but you can keep building up your mental equipment, and it will grow as you add to its fund of knowledge. And, as you go along the highway of life, you will find numerous occasions when you can draw upon it with profit.

Invest in a rich mental savings account, and you will never be poor in the things that really matter.—Wouter Van Garrett.

APRIL FOOLS' DAY

For a longer time than anyone can remember, April the first has been known as "April Fools' Day," and just why no one seems to know. Different countries have different explanations.

In olden times, "April fooling" was quite a serious thing, and people were made so uncomfortable by many senseless jokes that at last they went out of fashion. Oftentimes, people would be maimed for life by some thoughtless joke, and many others were injured temporarily.

On one occasion, however, the well-known practice of "April fooling" was the means of saving the lives of the Duke and Duchess of Lorraine, who were at that time prisoners at Nantes. They disguised themselves as peasants, and at an early hour in the morning on April Fools' Day, they passed through the city streets to the gates.

Early as it was, however, a woman who knew them by sight happened to meet them, and knew them in spite of their disguise. She hastened away to give the alarm to the guard, but he, remembering the day of the month, laughed and cried, "April Fool! I am not so easily taken in. The Duke and his Duchess are safe in their beds."

The more excited the woman got, the more the guard laughed and cried, "April Fool," so she had to give it up and go away.

In the course of a few hours, the "good joke," as it was called, came to the Governor's ears, and he hurried to the place where they were imprisoned to see if they were safe. There he found that they had escaped and were being hunted for frantically throughout the castle where they had been imprisoned. Then he realized that they had indeed escaped too long before for them to be caught. The guard, trying to show that he was too smart to be fooled, was the biggest fool of all.

The custom of April Fool is not confined to any one land or any one locality. In Scotland he is called the "April-gowk," and in France, "Poisson d' Avril" or "April Fish." Sweden and Spain have their April Fools' Day, too, but in all these countries, as well as in ours, the cruel and thoughtless jokes, and the ancient customs are dying out, and only a few children or childish-minded people observe them.

Some think the original April Fools' Day came from the village of Gotham, England. During the reign of King John, this village is supposed to have fallen under the displeasure of the king. He sent his messenger to look into matters for him, and being afraid of punishment, the people decided to act as fools. The messenger of the king sent for an explanation of their actions found them behaving in all sorts of ridiculous ways. Some were trying to drown an eel in a pond, some were dragging their carts and wagons to the top of barns to get them out of the dew and damp, some were rolling cheeses down hill to market, and the more he saw, the more the messenger was disgusted. He hurried back to the king with the report that none but fools lived in Gotham. So the king paid no attention to their actions thereafter, which

was just what they wanted. In token of their freedom from his attention, they kept one day a year in which every one tried to be more foolish than the others.—Emma Florence Bush in Christian Youth.

HOPE IN SORROW

Christians miss real opportunity for testimony when they disobey God's definite command against sorrowing "as others which have no hope." This does not mean that we are to display a brazen nonchalance in the face of death. We do sorrow, but there should

be a recognition and a proclamation of the fact that our sorrow is entirely selfish. Being temporarily deprived of the company of those who remain is no loss whatsoever to the souls, who, "absent from the body" are "present with the Lord" (II Cor. 5:8). The loss is entirely ours. The sorrow is ours. God did not mean us to be unfeeling as plants that lose a flower. He has given us strong emotions. He had them himself when he was here upon earth, but we may be sure that while he is not here to raise every Lazarus from the dead and to return him to the joy of his sisters, he does intend that our funerals should mirror our true faith.—Dr. Donald Grey Barnhouse.

BOOK REVIEW

Spiritual Lessons from Literary Masters

By Edwin L. Weaver

To the twentieth century reading public, uninterested as it is in learning spiritual values, a book such as "Spiritual Lessons from Literary Masters" would not likely have a very widespread appeal. However, for the Christian reading public and especially the more limited group of Christian workers, who are on a constant quest for the spiritual enrichment of their lives, here is a book that should readily find a place in every library.

When these sketches first appeared as installments in the "Youths' Christian Companion", they had a very special appeal to the writer of this review who at that time was completing a study of American and English Literature, and it was then hoped that it might be possible to have these articles printed in book form, which has since been done. Here in these twenty-two stories you will find what undoubtedly cannot be found in any other single volume anywhere, just what

the title indicates—**Spiritual lessons from literary masters!** Popular works are not interested in the spiritual lessons and while there are many good sketches to be found elsewhere in the biographies of these literary masters, yet none has done what Bro. Weaver has accomplished in his work. Painsstaking study and research were required in bringing together from scattered sources what is herein contained.

To every Christian student this book will be found an invaluable supplement to any anthology of American and English literature. Inasmuch as ultimate truth finds its basis in the Bible or in Christian experience, therefore a knowledge of the spiritual life of these writers automatically adds or subtracts to a corresponding degree to the value of their writings. Some there were, for example, who were sincere believers and lived in accordance to their ideals, while again others, in spite of their literary achievements, never touched the SOURCE of all knowledge and life.

"Spiritual Lessons from Literary Masters" is a book which should be in the hands of every minister as source material for sermons. It can be used by anyone, regardless of one's previous training in the field of literature. In fact, it is just the type of book that will lend itself to rapid reading, for it is not technical, but intensely practical and rich in source material on such subjects as: "Humility"; "Faith"; "The Providence of God"; "Friendship"; "The Home"; "Love"; "The New Life"; "Patience"; "Separation from the World"; "Temperance"; "Consecration"; etc. Actual life illustrations from the lives of men whose very names have been household words in every American home for the past generations, next to personal experiences, are among the richest of materials for any sermon.

And lastly, these messages, coming as they do from the pen of one who has himself had a rich background as a public schoolteacher and college professor, together with a vital Christian experience and a balanced view of life, should have an appeal to all who are interested in the enrichment of their lives. Its appeal, therefore, is not only confined to Christian students and ministers, but is a book that can be enjoyed by all lovers of literature and lends itself very readily to the general reading program of young and old. Its value in this respect as an inspiration to more holy living and an urge to succeed cannot be too strongly emphasized. This volume should be purchased not with the intention of passing it on to other readers, but to read, and re-read and to keep as a constant reference book. It is certain that no one who makes the small investment of the purchase price of this book will be disappointed!—S.G.S. Originally published at one dollar, the remainder of the edition is now offered at 75 cents per copy. It may be secured from the author, Edwin L. Weaver, C.P.S. Camp, Mulberry, Fla., or Mennonite Publishing House, Scottdale, Pa.

A STREAM THAT IS NEVER CROSSED

There's many a sorrow and pain, I know,
As we tread the path of life;
There's many a grief and lasting woe,
And the way is toil and strife;
But the hardest load we have to bear
Is the labor and strength that's lost
In building the bridge with toilsome care
O'er the stream that is never crossed.

We have fretting and worry from morn till
night,
And anguish weighs on the heart;
The thorny way seems hard to right,
And life is a bitter part;
But there is a burden greater yet,
Much peace of soul it has cost;
It is building a bridge, with toil and sweat,
O'er the stream that is never crossed.

There's looking for crossings all the day,
And searching along the shore
For a bridge or ford along the way
We shall never travel o'er.
There's sighing for useless toys in vain,
And dreaming of chances lost;
But 'tis hardest to bridge with might and main
The stream that is never crossed.

Then gather the roses along the way,
And treasure the fragrance rare;
Rejoice in the bright and joyous day,
Refusing to borrow care;
For sorrow and pain will surely come,
And your soul be tried and tossed;
But don't be bridging to reach your home,
O'er the stream that is never crossed.

—Selected.

BIBLE STUDY

CHRISTIAN DOCTRINE

LVI. Doctrine of Salvation—Redemption (Concluded)

BY THE BIBLE STUDY EDITOR

It must be apparent to those who have given attention to the teachings of the Scripture and the various phases of God's work of grace for man, that any one term (as we are accustomed to use the terms) does not include all that belongs to God's work of grace for us. We may use the term "salvation" in a more complete sense than the term "redemption." "Peace" may imply more than "atmosphere." In the study of these specific doctrines, then, we desire to consider them in the light of their specific significances.

We have studied the doctrine of redemption as it is applied to its particular purpose in the restoration of man to God. We have noted the cost of redemption and the means of redemption—death, also the particular place which the blood holds in this great work of God. We would invite attention now to the effect of the work of redemption as it is appropriated by faith to the experiences of men who believe.

The Judgment of Sin

The prophet (Isa. 53) saw the Lord's servant (Isa. 52:13; 53:2) as the one who bore the sorrows and carried the griefs of those who had gone astray. "The Lord hath laid on him the iniquity of us all." Those who had gone astray were the ones who should have received the wounds and bruises, the chastisements and the stripes. But He was oppressed and afflicted. He was brought as a lamb to the slaughter. Truly John the Baptist rightly described the Saviour, Jesus, when he looked upon Him and said, "Behold the Lamb of God, which taketh away the sin of the world." The margin (Jno. 1:29) says "beareth" instead of "taketh away." This may be the better translation in that it better describes the work of the Saviour as it is set forth in the Old Testament—the figure, a true figure, of the New Testament.

The judgment of sin could only be fulfilled by death. The sacrifice for sin, under the law, as it was offered in the sanctuary was always slain. The whole course of offerings was made through the shedding of blood. No offering came near the altar and lived. As the sin offering, which was made to bear the guilt of a specific sin, was put to death, so also the trespass offering had to die. The peace offering could not be accepted without the shedding of its blood. And the whole burnt offering, typical of the sinless One who would bear the sins of the world, also shed its blood as an atonement for sin or as a redemptive sacrifice.

Many sacrifices portrayed the truths concerning redemption from sin, but they were all united in one sacrifice in Jesus Christ. If

sin required the judgment of death, then death is the judgment for sin.

There is no escape from the judgment of sin by death. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" only emphasizes the fact that death is required for our redemption, and that death accomplishes our redemption because the judgment of sin has been satisfied. Jesus is the propitiation for our sins because He has fully satisfied the demands of God for the judgment of the sins which were ours.

Appropriating the Death of Christ

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26).

The first fact to be noted is that God is satisfied with the judgment of sin by the death, in the shedding of blood, of His Son, Jesus Christ. God hath set forth His Son to be a propitiation.

He is pleased with the Son and with what the Son has accomplished according to the purpose of God.

The second fact concerning the death of Christ is that it justifies God in the forgiveness of sin. Verse 25. God is righteous in His own judgments and righteous in all of His dealings with men. He must be righteous toward the sinner as with the saints. The Scripture states that God is just and the "justifier of him which believeth in Jesus," intimating that He cannot justify him who does not believe in Jesus. But God's justice to Himself lies in the fact that He does not forgive sins that have not been judged by death. His grace, (v. 24) is not exercised without justice. His grace, however, has found the ground for justice in redemption in Christ's death, in the shedding of His blood; and the forgiveness of sin is justified by its having been judged by death. God "set forth" the Son to die for sin, and God is satisfied by that judgment. All may be saved by that death and God will be found just in the forgiveness of all sin. There is no sin in any man that cannot be forgiven, since it is judged in Christ. But no sin can be forgiven, and God be justified in forgiving it, that does not recognize the propitiation that God has set forth.

Jesus Christ, in His death, bore the judgment of our sins in His own body—"in the

body of his flesh" (Col. 1:22)—and may, because of that reconciliation, present us "holy and unblameable and unreprouvable in his sight." The direct benefit of the death of Christ to the believer is the removal of the judgment of sin and the forgiveness of sin. It gives the believer the standing of forgiveness, holy, unblameable, and unreprouvable. This standing is also described by Paul in the blessedness of those who are justified by faith. "Now to let him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his **faith is counted for righteousness**. . . . Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:4-8). Righteousness is reckoned to those who believe in the redemption from sin by the death of Christ.

What then is accomplished for the believer by the death of Christ? First, the judgment of his sins. In Christ and reckoned with Christ, the sinner has been judged by death, for He was wounded for our transgressions. Paul says "I am crucified with Christ" (Gal. 2:20). "Ye are dead, and your life is hid with Christ in God" (Col. 3:3). "How shall we, that are **dead to sin**, live any longer therein? . . . We are buried **with him** by baptism into death. . . . Likewise reckon ye also yourselves to be **dead indeed unto sin**" (Rom. 6:2, 4, 11).

The sacrifice for sin was brought to the altar. The hand of the sinner was laid on the head of the offering for sin, and it was slain, as representing the one whose sins were confessed on its head. The man who brought the sin offering was reckoned dead in the death of the sacrifice, and his sins were thus judged in the death of the offering for sin. The man continued to live, while his sins were atoned for by death. Thus has Jesus Christ borne our sins in His death, and we are reckoned dead in Him. Our sins are judged by a sacrifice which God gave and accepted. So Paul says, "Nevertheless I live" (Gal. 2:20). We are dead to sin, yet we live, but not in sin. Rom. 6:2. We are not dead but reckon ourselves dead. Rom. 6:11. We are crucified to the world, and the world is crucified unto us by the Christ of the cross. "By whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Sin is judged in the flesh, by the death of Christ in the flesh. I reckon myself dead, because of the **fact** that Jesus Christ died for me.

A Reckoned Death unto Sin

Frequently the nature of our death in Christ is misinterpreted. Too frequently have men claimed that either the body or the sin in the body has become dead by the appropriation of the death of Christ, and later they have discovered that neither the body nor the lusts of it have altogether succumbed to

their reckoning. This error of reckoning is nowhere more clearly set forth than in that important statement of Gal. 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom (marg., whereby) the world is crucified unto me, and I unto the world." By that death on the cross sin was judged in me, and it was also judged in the world, for God gave His Son for all the world. It is a fact that the world is not dead, yet the Lord reckons it dead. And the believer is not dead, but the Lord reckons him dead. The world continues its activities in sin, not reckoning itself dead. The believer, reckoning himself dead, does not continue in sin for which he is reckoned dead. But the Christian is constantly warned by the Word to guard himself against the flesh which is reckoned dead by the Lord. James addresses the believer concerning temptations, "Every man is tempted, when he is drawn away of his own lust and enticed." (See context, addressed to believers.) Paul says, "Ye are dead," but tells the Colossian brethren to "mortify therefore your members which are upon the earth." (See context for the nature of the life in which they had conflicts—Col. 3:1-17). Similarly Paul wrote to the Roman brethren, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. . . . For if ye [believers] live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:10-13).

We must then conclude that, by the death of Christ, sin is judged, and the body is also judged for its sin. The sins of the past are judged and forgiven, and the death of Christ is still effective to judge sin as it may be discovered or occur in the flesh. The Christian is free to follow a new life which is found in the resurrected Saviour who now lives to be his new life. But let no one be deceived that sin dies out in the body by a gradual process, for Christ is **dead** and is not dying for us. We are not now dying with Him or in Him. One who is in Christ is in a condition to live, not die. The experience of searching one's life or heart to find out the degree of his death will find a bottomless pit of fleshy and worldly nature which will not cease until the body is actually dead. It is the believer's privilege, and an obligation of faith, to **reckon himself dead indeed unto sin**; and live in the grace and power of that reckoning, as if he were dead in the flesh, so that he may be free to live unto God.

The Old Man Crucified

Because "our old man is crucified with him [Christ]," we are required to reckon ourselves dead indeed unto sin. Rom. 6:6. "For he that is dead is freed from sin. Now if we be dead with Christ, we believe that **we shall also live with him**" (vv. 7, 8). Again, the death of Christ is counted as the judgment of sin. "He died unto sin once" (v. 10). We must therefore reckon ourselves to be **dead unto sin**; and hence we are not **dying unto sin**, nor is sin **dying out in us**. The death of Christ is past—He "dieth no more" (v. 9)—and we being dead in Him must reckon ourselves dead and not dying.

The "old man," which is called "our old man," is not the old Adam, as he is sometimes called, as referring to the fleshly nature received by inheritance. The first Adam was made a living soul, and the second Adam was made a quickening spirit. Adam is the man, the being. The "old Adam" did not come into being until there was a new man. The old man was he who was married to the law. Rom. 7:1-4. The new man is he who arose from the dead, even Jesus Christ. Rom. 7:4. Christ, being "the end of the law for righteousness" (Rom. 10:4), in His own flesh died to free us, our bodies, from the power of the law. Our old man, subject to the law, died that we should be free to marry the risen Saviour, and thus put on the new man of righteousness.

The crucifixion of the old man is, then, not a putting to death of an Adamic nature; it is rather, judging by death the flesh that we might be free from the power of the law, for when we are reckoned dead in Christ the law has no more dominion over us. Rom. 7:1-4.

This fact is borne witness to by the apostles who again and again admonish believers to put off the fleshly conduct, to walk not after the flesh, to put off the old man with his deeds, and walk after the Spirit—put on the new man. Were the old man the nature of the flesh and it were crucified and dead, there could be no more walking after the flesh, for no influence save the Spirit would prompt the mind and its expressions through the body.

What Is Good in the Flesh?

The works of the flesh are well known by the description given by Paul in Gal. 5:10-20. One may say that these characteristics are found in the unregenerate man; nevertheless, they describe the nature of the flesh, which the believer is warned to guard against. It is this flesh in which Paul says, I find "no good thing." Paul does not describe his experiences in the flesh in the past tense. Everywhere he speaks of them as in the present. "In me . . . dwelleth no good thing." "Evil is present with me." "I delight in the law of God." "I see another law in my members, warring against the law of my mind." "O wretched man that I am!" "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but the flesh the law of sin." Rom. 7:18-25. But the law of sin is nullified by the death of Jesus Christ, by whom we received redemption.

When the body is reckoned dead, because of the death of Christ in the flesh, all of its works and deeds must also be reckoned dead. Rom. 8:13. Through the Spirit the **deeds** of the body must be mortified as well as the body. As is the body so must also be its deeds. For what good can come forth from a dead body? The same fact is given by Paul in Col. 3:3-5. "Ye are dead, and your life is hid with Christ in God. . . . Mortify therefore your members which are upon the earth." This does not apply to the unregenerate members of others' bodies, nor does it apply to the unregenerate soul. It applies to the bodies of those whose lives are hid with Christ in God, and who have the hope of glory at His coming. Let us not be deceived with the thought that sin has died out in the flesh, or that it is possible to eliminate sin from us so

completely that only the good remains. As long as the body is mortal the nature of the flesh characterizes it as such. But we must reckon it dead and must so order our lives in relation to the flesh and all of its members and deeds. As is the flesh so are the members and deeds. Reckoning the body dead, we must also reckon the deeds as dead and mortify them, and also mortify the members. The flesh cannot create good works for its justification, outside of Christ; and the flesh reckoned dead cannot eliminate from itself the evils to the extent of justification, by the attainment of righteousness. If we are redeemed by the death of Christ and His work is finished, we cannot and need not add to that justification by attaining to a state of righteousness either by adding virtues or eliminating the evil. Redemption finished by the death of Christ is a continuous grace for men so long as they live in a body that must be reckoned dead for sin.

Glorying in the Cross

In Paul's letter to the Galatians, he warned the believers concerning those teachers who desired to perpetuate the works of the law for righteousness. Their particular emphasis was in the continuation of circumcision. Gal. 3:3; 5:1-6; 6:12. Paul saw that no work of the law had in the past succeeded in attaining righteousness, and knew that no work of man could add to the righteousness which God had provided through Jesus Christ. He knew that he had not apprehended that perfection, although God had provided it for him in Christ. See Phil. 3:1-14. He counted all of his excellencies as dung and had no confidence in his own works. He was pressing on to attain to the resurrection life for his own perfection.

In Jesus Christ there is a twofold salvation. See Rom. 5:8-10. There is justification through His blood by which our sins are pardoned. There is the life of Jesus Christ imparted to the believer, by which he may live in righteousness by faith. Thus may every believer rejoice in the cross of Christ, for no one may possess the life of Him who is risen from the dead without accepting also the One who died for us and perfected our redemption from the flesh and from the sins of the flesh. Judgment is satisfied and we are made free from it.

WORRY

"Worry," says Arthur Somers Roche, "is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained." Jesus proscribes worry as a deadly sin. For fear he would substitute confidence in God the Father. This confidence he would have us cultivate as a broad stream in the mind, with all other thoughts tributary to it. "O men, how little you trust him!" There is pathos in this apostrophe. So joyously perfect was the Master's reliance upon the Father's resources that it could be written of him—"who for the joy that was set before him, endured the cross, despising the shame."—Nashville Christian Advocate.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

CHRIST'S VICTORY OVER DEATH (Easter Lesson)

Mark 16:1-8; I Cor. 15

Lesson for April 9, 1944

Golden Text.—But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

Mark 16:1-8. The Old Testament saints looked for a life beyond the grave, but the revelations concerning the subject were faint. Deep in the human heart, however, aside from revelation, there resides an unquenchable hope that death is not the end of our existence but rather a transfer of the activities of life to another realm—a realm that is not subject to the problems and troubles that annoy us here. But if the Old Testament prophecies on this subject were dim and obscure, the teachings of Christ (and later of the apostles) were as clear as words can be made. And to them the Master gave the indubitable proof, namely, His own resurrection from the dead. The historical evidence to this fact is incontrovertible. Without the factual resurrection, all revelation and human hopes would be vain, and we would have nothing to look forward to but the blackness of obliteration. But Christ is risen, and we are begotten again unto a lively hope because of His resurrection.

Of all the followers of Christ only Mary of Bethany seems to have been assured of His resurrection. All His teachings on this subject to the others fell upon ears and minds unable to absorb the truth. And when He did rise He had to convince (by physical demonstration) all of the apostles before they could believe. But when they once believed, the power of the resurrection made them invincible. According to Mark's account the women came to the tomb to anoint the dead; they did not expect to greet the living. But the tomb was empty, save for the angelic messengers who remained behind to comfort the sorrowing who might come to that dark vault.

I Cor. 15:1-19. By cold logic I could prove to you that you couldn't walk. You could not disprove my argument by more arguments, but you could easily disprove it by doing the thing that I proved to you could not be done—walking.

The apostle does not try to prove to these people who doubted the fact of the resurrection that such a thing is possible (and being possible, that it might happen), but he declares without mental doubt or reservation that the impossible thing has happened—Christ rose from the dead. Had He not risen, the founders of the Christian church would have been false witnesses, and their followers would have been helpless and hopeless children of despair. A good man

who is dead may be to us a good example, and an inspiration of what we may be; but a dead elephant is not as strong as a live mouse; and if I want some one to help me in my need I must go to the living.

Verses 20-32. Death is the natural heritage of all the descendants of Adam. Life, eternal life, is the gift of all those who have been born of the Spirit in Jesus Christ. At the time of His resurrection the Father gathered the firstfruits, but at the time of His coming the full harvest shall be gathered for the Lord.

To die for a political ideology or for a philosophic hypothesis is the height of folly; but to take hold of the faith in the risen Christ, and, living or dying, to keep an unbreakable hold upon it, that is the sum of wisdom.

In this life you can only live to the greater when you have died to the lesser. And now and always we shall live in the spirit only as we die to the flesh.

Verses 33, 34. "Be not deceived." If you allow communications of doubt and evil to enter your heart and mind, they will corrupt you. Putting filth into a clean vessel will defile it; and despite every effort on your part to clean it, it will never seem the same again. If you read Tom Paine at twenty, you will rue it at eighty.

Verses 34-40. Simple people ask questions for enlightenment, but fools ask them to entrap you and to make you seem foolish. If you cannot answer every question asked of you, however, do not fret. You are not alone. All the hosts of mankind are like you. Some things only God knows; and to know them we must wait until He reveals them.

Verses 41-58. We speak of Him while here as being in the body of humiliation; and we speak of Him now as having a body of glory. We do not know what changes were made in His body before He re-entered glory, but we do know that He has promised those of us who follow in His footsteps that when we reach the mansions of glory we will have other bodies fashioned like unto His own. And having this hope as an anchor of the soul, we will remain steadfast, unmovable in the faith; and indefatigable in the life.

SAUL'S EARLY PREACHING

Acts 9:19b-30; 11:19-26

Lesson for April 16, 1944

Golden Text.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

Acts 9:19-22. No man needs to be ashamed that he is not the same man that he was yesterday. All living things change; and to say that you are changing is just another

way of saying that you are living. Just be careful that your changing is not in reverse. Paul was zealous in propagating his religious views when he was in ignorance of the truth; and now that he had the truth, he was no less so, and unashamed. It is no disgrace to acknowledge that you were in the wrong; but it shows moral turpitude to continue in the wrong when the truth is made known to you. To take such an attitude is a cause for shame.

The new convert who waits until the church ordains him as a minister before he will preach, wastes precious time. Your testimony for Christ should begin with the day when you two found each other as Saviour and saved. And that testimony should not lose its power as the years progress. Mediocrity is seldom noticed; the unusual always is. Saul the convert was more talked about than Saul the persecutor because the change was so complete that the most obtuse mentality could discern the change. As a supporter of Jewish ecclesiasticism Saul used the sword of steel; but as the soldier of the cross he used the sword of the Spirit. While in the service of the first he brought death to not a few; now in the service of the Christ he brought life to many. The fact that Jesus is the Christ can be proved to anyone who is willing to accept evidence.

Verse 23. In between this verse and the preceding one Saul had spent some time in Arabia. What did he do there? We have nothing definite; but to the writer it seems highly probable that Saul was driven of the Spirit into the deserts of Arabia for a season of deep communion with his Lord. It is probable that while there he received a Gospel by revelation, so complete that even the apostles could not add one word to it. And there too he received the abundance of revelations that compelled the Lord to place a thorn into his flesh lest he be exalted above measure. If Saul had an extraordinary conversion, his growth in the Christian graces was no less phenomenal.

Extremes meet. The only perfect person and two thieves met death at the same time at Calvary. The two thieves met death because they were a menace to society; the Son of Man, because He condemned society. And Christ was hated more than the thieves. Saul walked in the footsteps of Jesus; and next to Jesus he was hated more by the Jews than any other. Are you hated? No? Then you, by your life and words, are not rebuking the ordinary sinfulness of mankind.

Verses 24, 25. There was a congregation of saints at Damascus when Saul first arrived there; but at the time he left there was also a group within that group known as Saul's disciples. They were the fruits of his labors unto God. And they were the ones who especially stood by him and helped him to escape the hand of those who sought his life. This first bitter experience that he suffered

from those whom he loved more than his own soul left an indelible mark in his memory. But it was but the earnest of things to come. During the next thirty years, Saul, the servant of Jesus Christ, suffered so much that he became the example of suffering to all them who should thereafter believe in the name of Christ. When it became his usual experience, he ceased to talk about it. He who will torment you with the tale of his woes has never had enough trouble to waste time talking about them. Extreme suffering mutes the lips.

Verses 26-30. Before Saul left Jerusalem for Damascus he had made havoc of the church. Now after at least three years he returns to Jerusalem as a hunted disciple of our Lord. To make his presence known to his former associates would invite death. He sought the shelter and companionship of those he had formerly persecuted, and they were all afraid of him. He had suffered the loss of all things indeed when he accepted the Saviour, but there was no turning back.

Every city block has at least one woman who has more tongue than sense; and every church has at least one man who is the friend of all those who are in need. We need fewer of the former and more of the latter. Barnabases are far too few.

The arguments that Stephen had used in confuting the Grecian Jews, Saul now uses to do likewise. Dead Stephen kept on preaching in the person of Saul. The church got rid of persecution by sending Saul to Tarsus. I do not think that Saul was idle during the years that he was with the home folks, but it took the same Barnabas who had stood by him in his loneliness at Jerusalem to bring him to Antioch and from there to enter with Saul in the greatest missionary campaigns of the apostolic church. Why did Barnabas not go to Jerusalem for help? Because the house cleaners of Jerusalem were not as fit for that work as were the offscourings. I Cor. 4:13.

PAUL BECOMES A MISSIONARY

Acts 13:1-14:28

Lesson for April 23, 1944

Golden Text.—The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13:2.

From the days of David, Jerusalem was the political and religious capital of the Jews. The livelihood of its inhabitants was supplied by the nation at large through taxes and religious donations. The Christians at Jerusalem were no beneficiaries from either source. So when Agabus prophesied concerning the famine that was coming, the church at Antioch at once took steps to aid the brotherhood at Jerusalem. And the gifts were sent by the hands of Barnabas and Saul.

Chapter 13:1-3. If Jerusalem was in need of food, the rest of the world was in far greater need of the Bread of Life. And the church at Antioch was conscious of this. It had been comparatively easy to collect a charitable offering for the saints at Jerusalem; but how was the church to do its duty to the Gentile world religiously? That drove the saints to fasting and prayer; and while they were thus engaged, God spoke to the church and showed them the way. They had fasted and prayed for light and guidance; now they fasted and

prayed that God might make them willing to surrender their favorite teachers to be used in more needy places and that through those men the light of the glorious Gospel might reach all the nations that were in darkness even as they had been. When soldiers of the cross start out on such a mission it means a lot to know that the Lord is with them and that the church is back of them.

Verses 4-13. A prophet may not have much honor in his own country, but he is not much of a prophet unless he has a deep affection for the place of his birth. Saul had preached at Tarsus, his own birthplace; now the first field for their Gospel activities is on the island of Cyprus, the birthplace of Barnabas. And John Mark, who had accompanied them from Jerusalem to Antioch, now goes with them as aid or minister. Here Saul takes the leadership of the company; and in his future work, which is to be almost exclusively among the Gentiles, he begins to be called by the Gentile equivalent for the Hebrew word Saul.

Verses 14-52. It takes time for people to grow up; and with some it takes longer than with others. John Mark had not yet grown up, apparently, and when the apostles reached Perga on the mainland, something happened, and he returned home to Mamma. In later years he really grew up and finally died a hero's death in the army of the cross. But he must have been a sore disappointment to Paul at the time. The dangers that this missionary company faced, however, and the sufferings they endured were equal to any dangers that soldiers ever faced. It takes a good soldier of Jesus Christ to endure to the end.

Chapter 14:1-7. When present-day evangelism was first started in our church one of our bishops opposed it strenuously. But his basic argument was, "Fawas kumme see net won ich bredich?" It was jealousy of the greater ability to attract and persuade the crowds that turned the Jews in the various synagogues where they worshiped into bitter persecutors. To little souls it is terribly humiliating to take a little man's place; but great souls choose the lowly stations.

Verses 8-18. Herod Agrippa was much gratified when the Tyrians acclaimed him as though he were a god (Acts 12), but Barnabas and Saul were horrified when the citizens of Lystra wanted to worship them. The actions of Agrippa were unworthy of a man, while the acts of the apostles were greater than the noblest ascribed to the heathen deities. But such is the way of man: He who merits honors least, craves them the most. And even after the apostles had returned to Antioch in Syria they spoke not of their works but of the mighty works of God.

Unsettled is the soul of the man that has for a goal the applause of men, for the very crowd that would deify one today will crucify him tomorrow. Only he who seeks the "Well done" of the Lord can walk untroubled amid the mutations of human relations.

Verses 19-28. After Paul recovered from the stoning (or was it a revival?), he and Barnabas left for Derbe; but here is the courage born of duty—they immediately retraced their steps over all that territory from which

they had fled for their lives, in order that they might strengthen the believers. And they did not console them by telling them that the way to heaven was a path strewn with roses; rather they told them that we must pass through much tribulation to enter the kingdom of God. To serve God aright requires the stuff that heroes are made of.

PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS

Acts 15:1-35; Gal. 2:1-21

Lesson for April 30, 1944

Golden Text.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

The ships that sail the oceans soon are impeded in their progress by the growth of barnacles on the hull; and unless the ship can enter a basin of fresh water, the barnacles will have to be cut off with chisels. Religious bodies are much like a ship. In every one there are many temperaments. And when different temperaments approach and study a subject, they will soon reach opposite conclusions. No two thinking people can think long without reaching a point on which they will think differently. And no thinker is always right. I do not question the sincerity of the Judaizing teachers, but I do question their spirituality. And the reason I do so is because they kept on teaching the necessity of obedience to the Mosaic institutions as a means of salvation after the council at Jerusalem had decided otherwise. Before that, they had some excuse; after that, they had none.

I suppose they argued that the decision at Jerusalem was a man-made rule. At least that is what present day rebels against authority argue against all regulations in the church that they do not like. Some even go so far as to say that the regulations promulgated by the Apostle Paul were the direct result of the mental workings of a woman-hater. The truth is not reached by the mental acumen of a Solomon but by the united judgment of the entire body of believers, reached as the result of frank discussion led by the Spirit of God. But today, after nineteen centuries, we have teachers springing up, again rehashing heresy that has been rejected by the church for centuries; and heresy-mongers have always had as many customers as black-market dealers. Eve has not been the only person who was deceived. Many people today act as if they wanted to be fooled.

It is difficult to have a disputation without a rise in feeling; and the hardest thing at such a time is to confess that I was wrong and the rest were right. The proof of experience and Scripture was preponderantly in favor of the position taken by Paul, but what would he have done if the council had decided that he was in the wrong? Would he have taken his defeat more gracefully?

They who would climb high mountains must lay aside every unnecessary weight; and the missionary of the cross must travel "light baggage" if he would do his best. Above all things he is not to carry along heavy chains of custom and tradition to bind the converts.

James' concluding arguments were based upon prophecy fulfilled at that time.

Amos 9:11. I can imagine the genuine surprise that James would feel if he could hear some modern interpreters say that he was quoting scriptures that were to be fulfilled during the millennium. If that be the case, then James had no prophecy in support of his stand on the issue at hand. But James was not quoting scripture except such as applied directly to the question under consideration.

Acts 15:23. The churches of Cilicia had probably been founded by Saul during the years before Barnabas brought him to Antioch. The churches of Antioch and Syria had their origin in the preaching of the saints who had been scattered by the persecution following the stoning of Stephen. The council at Jerusalem greeted these Gentiles as "brethren." But judging by the later conduct of some, it was a little like our recognition of foreign missionary converts. They are brethren as long as they are in India and we in the U.S.A., but if they came here and moved next door we would not recognize them. Only a few have hearts big enough to include all mankind in a common brotherhood.

Verse 24. No one has a right to preach unless he is sent (Rom. 10:15)—sent of God, without or through the medium of the church. He that is sent proclaims the words of him that sent him. If only God-sent men preached today, we would not have the theological Babel that we have.

Verse 25. A big part of the work of the faithful ministers of the Word is to undo the mischief that misdirected zealots make.

Gal. 2:1-21. Seven years after the council at Jerusalem that released the Gentile converts from the bondage of Mosaic ceremonies, Paul had to write a letter to the churches of Galatia, where Judaizing teachers were subverting the saints. They robbed them of the kernel while they fed them the husks. Crucified with, buried with, risen with, living with Christ—that is the kernel of true Christianity; and for it there is no worthwhile substitute.

PAUL CROSSES INTO EUROPE

Acts 15:36-16:40; Epistle to the Philippians

Lesson for May 7, 1944

Golden Text.—I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

Paul's second missionary tour covered most of the territory that had been claimed for the Lord in the first tour; but he then reached into the west until he arrived at Troas. There was still much work to be done for the Lord in Asia; but apparently it was for other hands to do. It was forbidden to Paul. It is a consolation to me to know that the responsibility for the world's evangelization does not all rest on my shoulders. I am only responsible for the part that the Lord has assigned to me. But that part is probably much more than I have ever tried to harvest; so I had better bestir myself. "Woe is unto me, if I preach not the gospel!"

Acts 16:9-15. When God forbade Paul to preach in Asia it was because he was needed more in Europe. God puts obstacles in the way to keep you from doing work that He

does not ask you to do; and Satan raises many adversaries to hinder you in the doing of the work the Master has assigned to you. But it is far better to work with God and fight Satan than to go on your own.

Paul preached the Word, but it was the Lord who opened Lydia's heart. That her conversion was genuine is evidenced by her willingness to provide for the needs of the messengers of the cross to the full while they told the story.

Verses 16-39. The effect of the preaching of the Gospel in a community is to make evil businesses unprofitable. That is why all the leaders of the underworld hate the church. And if my preaching were one hundred per cent effective in my little corner assigned to me, I would not need to drive out the saloons and brothels, the theaters and the dance halls. The keepers of these places would soon find that all their hope of gain was gone, and they would close up shop.

We have these things for stronger reasons than that the law allows them. Our spiritual state is so low that the demand for these things is so great as to be very profitable. Convert the people of the land and the land will be healed of its open sores. But the opposition to the work of the Lord is never fair nor honest. The rioters included nearly everybody in Philippi. But few of them knew that the instigators had led them to do this because they wanted revenge since they had lost the services of a devil that had brought them cash. But when evil men fight God, they find that they are losers. If Paul and Silas had not been thrown into the jail, the jailor and his household would not have found the Saviour, the magistrates would not have learned their lesson that it was their duty to maintain order and not to abet riots, and the church at Philippi would not have received

the extra push that landed them onto the highest plane of spirituality of any of the churches founded by the great apostle.

Philippians. This is Paul's most joyous epistle. If he and Silas could sing praises unto God while suffering in the dungeon of the inner prison, it would be strange indeed if Paul would not rejoice as he thought of the faithfulness and of the loving devotedness of the saints at Philippi. Everything was working out for the furtherance of the Gospel, and that was just right. But while his soul made its boast in the Lord, he calls upon the saints to rejoice with him.

The exhortations he gives are necessary even for the most advanced of saints: "Let nothing be done through strife or vainglory." "Do all things without murmurings and disputings." "Finally, my brethren, rejoice in the Lord." "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests [not demands] be made known unto God." Think only on good things. Chapter 4:8.

Chapter 3:7-14. The reason there are so many failures in life is because we fail to evaluate life properly. Because of this, "For a cap and bells our lives we pay. Bubbles we buy with the whole soul's tasking." But the catalog of God's mighties lists only those who contemned all that natural birth and human advantages and blessings could bestow, but prized the riches of grace in Christ Jesus so highly that nothing could prevent them from forfeiting the first in order to gain the second. Paul had seven things of which the ordinary person is very proud; but he counted them all but as refuse compared to the treasures in Christ Jesus. He had a sevenfold aim towards which goal he pressed. But they all culminated in one—"fashioned like unto his glorious body."

ENROLLMENT AND CLASSIFICATION OF THE SUNDAY SCHOOL PUPIL

BY A. LLOYD SWARTZENDRUBER

This is the fourth of a series of articles sponsored by Bro. J. J. Hostetler, Sunday School Secretary of the Commission for Christian Education and Young People's Work. We invite others to write out their ideas and suggestions concerning the various types of Sunday-school work discussed in these articles or to send in questions which they would like to have discussed, or to offer constructive criticisms. We believe that an exchange of plans and methods will be helpful in improving our Sunday-school work. Address all such correspondence to the Sunday School Secretary, J. J. Hostetler, 1939 Third St., Canton 4, Ohio.

The Sunday-school movement in the Mennonite Church is not very old, but I feel sometimes that we have failed to progress in efficiency as we should have. Some time ago, when introducing myself to someone as a member of the Mennonite Church, the visitor said, "Oh, yes, I know about the Mennonites. They are among the best farmers in the country, and none of them are poor. They are very thrifty." But I did not hear anyone say that the Mennonites lead in the presentation of the Gospel. It is my desire that we should be among the leaders.

We want to improve our religious work along with the other blessings we enjoy. The purpose of this article is to stimulate our interest in Sunday-school improvement, and to bring to our attention some of our possible faults. Our public schools have made progress to an almost astonishing degree.

Educators have been working for efficiency, and they have been amazingly successful. We can profit by this experience if we so desire.

There are some things that can be taught to certain age groups which would be almost a waste of time for others. When a system of teaching is inefficient, it becomes necessary to teach grown people the very elementary things. We must cater to our children, and strive for our highest efficiency in the primary and junior departments. In our summer Bible school work and in our week-day church school work, we have been especially careful in our grading. This is partly due to the fact that in this work we watch the public school and follow its system of grading. We should be in the lead, but since we are not, let us see to it that we are not trailing very far behind, for efficiency.

Benson, in his book, "An Introduction to

Child Study," says, "Two thirds of the children of the country are not being reached, and those that are enrolled in Sunday schools attend only about half the time. The children are not graded according to age, and they receive instruction in an adult lesson from an untrained and only too often, an unprepared teacher.

If the Catholic Church educated its youth in religious methods as carelessly as the average Protestant church, it would break down in a generation. If the public school should be no more successful in removing illiteracy than the church, two thirds of our nation would not be able to read or write and the remaining one third would be no further advanced than the second reader."

Let us consider the enrollment of a new pupil. Among the things we will want to know will be the age and grade. A third-grade pupil cannot do very good work in a fifth-grade class. He should not be embarrassed by feeling "unlearned." On the other hand, a fifth-grade pupil in a class of third graders may lose interest and even become mischievous; and this is one of the best ways to teach irreverence in the church, for it will become a habit. The teacher should be prepared to offer the pupil the assurance of an interesting class, taught by an efficient teacher, who, because of a genuine "new birth" experience, has a passion for teaching, and therefore works for the highest possible efficiency.

There could be an improvement in our Sunday-school lesson material. We need not necessarily follow the International Sunday School Lessons in our Primary department. It may be to our advantage to have a complete new system of lesson material, adapted to the ages and purposes of our own Sunday school. Our own system of lessons, properly illustrated, and systematically presented by an enthusiastic teacher, would be an attraction to any new pupil.

Some time ago a pupil who had dropped out of one of the popular Sunday schools of the city, was approached by one of our teachers, and given the assurance that we teach the Bible in our Sunday school. This along with the teacher's magnetic personality, her love for children, and her concern for souls, led this pupil to try our Sunday school, and she became a faithful attendant.

It is not always possible to place each child in the class we desire. This may be due to several reasons. There may not be enough pupils for a grade in a small Sunday school. This may be corrected in time by enlarging the school, or at least by enrolling more pupils in that grade. It may be difficult to find a teacher who has the necessary qualifications. It is my opinion that we should have a more intense program of teacher training. On this very point, the pastor of a church carries a heavy re-

sponsibility. The parents of our young people will also do well to take note of the situation. Some time ago I heard a father make the statement, "What does he want in the Bible school? Is he looking for a class to teach?" Such words should not be even thought of. Certainly such statements do not help our young people, nor the church.

Paul gave Timothy the "advice of a lifetime" when he said, "Study . . ." While this was written to a young minister, we can profit by the advice as well as the results.

The Sunday school is the legitimate "feeder" for the church. Here we contact new pupils, teach them, and help them to find their Saviour. "Train up a child in the way he should go," is the advice of Solomon. Properly trained children who experience the new birth are an asset to the church, and can do more for their Master than those who are poorly trained. The latter class may not even have enough knowledge of God's Word to be interested in salvation.

The keeping of records in the Sunday school is possibly of greater importance than one realizes at first thought. Records are of benefit to the teacher as well as the pupil. In teaching pupils of school age the teacher should be especially careful of the progress that is made. A teacher may consider herself somewhat efficient, but the record book may reveal an altogether different picture. On the other hand, she may not feel encouraged in her task, but a study of the record book may give her a little more courage. The system of keeping grade records is quite new in Sunday-school work, and possibly used very little, but I believe it could be used to great advantage. There would be no particular need of report cards, as the pupils need not necessarily know of the records. Efficiency experts are the order of the day in factories. The teacher can be her own expert. She is a soul winner and will want to be of the best possible service to the Master, who shed His lifeblood on Calvary's Cross for the Sunday-school pupil as well as the teacher.

The child in day school learns the necessary things concerning this life; which may reach

eighty or ninety years, and in rare cases possibly one hundred years. We feel that it is very important for a child to be equipped with the necessary knowledge for this life, and that is right, but he can use it only in this life. A knowledge of God's Word, of His saving grace, has to do with eternity. The things which he learns, pertaining to this life, if properly selected, taught, and used, can be an asset to a knowledge of God and His Word. If, then, it is a crime to fail to instruct a child properly concerning the things of this life, how much greater is the crime if we do not use all the resources at our command to help him prepare for happiness both in this life and in the life to come!

Kansas City, Kans.

THE STRATEGIC IMPORTANCE OF THE LITTLE SUNDAY SCHOOL

Selected by Mrs. Ira S. Bauman

The writer recalls an experience in a Reformed class in central Ohio some twenty years ago. Delegates were giving reports on the condition of their Sunday schools. One old man arose and said that his little country Sunday school was plodding along about the same as it had been for forty years.

He said, "My wife and I were talking about the school the other night. I happened to mention that it was forty years ago that Father offered to give the Reformed classes an acre or two of land on the corner of our farm if they would build a church and start a Sunday school. I told my wife I could not get very enthusiastic about making a report for the school, for every year it has been pretty much the same. I told her I counted the attendance last Sunday and it was twenty-nine. The first year that the school was opened the average attendance was twenty-nine. Twenty-nine people present forty years ago and twenty-nine present now. I was discouraged and said, 'What is the use anyway of keeping up the school if it does not grow? Would it not be better to shut up the church and plant those two acres in corn and give the proceeds to the mission cause?'

"I was discouraged, brethren, and ready to quit, but my wife said, 'Levi, before you talk that way wouldn't it be well to stop for a minute and figure up what the school has done in the last forty years? In the first place, our boy Rufus decided to join the church thirty-five years ago because his teacher spoke to him about it. If the school had not done any more than that in forty years, it would have been worth while. And don't you remember Richard Pallsgrrove? He is a minister in the West. He became a Christian in our school. Fred Bowman, one of our Sunday-school boys, is superintendent of a big Sunday school in Brooklyn; and Sarah Seymour is

(Continued on page 128)



An Illustration of a Well Graded Class

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

The great doctrines of the Bible, such as **the resurrection**, bring to humanity the best of what God has revealed to fallen man. We do well to dwell often on these great doctrines so that our life may be made stable in the things that are worth living for. **Death, the judgment, and eternal punishment** need to be faced with the hope of deliverance that comes through **redemption and regeneration, the resurrection and heaven.**

The **work of the Holy Spirit** in the believer needs to be known as a doctrine, but much more as an experienced reality. Knowing the doctrine will enable us to find the way to an experience and to our privileges in that experience. It should be the aim in the work with the young people to lead them to enjoy the presence and power of the Spirit within.

Jewish evangelism is becoming an increasingly interesting theme because of the fact that the Jewish people are being cast out as a despised people in many sections of the earth. It is when people are groaning under oppression that they are more inclined to welcome a message of good tidings that brings relief. God may be allowing their sorrows on purpose to prepare them for the Gospel. It becomes the Christian of today to be intensely interested in what God is working among the people who are without Christ.

The **power of Jesus** remains unchanged regardless of the unbelief of men. But the unbelief of men is the reason why many are losing the blessing of the power. Marvelous blessings are in reach of faith. Wondrous compassion is found in the Saviour, and He will not turn away from the sincere, longing soul who is trembling and struggling with doubts while faith clings to Him who is able to save.

What folly do we find in souls who cling to **the self-life** and go on in the use of the poor and passing returns that come from such a Christless pursuit! Let us but fix our eyes upon the Son of God and our Redeemer, and exchange our poverty for the riches that are found in forsaking all for Him. "Unsearchable riches" is the way Paul describes what he found in Jesus. Eph. 3:8. Truly can Jesus ask, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul" (Mark 8:36, 37)? A study of this life principle of denying self for Christ should make us realize what treasures are in store for us. Is there anything too precious to give up for Him who has done so much for us?

How to Make Our Meetings More Interesting

When one studies the lesson, he will find something that will awaken an interest in it. Whether you have an assignment or not, if you will study the topic and come to the meeting ready to respond in the open discussion or ready to listen to what those who have been assigned parts have to say, you will find your own interest increased to a considerable extent. Try it. Between now and next Sunday evening, make a conscientious study of the lesson, reading the Scripture passages in the text and in the outline study. Read the comments on the topic in general. Try to enter into the purpose of the study. Pray definitely for the success of the meeting. Ask God's blessing upon the leader and upon each speaker. Pray for the people who will be present that their hearts may be anointed with the Spirit, and that the truths of the Word may definitely find lodging there. When you have seriously done your duty in these ways, then take an inventory of yourself and of the meeting and answer the question, Has this meeting been of interest?

THE MEANING OF THE RESURRECTION.—I Cor. 15:12-28; Acts 17:31

Topic for April 9

MOTTO

"Because I live, ye shall live also."

MEDITATIONS ON THE TOPIC

I. The Meaning of the Resurrection.—Christ is the "firstfruits" of the resurrection. The fact of a "firstfruits" declares that other fruit is coming on, namely, those who belong to Christ when He comes again, who shall be changed into the likeness of His glorious body. Such a hope gives a different aspect to life. It makes the difficulties and the reproaches that come because of our relation to Christ but trifling matters compared to the glorious prospect ahead. There is nothing in this present time so glorious and so desirable but that the loss of it will fade into insignificance compared to the loss of the resurrection state of the redeemed. When we are privileged to rise again in bodies of glory, we shall be forever delivered from death and from all the accompaniments of the earth life that lead to death—sickness, pain, sorrow. We can scarcely imagine what such bliss will mean to us. We will not be dependent on temporal food and drink, for all our sustenance will come

from the things of life eternal—the river of the "water of life," the fruit of the "tree of life," the healing balm of the "tree of life."

Since Christ is in a glorified body in heaven, we have the sweet assurance here that in Him we shall be given a glorious resurrected body in which we may dwell with Him in the realms of glory forever. Through the resurrection, the devil will be defeated in his work of destruction by sin, and the saints will be delivered from the power of death.

The resurrection of the lost will be no glory or joy, because they are only awaking to condemnation and everlasting shame and contempt. The resurrection means that the judgment of all men is sure and that there is no escape for the wicked. The saints will have a sure reward because their Redeemer lives.

II. The Text.—I Cor. 15:12-28.—This passage pictures the value of a resurrection doctrine in our preaching by presenting a negative picture of what it would mean not to have a resurrection to preach. It also discusses the reality of the fact of Christ's resurrection and what the effect is to be upon humanity when all things are finished, when death is finally destroyed, and when Christ hands over all things into the hands of the Father.

III. Suggestions for Junior Programs.—This topic may well include a clear presentation of the story of the resurrection of Jesus Christ. This is to form a basis for our con-

clusions of what the resurrection will mean to those who belong to Christ. As a child, before I heard the resurrection story, I thought that after the body was laid in the grave, God would take it up and receive it into heaven. I believed this in spite of the fact that my parents and friends were Christians and talked to me about heavenly things. This experience may help us to think of how we may the more fully correct the first notions that come to the mind of a child about the Christian's being in heaven while the body is still on earth with no life in it; yet that the power of God will someday raise it up into a new and glorious body in which the spirit may dwell forever. It will be no strange matter if many mysteries still remain that even adult minds can never fathom. But we can learn, and we can teach others to believe the Word of God and to rest in its statements as true for all who believe in Jesus.

OUTLINE STUDY

I. It Means a Better State than This Life to Saints.

1. Better than the dead raised to this life.—Heb. 11:35; John 12:44.
2. Cannot die any more.—Lk. 20:34-36; I Cor. 15:51-54.
3. A far better condition.—Phil. 3:21.
4. A crown of righteousness awaiting.—II Tim. 4:8; Jas. 1:12.
5. Fellowship with the Lord's presence forever.—I Thes. 4:15-18.
6. Reward.—Lk. 14:14.

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II. It Means a Meeting of Punishment to the Sinner.

1. Shame and everlasting contempt.—Dan. 12:2; John 5:28, 29.
2. Judgment according to works.—Rev. 20:11-15.

III. Christ's Resurrection Means to Men.

1. A hope beyond.—I Cor. 15:13-20.
2. Justification.—Rom. 4:25; 8:34.
3. That He is the Son of God with power.—Rom. 1:4.
4. The assurance that the day of judgment can be met by faith in Christ.—Acts 17:31.
5. That the Holy Spirit is shed upon believers.—Acts 2:33.
6. That God will raise us up.—I Cor. 6:14; I Pet. 1:3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Resurrection."
2. Resurrection Meanings.
 - a. To live again after this life.
 - b. To be rewarded or punished for deeds in life.
 - c. That Jesus is in heaven now.
 - d. That He will come again for His people.
 - e. That we enjoy the Comforter because He lives.
 - f. Our sins can now be forgiven.
 - g. We shall be like Him in glory.

For Seniors.

1. The Hope for Us in Jesus' Resurrection.
2. The Blessed State of the Resurrected Saints.
3. The Terrible Condition of the Lost.

PERSONAL THOUGHT

Jesus said, "Because I live, ye shall live also." This ought to satisfy the deepest long-

ing of our heart, and heal the sting which death brings into our ranks.

SEED THOUGHTS

There's a light in my sky,
Since the breaking of day,
When the seal rent in twain
And the stone rolled away;
For an angel spoke peace
To my spirit's alarm:
He is risen for thee,
There is nothing to harm.
I will not be afraid
When the dark grave I see,
For my Saviour has died
And has risen for me.—Bateman.

When the trumpet shall sound,
And the dead shall arise,
And the splendors immortal
Shall envelop the skies;
When the Angel of Death
Shall no longer destroy,
And the dead shall awaken
In the morning of joy.
—Mrs. R. A. Evilsizer.

We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn.
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again.
—Mrs. M. A. Kidder.

THE SPIRIT'S WORK IN THE BELIEVER.—John 14:15-26; 16:7-15

Topic for April 16

MOTTO

"Ye have received the Spirit of adoption."

MEDITATIONS ON THE TOPIC

I. The Spirit's Work Within the Christian.
—The normal experience that comes to every believer in the Gospel of Christ is that of receiving the Holy Spirit as an indwelling presence. Before the ascension, Jesus spoke of the fact that if He went away He would send the Comforter. He also said that the Comforter would not come unless He did go away. So there was a time before the sacrifice of Jesus when the Holy Spirit did not come to every believer in the same way as He has come since.

It may be possible through the ignorance or disobedience of the Christian that the Spirit's work in his life is different from what it is when he is fully enlightened and obedient. Sometimes the Spirit is grieved or quenched and must convict or trouble the believer to make him see his error and return to full fellowship. But if the believer lives a submissive, prayerful, and earnest life, the Holy Spirit will come in a comforting way to help, to guide, and to teach.

He brings forth fruit in the lives of all those who are fully given over to His leading. He gives power to resist the way of sin. He enables the believer to subdue the desires of the flesh and to heed the promptings of the Spirit. When the believer studies the Word or hears some one teach it, the Spirit gives insight into spiritual truth by His presence within. And when the believer is living in these experiences of fellowship with the Spirit, he has within him a sweet assurance that he is a child of God, and he is often moved to cry to God in prayer and to acknowledge Him as the Father.

II. The Text.—Jno. 14:15-26.—This Scripture expresses what Jesus promised about the Holy Spirit as a comforter who, in Jesus' stead, would be with the disciples forever. He was already with them in the person of Jesus, but would be in them as an abiding friend when Jesus went to glory. Then they could

know by experience what they could not know before by the words of Jesus.

Jno. 16:7-15.—The Holy Spirit would be sent by Jesus to be in the disciples. He would work in them to cause the world to be reformed "of sin, and of righteousness, and of judgment." His presence in the believer will guide him into all truth. In the apostles, He especially inspired them to the truth in an infallible way, which made their words and writings the inspired word of God.

III. Suggestions for Junior Programs.—It is well to impress the fact that the Holy Spirit wants a cleansed vessel to dwell in. Those who have not come to Jesus for cleansing cannot expect the Spirit to live in their hearts. Even those who have come to Jesus need to continue to obey, if they would enjoy the fullness of His fellowship.

Impress the passages of Scripture that speak of the Spirit's work in enabling the believer to live a life of victory and truth according to the word of God. The suggestions given in the **Assignments for Juniors** will help to develop these facts. The Juniors in preparing these topics should be directed to the Scripture passages that give such teaching, and should then be helped to prepare a practical discussion on the subjects as assigned.

OUTLINE STUDY

I. Believers Who Have the Spirit.

1. All may, since the ascension.—John 7:38, 39; Acts 19:1-7.
2. They are none of His without.—Rom. 8:9.
3. The Spirit witnesses that they are His.—Rom. 8:16; Eph. 1:13.
4. May receive increasing power by Him.—Eph. 3:16-19; I Thes. 4:9, 10.
5. May grieve or quench Him.—Eph. 4:30; I Thes. 5:19.
6. May yield full obedience to His leading.—Gal. 5:16; Rom. 8:14.
7. May receive special fullness.—Acts 4:31; 4:8.
8. May do despite to Him.—Heb. 6:4-6; 10:26-29.

II. The Work of the Spirit Within.

1. To comfort.—Acts 9:31.
2. To illumine.—I Cor. 2:11-14.
3. To empower.—Acts 1:8; I Thes. 1:5.
4. To bear fruit.—Gal. 5:22, 23; Eph. 5:9.
5. To give assurance.—Gal. 4:6; I John 3:24.
6. To guide into truth and lead in service.—John 16:13; Acts 13:2-4.
7. To enable to pray effectively.—Eph. 6:18; Jude 20; Rom. 8:26, 27.
8. To enable right speech and testimony.—Matt. 10:20; Lk. 12:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Holy Spirit," etc.
2. The Spirit in God's Children.
 - a. In a cleansed vessel.
 - b. In a surrendered will.
 - c. He works in us to do God's will.
 - d. He gives power to do right.
 - e. He comforts.
 - f. He prompts us to do good.
 - g. He checks us from evil.
 - h. He rebukes when we do wrong.
 - i. He fills our heart with good fruit.

For Seniors.

1. The Spirit as Our Heritage.
2. His Work in Changing Our Character.
3. His Work in Fitting Us for Service.

PERSONAL THOUGHT

God's wondrous grace is planned for the outpouring of the Spirit upon all flesh. If we do not have Him, it is because we have not met the conditions in our lives by which we may be prepared for His indwelling.

SEED THOUGHTS

It is easier to build temples than to be temples of the Holy Ghost.—Sel.

If, in all meekness and lowliness of heart, we allow the Holy Spirit to dwell in us, and are obedient to His voice, He will keep our hearts in a holy calm in the midst of ten thousand cares, and weaknesses, and troubles.—Selected.

We must be responsive both to the restraint and to the urge of the Holy Spirit.—Selected.

The Holy Spirit will not put His seal on a partial surrender.—Selected.

Culture is good, genius is brilliant, civilization is a blessing, education is a great privilege; but we may be educated villains. The thing that we want most of all is the precious gift of the Holy Ghost.—Jno. Hall.

JEWISH EVANGELISM.—Matt. 10:5-15; Rom. 11:7-36

Topic for April 23

MOTTO

"I am not ashamed of the gospel of Christ."

MEDITATIONS ON THE TOPIC

I. Jewish Evangelism has been largely neglected by the Christ-professing world. The fact that the Jew has been used of God in times past to bear the oracles of God to the world, ought to give a starting point to bring the message of the Gospel of Jesus Christ to him. And while it will not be easy to overthrow the prejudice that has been drilled into his mind by home teaching, we know that God often works with souls to change their attitude of prejudice, and will use Spirit-filled persons who have a burden for the lost to bring that truth of the Scripture to bear upon the need of the Jew.

It is wrong for Christian people to be indifferent toward any class of people in the world. The fact that the Jew is hardened, and that much patience and love will be required to win him, is only a challenge to us through the Spirit to undertake the service for the Lord which the need of the Jewish people lays upon us. We have the same Gospel which Paul had in his day. While he was specially called to the Gentiles, he nevertheless won many Jews along the way. He approached the Jew first in the cities where he preached and through them also reached the Gentiles. While we as Gentile Christians may not have the approach of blood as the Apostle Paul had, we do have the same Gospel and the same Holy Scriptures which Paul had, with the added enlightenment which the completed New Testament brings to us for our service today.

When the Lord works with us by His Spirit and His Word, we may take courage and "launch out into the deep" to let down our nets for the catching of Jewish souls.

II. The Text.—Matt. 10:5-15.—Here are the instructions of Jesus to the Twelve in their work of evangelization among the Jews. This was a period in which the work was particularly confined to the Jews because that was the first step in the opening of the Gospel.

Rom. 11:7-36.—This passage reveals the condition of the Jews as they still are—blind against the Gospel message. It also reveals that God has a purpose to remove that blindness by bringing the blessing of the Gospel to the Gentiles, thus awakening the Jews to the reality of what they have rejected, and so awakening a response in them to be blessed also. This fact ought to make the Gentile Christians all the more alert to seek the welfare of the Jews, and to use the opportunity that is surely unfolding to bring the message of the Gospel to them.

III. Suggestions for Junior Programs.—We should not feel boastful against another nation that is not enjoying the blessing of the Gospel as we are. The fact that we have the privilege of the Gospel should fill our hearts with humble gratitude and make us solicitous to reach those who have for some reason or other not received it. We should have a deep respect for the Jews because there was a time

when God used them in bearing His message to all the world. What God did through the Jews before they rejected Jesus Christ, God can do again through them when they become willing to receive Jesus as their true Messiah. Teach the boys and girls that when the message is sent forth into all the world, a part of that world is the Jews. Impress certain Scripture passages which particularly name the Jew as well as the Gentile—Rom. 1:16; Luke 2:30-32; Rom. 10:12; Gal. 3:28. Assign the topics as suggested. Why do the Jewish boys and girls think as they do about Jesus? If we had been taught by parents and friends to reject Jesus, would we be different from the Jewish boys and girls? Seek to awaken thought and sympathy for such ignorance and prejudice, and emphasize the importance of prayer that God may lead His people to see how they may love the Jew and help him to find Jesus and to believe in Him as the One whom God has sent.

OUTLINE STUDY

I. The Concern of God for Jewish Evangelism.

1. The ministry of Jesus was mostly among Jews.—Matt. 15:24.
2. He sent the apostles to the lost sheep of Israel.—Matt. 10:6.
3. His missionaries began among Jews in every place.—Acts 3:25, 26; 13:46.
4. The Gospel message always included the Jew.—Rom. 1:16; Lk. 2:32.

II. The Importance of Our Concern for the Jew.

1. There is danger of boasting against them.—Rom. 11:17-24.
2. The Gospel is sent to all nations.—Matt. 28:19, 20; Acts 10:34, 35.
3. We are to seek the profit of all for salvation.—I Cor. 10:32, 33.

III. Opportunity of Service for the Jew or Gentile.

1. Prayer.—Rom. 10:1.
2. Means of expediency.—Rom. 11:11-16; I Cor. 9:19-23.
3. Open doors.—II Cor. 2:12; I Cor. 16:9.
 - a. Sorrows and afflictions.—Ex. 2:23-25; 3:7-10.
 - b. The kindness of the Lord to show.—Matt. 25:35-40.
 - c. The Gospel remedy to give.—Rom. 1:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."
2. Giving the Gospel to the Jew.
 - a. God loves both Jew and Gentile.
 - b. Jews have been brought up against Jesus.
 - c. If we live like Jesus they will see His love.
 - d. We can give them His Word when we have won their love.
 - e. We can pray for the Jews.
 - f. We can give them Christian literature.
 - g. We can send missionaries to them.
 - h. We can be kind in their sorrows.

For Seniors.

1. Present-day Opportunities to Work among Jews.
2. The Gospel is Sufficient for the Jews.
3. Prayer and God's Leading in the Salvation of the Jews.

PERSONAL THOUGHT

"Boast not against the branches." The same righteous God who has sent the hardness or blindness upon the Jew for his rejection of Christ, will deal with the privileged Gentiles who become high-minded. May we ever remember our unworthiness of salvation and serve the Lord in gratitude.

SEED THOUGHTS

The great commission is based on the sovereignty of Jesus. He does not say "all might"

(from the Greek word *dunamis*), but He says "all power" (from the Greek *exousia*), which means all authority. He means to say that He sends them because He has authority to do so. He breathed on them the Holy Spirit and authorized them to receive into the church those whose sins had been forgiven, and to exclude those who showed no signs of true repentance. Jno. 20:19-23.—World Goal of Missions.

Like Mark's statement, there is a definite commission to go into all the world, but Matthew goes beyond Mark's teaching of salvation conditioned upon faith, and includes a complete program of teaching and indoctrination. The "all things" commanded by the Master furnish the content of this program.—World Goal of Missions.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom. 10:12).

A SICK BOY HEALED (Jr.).—Matt. 17:14-21; Mk. 9:14-29; Lk. 9:37-42

Topic for April 30

MOTTO

"Bring him unto me."

MEDITATIONS ON THE TOPIC

I. The Healing of a Demon-possessed Boy.—A father had a son who had a very sad malady. A devil had entered into him and made him act as a lunatic. Under the devil's spell, the boy would cast himself into the fire and sometimes into the water. At times he would gnash with his teeth, foam at the mouth, wallow on the ground, and faint away.

This father had heard of Jesus' power to save and to heal. He brought his boy to the disciples while Jesus was away; but the disciples could not help him because they had such little faith. When Jesus came down from the mountain where He had been transfigured, the scribes were questioning with the disciples, and a great multitude had gathered. Jesus asked what it was all about. Then the father fell down at Jesus' feet and told Him about the trouble. He asked Jesus if He could do anything, and if so, to have mercy on his son. He told how the disciples had failed. Jesus rebuked them all as a faithless generation, and then called for the child. The boy at once fell down and acted under the spell of the evil spirit. Jesus said to the man, "If thou canst believe, all things are possible to him that believeth." The man confessed his faith and prayed for help in his unbelief. Jesus then commanded the deaf and dumb spirit to come out of the lad and enter no more into him. After rending the lad, he left him in a faint. But taking the boy by the hand, Jesus lifted him up and he was well. Jesus told the disciples that they could not cast out the devil because they were unbelieving. "This kind can come forth by nothing, but by prayer and fasting," said Jesus.

II. The Text.—In the text we have the same story told by three different writers. The gist of that story has been given in the above paragraph and forms the lesson of our today's topic.

III. Suggestions for Junior Programs.—Endeavor to get the story of the healed boy clearly before the boys and girls. Show that there is a power that is too strong for the boy, for his friends, and for the disciples of Jesus. This power is from the work of Satan through an evil spirit that comes into the boy and makes him do senseless things. There is much distress in his home because of this sad situation. Seek to impress what it was

that hindered the work of delivering the boy. How did the father of the child receive the help of Jesus? What fear did he have? What was it that would cause the failure? How great is the possibility for one who believes? If we know that our faith is failing, what may we do to have it made strong?

OUTLINE STUDY

I. A Sad Affliction.

1. Demon-possessed.
2. Lunatic.
3. Danger of self-destruction.

II. A Father Seeks Help.

1. In vain he seeks help of the disciples.
2. He appeals to Jesus.
3. He asks for help to believe.

III. Jesus Heals the Boy.

1. He rebukes the devil.
2. The devil departs.
3. The child is healed.

IV. Lessons of Faith.

1. Unbelief hinders service.
2. Prayer and fasting secure blessings.
3. What a little faith can accomplish.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faith."
2. The Sick Boy.
 - a. His affliction.
 - b. What it caused the boy to do.
 - c. The father's desire for help.
 - d. Why the disciples could not cast out the devil.
 - e. How Jesus saved him.
 - Brought to Jesus.
 - The faith of men called for.
 - The devil commanded to depart.
 - f. How to receive faith.

For Seniors.

1. Souls under Satan's Domination.
2. Jesus the Great Saviour.
3. The Place of Faith and Its Hindrances.

PERSONAL THOUGHT

Is our faith failing? Have we come to the Master for strength and for faith that we may receive the blessing we need?

SEED THOUGHTS

Child of God, never lay the blame of thy failure on God; seek for it within!—F. B. Meyer.

He who is small in faith will never be great in anything but failure.—Selected.

Lack of faith in God is the source of most of society's troubles.—Rebourg.

Every step toward Christ kills a doubt. Every thought, word, and deed for Him carries you away from discouragement.—T. L. Cuyler.

Unbelief, disappear!
Vanish each doubt and fear,
Fading when thou art near,
Nothing between! —Sel.

DENYING SELF FOR CHRIST'S SAKE.—Lk. 9:23, 24; 14:27-33

Topic for May 7

MOTTO

"He that hateth his life in this world, shall keep it unto life eternal."

MEDITATIONS ON THE TOPIC

I. Self Given Up for Christ.—Hatred of everything in self that puts a barrier between us and Jesus Christ is a necessary procedure to become a true disciple of Jesus. Jesus must receive the absolute mastery of life. He does not ask for this mastery for the sake of domination, but because He knows that there is

no other way to make us truly safe and happy. Those who shrink from making Jesus the absolute monarch of their heart and life do not know how exceedingly precious His love and grace are toward those who thus fully commit themselves into His hand. Could a dear loving friend or lover plot to use our personal devotion for an occasion to make us miserable? Far be it! It would only be the opportunity to prove the exceeding greatness of the love toward the object of the love. It would only remove the barriers that have held back the resources of heavenly grace and make it possible for that grace to be poured out more fully.

On the one side, self that has held forth its right to have its own way, not knowing the grace of the Lord Jesus, esteems the conditions hard and bitter. On the other side, when self has caught a glimpse of the precious sacrifice of the Saviour and of His dying love for the sinner, it is ready to make itself the love-slave of the Lord Jesus, knowing full well that such a service will bring the richest joy that is possible to men. "This is the love of God, that we keep his commandments; and his commandments are not grievous" (I Jno. 5:3).

The Lord cannot bring about a new creation in our being as long as self has been reserved to have rule. But when we have once come to that narrow gate that brings us into the way of life, and have left all else behind, then we may come into the fellowship of a Master who will truly make us the children of God.

II. The Text.—Luke 9:23.—This simple statement of how to follow Jesus is the statement of a law of life that cannot be reversed without losing the hope of life. As in natural affairs we are constantly choosing between good and the enemies of good, so also in things spiritual.

Luke 14:27-33.—In this passage Jesus states the great need of self-renunciation and then illustrates its meaning in the counting of costs and successes in earthly things, showing the same truth as applied to spiritual things.

III. Suggestions for Junior Programs.—Jesus knew what He was talking about when He said that it is impossible to be His disciple without self-denial. It is the great task of the faithful Christian worker to reveal this truth to those with whom he labors. It is comparatively easy to set out on a program of winning boys and girls to oneself through various appeals that satisfy selfish natures. But to reveal such a love as Jesus had toward lost humanity and with that love how He told all the truth about the sinfulness of a life lived for itself, is a task that calls for prayerful, earnest effort in the power of the Holy Spirit.

The suggestive program for Juniors endeavors to set forth the practical side of self-denial in our daily contacts in life. Fleshly indulgence must be overcome, and our selfishness which is indulged at the expense of others must be crucified. Life must be given the higher motive if there is to be any successful living. Jesus must occupy the highest and best place in our affections. All other things must give over to that motive. These standards faithfully taught will reveal to the individual who learns them the natural depravity in human nature and the need of a genuine conversion. We must somehow bring Jesus as the Saviour before the boys and girls along with these standards or the teaching will become a great and impossible burden, or its fulfillment only a pretended farce.

OUTLINE STUDY

I. Christ's Claims Over Self.

1. The vision of selfishness, against the vision of Christ.
 - a. The scope of life that passes away.—I John 2:15-17.
 - b. Earthly things.—Phil. 3:18-21.
 - c. Things of the world.—I Cor. 2:9-14.
 - d. Things of the flesh.—Rom. 8:5-8.
 - e. Things temporal and visible.—II Cor.

- 4:17, 18.
- f. Things on the earth.—Col. 3:1-4.
- g. Things behind.—Phil. 3:13, 14.
- h. Old things.—II Cor. 5:17.
- i. Things shaken.—Heb. 12:26-28.
2. The parting of the way.
 - a. Renouncing self.—Lk. 14:26-33.
 - b. Crucifying the flesh.—Gal. 5:16, 17, 24.
 - c. Entering the strait gate.—Matt. 7:13, 14; Lk. 13:24.
 - d. Giving the service of Christ first place.—Matt. 6:33.
 - e. Choosing God's glory and the welfare of others.—I Cor. 10:31-33.
 - f. Acceptable service.—II Cor. 6:3-10.
 - g. Respecting the recompense of the reward.—Heb. 11:24-27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Suffer."
2. Denying Self for Jesus' Sake.
 - a. In what we eat or drink.—Dan. 1:8-16.
 - b. In staying away from sinful pleasures.—I Pet. 2:11.
 - c. In doing without to help others.—Rom. 14:21.

- d. In giving up all for obedience to Christ.—Lk. 14:33.
- e. In bearing the weakness of others.—Rom. 15:1-3.
- f. In living to serve rather than to be served.—Matt. 20:28.

For Seniors.

1. The Evil Consequences of a Self-centered Life.
2. The Way of the Christ-centered Life.
3. The Issues of Self-denial.

PERSONAL THOUGHT

Jesus, be Thou the Lord of my life. Let nothing of self stand between Thy will and my earnest devotion to duty.

Self-denial is the natural and inevitable outcome of pure love. Every step of Christ's life on earth was marked by the surrender of Himself for the good of others.—Sel.

SEED THOUGHTS

The Cross of Christ is the sweetest burden that I ever bore; it is such a burden as wings are to a bird or sails to a ship, to carry me forward to my desired haven.—Sel.
(Continued on page 128)

DIRECTED STUDY PROGRAM FOR APRIL 9

The criticism has come that the outlines for the Directed Study Program have been too lengthy, making it difficult to complete the study in one evening. This criticism has no doubt been just. We have therefore prepared a shorter outline.

The subject, "The Meaning of the Resurrection," is too large to cover in its entirety, in one period. We have considered it only as it applies to Christians. Its meaning as far as Christ is concerned is not considered at all. Another point that is not discussed is the meaning of the second coming and its relation to the resurrection. To discuss this would be interesting as well as profitable, but it is not the subject of this study. If there will be only one service given to this topic instead of one for study and the next for personal expression on the topic, as originally suggested, the leader might use the topics for discussion and personal expression listed below as he goes along with the study. The aim for this study is suggested at the beginning of the outline. Any helpful suggestions or criticisms on these programs are always welcome.

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Secy. of Young People's Bible Meetings.

THE MEANING OF THE RESURRECTION

Aim:—To secure for ourselves the moral values of the fact of a coming resurrection.
The Resurrection of the Dead Means for Us:

- I. **A Release of Power.** Rom. 1:4.
 1. With _____ gave the apostles _____ of the _____ of the _____ Acts 4:33.
 2. Paul _____ that saints might _____ the _____ of God toward _____, demonstrated by God when He _____ (How can one know this power?) Eph. 1:16-23.
 3. Paul counted "_____," that he might _____ the _____ of His _____ Phil. 3:8-11.
(Explain Paul's conception of the meaning of resurrection.)
- II. **Hope for the Future.**
 1. We are _____ unto a _____ by the _____ of _____ I Pet. 1:3.
 2. The raising of Jesus means for us that He "_____ by his own _____" I Cor. 6:14.
 3. We shall one day have a _____ I Cor. 15:44.
(Why look forward to this?)
 4. We shall be beyond the power of the _____ Rev. 20:6.
- III. **Vindication of Saints.**
 1. His resurrection assures us of _____ Rom. 4:25.
 2. _____ will then be given for unselfish _____ Luke 14:14.
(Why should such deeds wait for recompense at the time of resurrection?)
 3. He will _____ the saints as a father _____ his _____ Mal. 3:17. Explain.
- IV. **Certainty of Judgment.**
 1. A righteous judgment for all men is assured by God in that he hath "_____ Acts 17:31.
 2. All in graves will _____
 - a. Those having done _____ to resurrection of _____
 - b. Those having done _____ to resurrection of _____ John 5:28, 29.
 3. The _____, and _____ shall give up their _____ for _____ according to their _____ Rev. 20:13.
(What does this imply concerning covered deeds?)

Topics for Discussion and Personal Expression

1. Facts That Teach Me to Deny the Present for the Future.
2. How the Resurrection Truth Motivates Me to Holy Living.
3. Memorize I Cor. 15:51-58.
4. How Resurrection Power Has Helped Me in Christian Living.
5. What I Anticipate in My New Spiritual Body.
6. What Knowing the Power of His Resurrection Has Meant to Me.
7. What a Consistent Witness to His Resurrection Does for a Person.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

TRIBUTE TO DANIEL KAUFFMAN

Blessed are the dead which die in the Lord . . . they may rest from their labours; and their works do follow them.—Revelation of Jesus Christ.

All of our church periodicals have adequately written the history of our esteemed brother in Christ, Daniel Kauffman, and given well-earned recognition to his life, ministry, and labors. Consequently, I trust the readers will allow us the privilege of a personal tribute in the "World News" section of the Christian Monitor.

My first personal contact with him was as a "budding" writer for the Gospel Herald. Imagine my surprise in those days on receiving encouraging personal letters, bidding me to "keep up the good work." This characteristic is the mark of a real leader.

My second contact was as a **boarder** and **guest**. While living at Altoona, Pa., as an associate worker at the mission, the writer was requested to come to Scottdale, Pa., to assist in the rush business at the Publishing House for some weeks, since printing was his former trade. Those days were happily spent in Bro. Kauffman's home. The memories are still fragrant. This close touch did not tarnish our estimation in the least, and subsequent visits through the years enhanced our friendship.

The next contact came as a **minister**. Bishop J. N. Durr consulted Bro. Kauffman as to my ordination. This was later brought to the attention of the Southwestern Pennsylvania Conference, which took action, authorizing the ordination, if it was satisfactory to the churches of the Martinsburg district. From that day until the close of Bro. Kauffman's life this ministerial fellowship and his counsels never ceased. When leaving the Conference for Eureka, Ill., his last counsel was, "When you get to Illinois, join the Western A.M. Conference; it won't be long until there will be a merger, and we'll be in the same Conference." His advice was taken, and his prophecy came true in 1920.

Our next contact was as an **evangelist**. Twice during his ministry at Scottdale it was our good fortune to assist the congregation in such a capacity. Each time he was the soul of courtesy, co-operating in the finest spirit, even though the evangelist was young, inexperienced, and of a different type of personality. He rejoiced in the results of the campaigns.

During a serious transition period, when liberalism and modernism were knocking at the door of the church, and when misunderstanding was rife, one night Bro. Kauffman and Bro. Loucks spoke thus: "We are in need of an **editor** for the Christian Monitor. How about your becoming an 'Uncle Sam' editor, until we find one for the magazine?" meaning that it would be my privilege to remain in Illinois, doing the editorial work by mail. I took time to pray the matter over, and the next day the answer was given in the affirmative. For seven years Bro. Kauffman gave me his best support and counsel; and his counsel was never censorious, but always constructively advisory.

Later, when it seemed best to have a resident editor, the writer was asked to continue as "**World News**" editor. His first counsel was this: "Write up, in short, breezy style, the general news of the world, from a Christian standpoint. Dip your pen in Mennonite ink."

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The other contact was from the standpoint of an **author**. He was a good writer, a constant writer, but he was the best inspiration to other writers. He always had words of encouragement when a book was needed. When the writer was about to publish his book, "Sheet Music of Heaven," Bro. Kauffman, with Bros. Levi Mumaw, and Aaron Loucks, and some other brethren, spent most of a day looking over the manuscript, and they gave their best counsel. These marks of interest in the work of others are one of the evidences of a real leader of men. These contacts and many others will always linger; they will never be erased.

Moreover we would not forget his able, consistent, and helpful helpmate, Sister Kauffman. Their example, as husband and wife has been a real inspiration and worthy example, in Christ. May God bless Sister Kauffman.

"CONCHIES" IN THE NORTHLAND

A man was famous according as he had lifted up axes upon the thick trees.—Psalm 74:5.

The conferences of the Historic Peace Churches arrange for preaching appointments at C.O. camps. Such an opportunity came to the writer to journey to the Northland, this time to Chalk River, Ontario. Leaving Kitchener at the end of a week of hard work (having spoken some twenty-six times to two schools, daily and nightly, and to the home congregation), the change was a relief, even though it meant rising in the gray of an early morning on a very frosty day, in answer to the insistent call of "Big Ben."

It was a lovely winter day. The trains were crowded with soldiers, sailors, some petty officers, and a sprinkling of generals and marshals, en route to Ottawa, Ont., the capital of the Dominion of Canada. This beautiful city lies in the southeastern part of the Province of Ontario, on hills rising above the southern bank of the Ottawa River. Across the river is the city of Hull, situated in quaint old Quebec—a miniature England and France combined, fused into one nation. Three centuries ago, Samuel Champaign, the first white man to see these parts, called the Rideau Falls, just below the city, "marvelous," because the river descends to a depth of twenty or twenty-five fathoms with such impetuosity that it makes an arch nearly four hundred paces broad. The city, but sixth for size in the Dominion, is known for its loveliness.

Chalk River, Ontario

It is possible to reach Chalk River without going into the capital city proper. It is located between North Bay and Ottawa. (The former is known as the city near the home of the "Quints." This area is made famous because it is used as an escape from the artificialities of our man-made civilization. This is the land of the fisher, hunter, and tourist. Millions have wandered through the forests, sailed over the lakes, and boated on the rivers. Thousands of cottages are to be found all over this Northland. It is truly a restful

land. The writer felt like the old hard-working colored slave, who, on being appraised of the fact that heaven was a place of rare beauty, golden streets, and walls of jasper, hardly seemed interested. He told his informant, "Dis ole nigger am a gonna rest . . . dat's heben."

Slowly the Canadian Pacific Train puffed its way into the forest section, just about the time the sun was making the long shadows of a wintry evening. As the sun was falling behind the hills, the woods sheltering a near-by farm house made a shadow that well-nigh covered forty acres in the glistening snow. The last large city, Pembroke came as a surprise. This is a city of some 11,000 people, who make their fortunes and their living from the products of the forest. Huge mills and factories dotted the town, with acres upon acres of lumber piled in huge stacks.

The second last town, Petawawa, just a mere hamlet, is very well known in spite of its small size. This is the site of the Canadian Government's huge military camp. At times there are between 40,000 and 50,000 men in course of training here.

Ultimately we reached Chalk River, which is but a small town in the forest. It is quite an important town, however, because the Canadian Pacific Railroad has a terminal at this point, on its line from Vancouver on the Pacific to St. John on the Atlantic. Another factor, which gives this little "burg" an important place in Canadian affairs is that it is the headquarters of the Petawawa Forest Reserve, just across little Corry Lake. It is the gateway into the forests of the North, which are the real wealth of these northern Canadian parts. The government has seen to it that a ribbon of cement reaches these points, and this will make them more accessible to tourists after the war. The reader may be interested in knowing the origin of the name "Chalk River." It is said that the name originated during the days of intensive logging operations, when the lumber companies identified their logs, which were floated down the river, by making a distinctive chalk mark on one end. These logging companies moved most of the larger trees out of the forest.

The congenial superintendent, Mr. M. B. Morrison, arranged for our arrival, by providing a "converted" army truck and a friendly driver for both days. The word "converted" seems a paradoxical symbol for a minister of a nonresistant church. Though late in arriving, the cheery French gentleman cook had a roaring fire ready, to give us a warm reception, also a warm meal and a comfortable bed.

Headquarters

This is the headquarters of the Petawawa Forest Experiment Station, the largest in Canada. It was opened in 1917. The buildings are of a permanent nature, made comfortable with modern conveniences. They are situated on a hill overlooking Corry Lake. In the center is a high observation tower for lookout purposes, to detect the location of forest fires. Climbing up this tower in the morning, when the temperature was eighteen below zero, was the only cold reception given the writer.

The work which is carried on at this place is varied and changeable. Some one hundred seventy experimental projects are in process of research, and some of these extend over a long period of years. Among them we might mention the following: timber research, the

science and art of managing forests, control of insect epidemics, the education of the public to increase the volume of timber, and when and how to plant trees. Another task is that of fire fighting. For this a protection crew is drilled, and a fire truck is kept ready and loaded to leave at a moment's notice. Severe fires ravaged these forests in 1860, 1882, 1896, 1902, 1914, and 1919.

The Petawawa Camp

Some of the C.O.'s stay at the central station, but most of the one hundred seven C.O.'s are at the Petawawa Camp, on the river by the same name, ten miles farther into the forest. This camp was constructed from timber which was hewed from the forest by the C.O.'s themselves. Even though it is not as pretentious in its construction, nevertheless, most of the young men prefer the less permanently constructed camp. It is close to the river, beautifully situated on the edge of the forest, in a valley wooded by stately pine trees. And it is really their own.

Among the buildings that are in use are two good-sized bunkhouses, where the boys live comfortably. In each of these are two rows of beds (two stories high), surrounded by book shelves, and all the odds and ends which make up the life of young men in camp. Then there is another building which contains the assembly hall for church services, the hospital, and the recreation hall. The foreman, Mr. Joe Blinke, has his home and office in another building. He seeks to be understanding in his difficult task of directing so many different types of young men, and they all speak well of him. Then there is the dining hall and kitchen, a building which is visited regularly by all. The horse barn contains Percherons and Clydesdales. One of these horses interested me more than the rest because of the fact that he sleeps on his feet; sometimes he does not lie down for two months at a time. The other buildings are: a teamster's shack, a hay shed, a garage, a carpenter shop, a root cellar, an oil shed, and lest we forget—the meat house. The latter building contains no horse meat, but bear meat occasionally.

Many trees are felled for wood pulp, which is used in the making of paper. Trees of lesser quality are cut up for firewood.

The Forest

The forest of this reserve is bounded by the large and widely known Algonquian Park, which is visited by many hunters and tourists. Petawawa Reserve in which the C.O.'s work, contains 61,170 acres, or ninety-five square miles. It is bounded on the east by the Canadian Pacific Railroad and Highway No. 17. It is estimated that the area contains 34,573,000 cubic feet of hardwood, approximately 29,440,000 cubic feet of the softwood species, and such conifers as spruce and pine—64,013,000 cubic feet in all. Usually there are about 1200 trees per acre. On this reserve thirty-eight native Canadian trees are found, out of seventy-two major kinds found in the entire dominion. Logging is still carried on quite extensively. Lately, a large bridge was nearly carried away, when some 300,000 logs jammed it for miles on miles. Dynamite saved the situation.

Wild Life

The forests are the haunts of bears, wolves, deer, and other wild life. Upon our arrival, three young men had just returned to the camp with a real bear, which they had captured and put to death. These bears feed themselves full and fat, then dig out a den, which they line with ferns, hemlock, and balsam, and here spend the winter. Often in the spring time, their stomachs are empty, and they weigh many pounds less than they did in the fall. This bear was quite well fed, as yet. Playfully one young man said, "Maybe there's a bear in this hole," at the same time prodding with a stick. When he walked away, the other young man turned around,

and to his surprise an angry looking bear was quite close to him. Without any suggestion from the others in the party, or any hesitation on his own part, he reached for an ax and got busy. The bear lost. Afterward, this French Canadian, in his broken English, said, "I have no time for run. What can I do? I have to hit." So now they can collect a \$10 bounty. Already the hide is hung up to dry in preparation for the tannery.

There are also thousands of German prisoners in prison camps in this forest, but they can hardly be classed as wild life, since they are closely guarded.

Spiritual Life

This camp, with its fourteen different kinds of C.O.'s, is at once a school in **human relations**. To be **at peace among themselves** requires considerable grace. To manifest the spirit of **good will** requires the Holy Spirit of God. They live very close together, closer than do the guests in the largest hotel in Chicago, with its 3,000 rooms, where if a man changed beds each night, it would take him eight years and nearly three months to occupy all the rooms. Between all these hotel guests, however, there are walls; between the C.O.'s there are none. This also calls for patience and much forbearance. They need to keep two bears around constantly—**bear and forbear**.

During the week the more spiritual ones find time for study of their chief staff—the **Bible**. The regular devotions of the average C.O. minister grace to such. The church papers also assist.

The Lord's day presents the best opportunity for spiritual culture. The various groups hold their own separate services. This is made necessary because of the wide divergence of faith, ranging from Closed Brethren to the antagonistic Jehovah's Witnesses. The rest (the ones in between) seek to maintain some kind of fellowship.

The conferences of the Historic Peace Churches, through the various officials, seek to send ministers of the Gospel to the camp quite regularly. The brethren certainly gave us a hearty reception. They seemed hungry for the Word, and were very responsive. Three messages were delivered: in the morning, a practical message (subject—"The Four-fold Challenge to the C.O."), in the afternoon, a men's lecture (subject—"The Youth Who Knows"), and in the evening, a Gospel sermon (subject—"The Secret of Spiritual Success"). If this article comes under the eye of C.O.'s in Camp Petawawa, I want to say to you, "May God bless you." I have one regret—the time was too short. Compliments to the superintendent and his staff. May the Lord bless them for their kindness. Our prayer rises in behalf of a government that has deemed it desirable to recognize the **convictions** of the C.O.'s and their **love for peace**.

200,000,000 SALES OF RELIGIOUS BOOKS SINCE 1899

Book stores in Indianapolis, Indiana, reported recently that they have one book whose sales record far surpasses the famous "Gone With the Wind" that made publishing history. The book is "In His Steps," by Charles M. Sheldon, classified as religious fiction. "In His Steps" was first issued in 1899, and sales total more than 200,000,000 copies. Its defective copyright threw the book into public domain and it has been issued by many publishers at widely varying prices. There have been sixteen American editions and fifty in Europe and Australia. An English edition at one penny per copy sold 3,000,000 copies on the streets of London. It has been translated into twenty-one languages, including Russian, and a government-approved Turkish edition in Arabic.

The book was written by Mr. Sheldon in 1896 and first published as a serial in the

Chicago Advance, a religious weekly. Filing of one rather than two copies made the copyright worthless, so that the gigantic potential author-profits never were realized by Mr. Sheldon. The only comment on record from the author concerning the copyright was, "I am glad. It makes possible wider distribution of the book than otherwise would be possible."

—Ernest Gingerich.

MODERN MIRACLE

One of the greatest miracles of modern times is the preservation of Switzerland, as a free and independent nation, in the midst of desolated Europe.

There is only one explanation of this amazing fact, he says, and that is God's protecting care over the land in answer to believing prayer. The rulers of Switzerland do not hesitate to declare their faith and trust in God's almighty and protecting power.

Some time ago the government of Switzerland sent out an official "Call to Prayer." Complete dependence upon God is displayed in every word and syllable of the Call to Repentance and Prayer.—George T. B. Davis.

ANOTHER ANTICHRIST

Mrs. W. K. Norton, of the Pilgrim's Mission, India, now on furlough in Los Angeles, writes concerning Abdul Baraba Baha, mysterious man of the East:

"Many Christian people have been writing to ask me about him. I do not consider him important in the least. He is a notoriety seeker. The real Antichrist will avoid being noticed until his plans are complete. Baha shows an almost childish desire to be brought before the public.

"To one who has lived in the East, his attempts to deceive with his so-called miracles, are foolish. I know the East well enough to know how these fellows use confederates to work their tricks. Very mysterious things are done there. The East is not America. Many are trying to fake miracles in these days. Let us not be deceived but put our trust wholly in the Lord Jesus Christ."

We agree with Mrs. Norton that Baha is not the Antichrist. It is very evident that he is a clever deceiver.

CHURCH GAMBLING CONDEMNED

New York's Police Commissioner Valentine recently issued a statement that bingo and similar gambling games would be deemed unlawful except when conducted under the auspices of churches.

Mayor La Guardia took notice of the decree and said: "If a game is unlawful, the ultimate disposal of the funds, or the auspices under which the game is operated, or the place where the game is operated, does not make an unlawful game lawful. Do I make myself clear?"

Said Elwood Purick, priest of St. Leo's Roman Catholic Church, who continued to run his bingo game: "I don't think they can do anything about it. We run the game for the benefit of the church."

Motion picture houses protested against the gambling monopoly to churches and having their own bingo and screen games stopped. The Greater New York federation of churches (Protestant) and the Methodist ministers promptly approved the mayor's stand.

A recent raid on St. Paul's Catholic Church in Cleveland netted thirty slot machines and interrupted the bingo game, according to a correspondent in that city.

THE END

The end of the human race will be that it will eventually die of civilization.—Ralph Waldo Emerson.

Ninth

12-Day Young People's Institute

Mennonite Camp Ground, Laurelville, Pennsylvania

(On Route 31, six miles west of Donegal)

Date: August 9-20, 1944

Plan your vacation for these days! A really spiritual treat awaits you in a fragrant, woodsy, mountain camp, amid the musical rushing of a clear mountain stream, and the songs of birds.

Address C. F. Yake, Secretary, Scottdale, Pennsylvania, for a descriptive circular as soon as ready for mailing. Better yet, send in your application **NOW!**

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REMEMBER MOTHER'S DAY

SUNDAY, MAY 14TH

These lovely folders convey your sentiments to Mother in a "straight-to-the-heart" manner. Scripture Text.

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.



THE LITTLE SUNDAY SCHOOL

(Continued from page 121)

a missionary in China. She was a member of my class and got her missionary vision from one of our Sunday-school lessons.

"And so my wife went on naming men and women who are now living in distant places, all working for God. Before she finished speaking, she had counted forty-five, and she might have mentioned as many more. I said, 'Well, wife, if that is, the kind of grist our Sunday school has turned out, we will keep the mill running a while longer.'"

What that little Ohio Sunday school did is being done by thousands of schools in

this country—little schools having from twenty to fifty pupils.

The little Sunday school holds one of the keys to the solution of the problem of the salvation of the city. Let those who are working in little schools not be discouraged. Although a small Sunday school may not be in the spotlight, if it is faithfully continuing its work, it is creating an influence that cannot be measured in the lives of the boys and girls who attend, as well as in the Christian stability of the community it serves.

The little Sunday school is the biggest thing in the world and is helping mightily in the triumph of the kingdom.

Waterloo, Ont.

Christian Monitor, April, 1944

HEARING AID

Will Pay Cash for Used Hearing Aids.—Wanted to buy vacuum tube hearing aids of the following kind: Sonotone: Models 520; 531; 533; Acousticon Symphonic Models; Western Electric. Only vacuum tube devices desired; may be bone or air conduction. If you have an instrument for sale address C. F. Yake, 700 George St., Scottdale, Pa.

Anyone in need of a hearing aid may save a considerable amount of money by securing one through the above address. No mail orders filled, however.

Aunt Mary's Sweet Corn

Ready in 88 Days

This year plant more of this wonderful white sweet corn. It surpasses even the yellow varieties in tenderness and sweetness. Aunt Mary's may be relied upon to hold its garden freshness many days.

2 oz. packet, 15 cents

1-3 lb., 25 cents 1-2 lb., 35 cents

1 lb., 65 cents

Postpaid anywhere in U.S.A.

J. KENNETH LOUCKS
SCOTTDALE, PA.

Y.P.B. M. TOPICS

(Continued from page 125)

To set up self is to deny Christ; to exalt Christ is to reject self.—Sandham.

The very act of faith by which we receive Christ is an act of utter renunciation of self, and all its works, as a ground of salvation. It is really a denial of self, and a grounding of its arms in the last citadel into which it can be driven, and is, in principle, inclusive of every subsequent act of self-denial by which sin is forsaken and overcome.—Mark Hopkins.

They that deny themselves for Christ shall enjoy themselves in Christ.—J. M. Mason.

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CHRISTIAN MONITOR



Whistler's Mother

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THE LAW SUPREME

BY RUTH M. KRADY



HE CAMPUS was still; only the twitter of the snowbirds, as they conversed over their morning meal, broke the quietude. The rays of the morning sun did their best to melt the icicles that hung from the gray stone, ivy-covered buildings of the small church college near the city of Whitefield. Without warning, the silence was broken by a sound of murmuring voices as the students hurried from the chapel, where they had had devotion, to the first class of the day. Their countenances were serious, denoting that a challenging message had been given.

"Don, Professor Allen's talk this morning has brought some questions to my mind. Could I talk to you about them sometime?" An earnest-looking young man was the speaker.

"Why, certainly, Hugh," replied Don, who was always ready for a serious conversation. "Let's set a definite time for this confab, even though we are roommates. We don't see very much of each other these busy days. When shall it be?"

"Could we make it this evening after dinner?" Hugh asked.

"Surely," returned Don. "We'll set the time at 6:30. I'll have to scam now; I have Ethics. See you later." And Don trotted off in the direction of the administration building.

Hugh, in deep meditation, sauntered on toward the boys' dormitory. He didn't notice that someone was approaching him.

"Good morning, Philosopher," spoke a cheery voice. "Don't drown yourself in those deep thoughts."

Hugh looked up quickly. "Oh, good morning, June. How are you this fine morning?"

"I'm fine. I didn't suppose you had noticed how beautiful this morning really is."

"Well, no, that isn't exactly what I had been concentrating on." Then Hugh added, "It's good we have people like you around to keep the rest of us optimistic."

"I always try to do my part," June replied. "But I mustn't interrupt your meditations any longer. So long." With a wave of her hand, June walked away.

Hugh turned in at the boys' dormitory and ascended the stairs that led to the room he and Don occupied. It was a pleasant, sunny room, furnished in true masculine style. He threw himself into the bedroom chair by the east window and continued his contemplation.

Why had he ever allowed himself to be persuaded to come to this dead little college? It was his uncle's Alma Mater and he had insisted that Hugh come here. If he had refused, his uncle would not have paid his college expenses. Before he came, Hugh had known that these students would dress differently and have different ideas from his own. However, since he had been here quite a while, the student body was so friendly to him and tried so hard to make him feel at ease, that Hugh felt he could overlook their differences. If it were not for the talk Profes-

sor Allen had given in chapel this morning, Hugh felt he could be happy. He had called his subject "Nonresistance" and had spoken as though it were a settled fact that all his listeners were conscientious objectors. Now Hugh had always classified C.O.'s with cowards, sissies, and the like. There was nothing he hated worse than a coward. Now he found himself living with a whole crowd of this different type of humanity—the C.O. Hugh wondered if Don, whose opinion he estimated highly, was so narrow-minded. He meant to ask him some straight questions that evening, at least.

"Come," he called in response to a loud knock on the door.

Phil stuck his head in. "Say, Hugh, would you like to go skating with a group of us this evening? The ice is perfect and so is the moon."

Hugh hesitated just a moment. "Surely, I'll go, Phil. Thanks a lot for the invitation. When do we leave?"

"At 7:45 sharp and don't forget," Phil called, as he left in search of other skating enthusiasts.

"You'll have to hand it to these C.O.'s; they might be softies in some ways, but they love good, hard exercise," thought Hugh as he packed up his books and started for his next class.

In the meantime, Don, too, had been doing some thinking. During the few short months that he had been rooming with Hugh he had learned to love him. He appreciated his philosophical nature, but he knew Hugh was not at peace with God. Don, who was an upperclassman and president of the Y.P.C.A., was one of the spiritual leaders among the students. He coveted Hugh, with his leadership ability, for the service of the Lord. He thanked the Lord for this opportunity to

 SPRINGTIME

**I love to sing of springtime's joy
The true awakening days;
The grand array of nature coy
Which bud and leaf displays.
Spring brings us an awakening—
Of buds, new life, new hope!
With flowers and buds, and trailing vines
We knew they've all awoke.**

**Then summer comes with roses sweet—
Their fragrance, oh, so pure!
With petals delicate and soft
Which always do allure.
Next autumn comes in colors gay
All shades and every hue—
Which fade and pass in Nature's way.
God's handiwork so true.**

**And then king winter comes along
With steel-gray skies and chill—
Soon flakes so downy white and soft
Fall o'er the earth so still.
At last the cold days disappear
Fresh sunshine comes along—
While petals bright and flowery buds
With fragrance fill the air—
Exclaim and dance with joyful glee
That springtime days are here!**

—Clara M. Shively.

speak to Hugh about spiritual things, and he prayed earnestly that his talk might be used of the Lord in leading Hugh to a deeper life.

At exactly 6:30, Hugh waited for Don in their room. He wondered where Don had been during dinner. Although he had looked, he had not seen him in the dining hall. Don, however, was on the King's business and had had no time to eat. He had spent that time at his favorite place, the upper room, where he kept his tryst with the Lord in behalf of Hugh. A few moments later Don entered.

"Are you going skating, Hugh?" queried Don, when he saw Hugh's skating togs laid out on the bed. "I thought this was our time to have a talk."

"Yes, Phil asked me to go along with him and a group tonight. I thought it wouldn't interfere with our talk because we do not leave until 7:45. I got my skates ready to save time. Why don't you go along?" Hugh didn't think that a religious boy like Don would enjoy skating and so he was a bit surprised when Don replied,

"Why, of course, I'll go skating. I would not miss a night of skating unless something very important intervened."

Don continued, "But now for our conversation. Let's have prayer before we begin, shall we?" The two bowed their heads reverently while Don asked the Lord's blessing on their discussion. Hugh was more impressed by it than he dared let Don notice.

"Now, then, for the problem. We have only an hour to talk if we want to go skating when the rest go."

Hugh began, "You know, Don, that I did not come to this college with the right attitude to begin with. I came because I had to, if I wanted my expenses paid. I came with the determination that nothing here could deter me from my course. I knew before I came that you all had different standards of dress, etc., and I felt I could overlook that. This morning, though, when Professor Allen spoke about the convictions of your church against participation in war, I could hardly sit still. Do you mean it, Don, that if your country should ask you to go to war, you wouldn't do it? Do you mean that you would go to one of those C.O. camps where only those go who are afraid to fight? You wouldn't take that attitude, would you, Don? You're too sound in your philosophy to take such a narrow stand!" Hugh looked at Don beseechingly.

"Why aren't you out on the front fighting now, Hugh, if you feel so deeply about it?" asked Don quietly.

"I'm preparing for a definite part in the war effort. They need doctors badly; just as much as they need soldiers. It's not that I think killing your fellow men is not wrong. I'd hate to do that as much as anyone would. I feel, however, that I can do a lot of good in the Medical Corps and yet not do any actual fighting. You could do that too, Don. You're just about ready to enter medical school. You'd be able to do more good for humanity in the Medical Corps than in a C.O. camp where they just loaf around."

(Continued on page 133)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

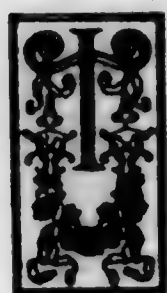
Vol. XXXVI

SCOTTDALE, PA., MAY, 1944

No. 5

OUT OF THE SHADOWS

BY URSULA MILLER



"LL answer."

Iris jumped up as the telephone rang.

"Hello."

"Just fine. How are you?"

"Yes."

"Yes."

"Well, I'll think about it."

"So? Well, when, then?"

"Tomorrow?"

"Tomorrow night?"

"Well—"

"Well, all right; I'll be ready and thank you."

"Eight? All right."

"Good-by."

"John?" Lorna paused with her sewing to look up questioningly. Lorna and her mother could scarcely help but hear this one-sided telephone conversation.

"Don't you wish you knew?" Iris teased. "I'll let you have John this time."

"Well, Iris—" began Mother.

"Whether I have John to give?" laughed Iris. "Probably not."

"I only mean whether you should talk that way," said Mother.

"Well, anyway, this was not John as it happens. It was Ford Ransome," she began defensively, and a little proudly.

"Oh, no!" Mother ejaculated.

"You wouldn't?" Lorna said simultaneously with her mother's "Oh, no!"

"Oh, yes, I would and will, to both of you," Iris mocked. "I am just good and plenty tired of all this goody-goody stuff. I'd like a little fun before I die of complete boredom."

"Well, Iris, I'm surprised at you," Mother said.

"Well, I'm tired of everything—John included. He's an old stick. Anyway, he is likely to be called to camp soon. Furthermore, we are not engaged, so what?" Iris stormed.

"Not your fault that you aren't," yelled Jerome, her teasing young brother.

"You get out and don't meddle. Go and do your work," Iris angrily answered her brother. "You're always listening around where you have no business to."

"Well, all I know is John is tops and that smart old Ford Ransome ain't worth his salt. I wouldn't be seen with him," he taunted.

"Jerome, don't you think you'd better go do your chores? It's getting time," Lorna said softly.

Jerome loved his mother deeply, and Lorna was his ideal; so he went to do her bidding,

as far at least as the kitchen, where he replenished the inner man.

"You have the privilege of going with any man or not going with any man who asks you—of those who are fine, decent men," her mother said, "but a man who has scarcely that qualification—"

"Oh, I don't know," Iris said lightly. "He is terribly handsome. He dresses well and drives a swell automobile."

"And where does he get his gasoline?" Lorna, who was always very quiet, asked.

"I guess he doesn't steal it," Iris responded furiously.

"I wouldn't put it past him," Jerome yelled from the doorway, his mouth full.

"Some of the fellows said—"

"I thought you went to do the chores," Mother quietly reminded him.

* * *

But, in spite of all this and a great deal more opposition, Iris insisted on going to a great many places with Ford Ransome.

She defended herself continually.

"But what is wrong with it, Mother? I always go to church. I even teach a Sunday-school class and take part in all church work, although sometimes I do think everything is terribly dull."

"But he never comes inside a church, Iris. You are playing with fire. Why not go places with the young men in the church? There are surely other men; so you will not need to compromise your good name by going about with a man who makes no profession of religion and whose character is not above suspicion. I am not able to understand you, Iris."

"He treats me like a lady, and he is charming and fascinating," Iris said hotly. "Anyway, just because a girl goes with a man is no sign she is going to marry him."



"I do hope and pray that it isn't this time," Mother said. "But we do know they do just that very thing occasionally. And that is not all of it either. There is the influence he has over you for one thing; then you should think about your influence over other young people, especially girls who know about the places you attend with him. Another thing, some time you'll be wanting to quit or he will be breaking up, and that breaking up of an association is a kind of shock to a young life. So if you care for my advice, I'd quit now and be done with, at the best, a doubtful influence in your so-far beautiful life."

* * *

"Jerome," Mother called one early Saturday afternoon, "as you go to town, take these garden things along and leave them at Sister Yost's. The wind and the worms have almost destroyed their early stuff. There's some lettuce, radishes, chard, and cucumbers; and they have a lot of eaters."

"All right, Mom," Jerome responded. He enjoyed the excitement of making a lot of stops as he went to town and he hoped thereby that Iris and Lorna would have some of his chores done.

Upon stopping at the Yost driveway, he thought to himself, "I do hope Great-grandma is not at home or is resting"; but it was she herself who came to the door.

"There is no one home but me," she called, laughing. "Just bring the things down cellar. Your mamma phoned. That was real neighborly of your mamma to send such nice garden stuff. I think ours will grow yet." She kept up her endless chatter as Jerome carried the stuff down to the cool cellar.

Great-grandmother loved a little private gossip on the side and she had moreover a sharp, shrewd sense, combined with her witty tongue. She was very partial to Lorna, who always spoke to her in church, and even came to visit her occasionally and to admire her quilts and her beautiful antique dishes.

"Here's a glass of buttermilk," she said. "I just churned."

Jerome loved buttermilk, but he said,

"Oh, thanks. I'd better get going. But I love buttermilk."

So he started drinking, and it was cool and good.

"I hear John Martin's finally got his eyes opened," she said happily.

"I didn't know there was anything wrong with his eyes," said Jerome, bewildered, as he wiped the buttermilk from his mouth with his shirt sleeve.

Grandma laughed.

"Well, he is finally able to see which of the two Lind sisters he wants."

Jerome stared, not understanding.

"I always did say that Lorna was worth a dozen girls like Iris, but it took John a long time to wake up; but I guess Lorna and John will make a pretty nice couple."

"Iris is all right," Jerome defended his sister stiffly.

"When she gets a few good hard knocks she'll learn. She has a good mother and father; so she will turn out all right. But that Ransome fellow means her no good. Iris is pretty much taken up with him, and she thinks I'm nothing but a useless old woman, which I am, but that's what she will be someday unless she dies young."

"Well, I gotta go. Thanks for the butter-milk," Jerome said sadly.

* * *

Trouble in the family was trouble for Jerome. What did that Iris mean by getting herself talked about! As he returned from town, his mother came out to help him unload the groceries and things.

"Mom, why must that Iris go and get herself talked about by running around with that fellow?" His voice trembled, and an unknown fear clutched his heart.

"My dear, I don't know. I've begged her not to. I do not understand her," Mother replied miserably.

"Why didn't she keep on going with John? Lorna is different. She would never do anything wrong anyway."

"Perhaps John prefers Lorna. Anyway, do not worry about it. Iris will come to herself."

"I'll help her come to. I'll give her the talking to of her life," Jerome said.

* * *

"Friday night! And am I glad! We are going to Hill City tonight, Ford and I. That's why I am so early. I dismissed school early." Iris and Lorna were both rural school teachers.

"Oh, Iris, not again tonight," Mother began.

"If I were going out with John, you'd never say one word," Iris said furiously. "A person must have some fun."

"Well, if it were John, you wouldn't go so often nor so far, nor stay out so late." "Please, Iris, don't go tonight," her mother pleaded.

But Iris, her chin set in a stubborn line, went upstairs without a word. What she failed to realize was that a number of hours later she would have given almost anything she possessed to be safe and secure in her father's house.

* * *

Ford Ransome came late to begin with. Iris slipped out of the house quietly so that none of the family should notice her. Ford rarely came to the house for his date, while John came in to chat with Father, Mother, Jerome, or any member of the family.

When Iris got to the automobile, Ford said gruffly, "A little late."

Iris paused, startled. She smelled liquor. "Get in. We are late enough."

However, although alarmed, she got in and they drove off. He spoke almost nothing the entire distance to Hill City, and Iris knew with fear in her heart that he was at least slightly drunk. It was the first time this had happened, and Iris was bitterly ashamed as

she realized what had occurred. "Why," she wondered, "am I in an automobile with a drunk man? I seem to have lost my mind."

They arrived at their destination safely, however, and he escorted her at once to a table in a brilliantly lighted clubroom. Never had they gone so far from home and never to a place so different, so foreign to what Iris had been accustomed to in her brief and sheltered life. At once he called for drinks, but almost at once a beautiful girl drifted to their table and an enchanting voice called out, "Oh, Ford, at last I have found you again." Without paying the slightest attention to Iris, Ford and the girl left, and Iris saw no more of him. Miserable, alone, unnoticed, Iris sat. Her dress, her hair, her very manner set her apart.

At an incredibly late hour Iris came walking home. Her mother was up and waiting for her, in frozen fear lest some dreadful thing had happened to her daughter.

"Oh, Iris, I am so glad to see you come back," she said in gladness.

Iris sank into a chair, exhausted. Her eyes closed as if in deep happiness.

"Oh, Mommy, you were right. Ford Ransome is no good."

"We went to Hill City as planned. He was already drunk. Imagine me, Mother, out with a drunk person! He left me as soon as we arrived. I never saw him again. There I sat—alone. Once I ordered coffee. I wore one of my good dresses, but the other ladies were in formals and evening gowns. I did not see one single person that I knew. There I sat."



LITTLE SPRING SONG

By Ursula Miller

With a hundred lovely voices,
God announces spring:
All the winds are wild with music,
And the prairies sing.

Let my heart be still and listen
To the joyful ring.

Gardens here and there are growing
O'er the countryside;
Tiny rows of green appearing
Not to be denied.

Let my heart be still and list to
Voices far and wide.

Birds are chattering and flying
Swift from tree to tree;
Flash of scarlet, then of yellow,
Bursts of ecstasy.

Hark! my heart, be still and listen
To their melody.

Children playing in the sunlight,
Shouting wild with glee
At the birds and grass and flowers
And the greening tree.

Hearken, happy little children,
To spring's symphony.

Protection, Kans.

No one came near me, and no one paid the least attention to me. It was deeply, unbelievably embarrassing."

"That was really a horrifying experience, my dear, my dear."

"I had it coming; my own heart, you people, and even Jerome, told me. I finally slipped out to the street and was lucky enough to pass an open garage. They took me to the bus station. On the bus I came to town. From town I walked home, and here I am—a wiser and better person, let us hope. It was an episode in my life that I will never repeat. Lorna is so sane and well-balanced, while I am unstable and emotional. As I was walking home, tireder than I ever was before in all my life, I kept repeating that poem I once learned when I was sick,—remember?"

"Art thou weary, art thou languid,
Art thou sore distress?
'Come to Me,' saith One, 'and, coming,
Be at rest.'

"Hath He marks to lead me to Him,
If He be my guide?
'In His feet and hands are wound-prints,
And His side.'

"Is there diadem, as Monarch,
That His brow adorns?
'Yea, a crown, in very surety,
But of thorns.'

"If I find Him, if I follow,
What is guerdon here?
'Many a sorrow, many a labor,
Many a tear.'

"If I still hold closely to Him,
What hath He at last?
'Sorrow vanquished, labor ended,
Jordan passed.'

"If I ask Him to receive me,
Will He say me nay?
'Not till earth and not till heaven
Pass away.'

"Beautiful! beautiful!" murmured Mother.

"Why, I feel so much better," Iris said—"just as if that poem, the meaning of it, had cleansed me. As I sat there last night, neglected and alone, I promised God that if He would let me arrive home safely I would serve Him in any way that He asked me—at least, with my life. My home never was so precious and you, Mommy, and Dad and Lorna and Jerome—why, I could see by very contrast last night how one must cherish her home and church and the Bible."

"Praise God," said Mother.

"And now since it's all over and I'm here safe and sound, I'm wondering what possessed me ever to get tangled up like I was. We go to church on Sunday. Lorna and I go to school, either to teach or to learn to be better teachers. The boys in church are nice but not exciting. So I looked around for the first excitement that offered itself. But was it worth while? Definitely not! Well, live and learn. Rest of soul seems more worth while to me than anything in the world."

"'Come to Me,' saith One, 'and, coming,
Be at rest.'"

"Praise God," said Mother.

Protection, Kans.

THE LAW SUPREME

(Continued from page 130)

Hugh, it was clear, had his arguments well planned.

Don, with a prayer on his lips, replied, "Hugh, pal, it isn't the amount of good we could do humanity that determines our course. Our course is determined by how closely we are willing to follow our Master. I am sure Christ would not want me to join the army in an attempt to serve humanity when I might give a greater testimony to love and peace by steering clear of the entire system of the armed forces. We cannot be mere pacifists, Hugh, we have to live our testimony. We must be nonresistant in every phase of our lives. It seems to me that to enter the noncombatant section of the army would not be consistent. It would mean that I would not fight, but I would be willing to load the gun for the other fellow to do the shooting."

Then Hugh brought up the age-old question of why God allowed the Israelites to fight in the Old Testament. Don explained to him that it was because God could entrust the right of executing vengeance to human beings if He chose, and then it was right for man to obey.

"That was before Christ came, Hugh," Don continued; "and He established the perfect law of love. Now it is the right of the state to exercise law and order, but it is not right for God's children to do any violence. God has said, 'Vengeance is mine; I will repay.'"

Hugh looked determined in his own opinion, and Don concluded, "We conscientious objectors, if we are really sincere, Hugh, are not cowards. We have as much red blood in our veins as any other young men. Christ has given us the commandment to love our enemies, and we are determined to follow Him in everything. Hugh, I'd rather be a soldier in the army of Christ than a soldier in the army of any country."

Hugh looked at his watch and rose to go. He wasn't naturally a dogmatic person, but he felt he needed more proof that this non-resistance was really practical.

"I'll believe that your philosophy is true, Don, when you can prove to me that it works in everyday life. Then I'll know it's real and that you all are not just hiding behind a pretext. Now, let's go skating. I hear them assembling."

"Just one more thing, Hugh," said Don, placing a detaining hand on Hugh's arm. "I want to tell you that this isn't just a philosophy of mine; it's a real conviction."

A bright full moon shone down upon the ice until it looked like a sea of glass; it lit up the blades of the skates and made them shine like stars. In just a short time, their skates were buckled on and the students were skimming over the ice, making it literally sing. The ice was thick enough that it was possible to have a large bonfire in the center of the pond. Here groups would gather to warm their cold fingers and then with a gay remark would skate away for another round. After they had been skating for quite a while, Don noticed that there were some strangers in their group. At his first opportunity, he asked Hugh about them.

"I think they just came," Hugh said. "I heard someone say they are the Munson boys from Whitefield. They came in that roadster parked beside the truck."

"I think I'll stick around," Don remarked to himself after Hugh had gone away. "There might be some trouble."

Sometime later Don stopped by the fire to warm himself. Off to the side, he noticed that one of the Munson boys was asking June to skate with him. She politely refused and skated to the fire where Don was standing. The boy followed her insistently and persisted in demanding her to accept his invitation.

"No, thank you, I'd rather not," June answered definitely. "Please let me go."

"If the lady would rather not, I wouldn't insist," Don remarked.

"Don't interfere, C.O.," replied the bold fellow. "You have nothing but a yellow streak where your backbone should be."

Don deigned no reply.

"Oh, you're afraid to talk now, huh? Well, maybe that will make you speak," retorted the fellow, giving Don a swift slap on the side of his face. It really stung, but Don merely turned the other side. Hugh, who had been watching the scene, skated forward suddenly to defend Don and in his haste pushed the bully toward the fire. The fellow lost his balance and would have fallen had Don not caught him. As it was, the boy's jacket caught fire and burned rapidly. Hugh was frantic when he saw what he had done, and the screams of the girls only added to the panic. Everyone but Don seemed to have lost his senses. He tried to tear the burning garment off the boy, but it was almost impossible. Then, with superhuman strength, he threw him down on the ice and by rolling him on it extinguished the flames. Shamefacedly, and without a word of thanks, the city boy elbowed his way through the group and was gone.

The evening's fun was over; all were sobered. The boys put out the bonfire and, with one accord, piled into the truck and were on their way to the college. Sometime later, under cover of the noise of the truck motor, Hugh nudged Don.

"There's nothing much I can say, Don. You were master of the situation. However, you might be interested in hearing my reaction."

Don looked at Hugh and waited in silence.

"I'm the coward, Don," Hugh continued, "not you. I heard the conversation between you and the Munson boy. I never saw a person so beaten as he when you refused to defend yourself after he hit you. When you wouldn't strike back. I was determined the boy should have what he deserved. You saw the mess I made! Don, nonresistance must be practical when it compels one to save the life of his enemy. Love, I am convinced, is the supreme law."

Don laid his hand on Hugh's shoulder, "Anything more to tell me, Hugh?"

"Why—er—yes, will you introduce me to this friend of yours, Jesus Christ? I'd like to know him personally, too. I'd like to be a soldier of His army."

Don began to sing softly. Some of the others caught the tune and joined him. Soon

the music was being carried on the night air. As the truck turned in at the college entrance, the last lines were sung,

"I'll be a true soldier,
I'll die at my post."

Willow Street, Pa.

THE IRON ORE—AN ALLEGORY

Out in the Lake Superior region are large deposits of rich iron ore. For years that ore lay there peacefully, forming a firm base for some top soil on which grew trees, shrubs, and grasses. The rabbit, the deer and other wild-life roamed and grew and lived, and in this beautiful surrounding the Indian hunted his food, wooed his squaw, and fought his enemies. Had the ore had a personality, it surely would have taken pleasure in how well it was serving Nature.

Then, one day, a prospector came and drilled holes in that soil. Soon, the land all about was torn up by big mechanical shovels. The ore was ignominiously loaded into the dark dirty hulls of lake steamers, which transported it to blast furnaces.

In the blast furnace, the ore was mixed with coke and limestone and subjected to a blasting heat; the result being pig iron.

But the metallurgist was not satisfied. That metal was heated at higher temperatures with hot air continuously being blown through, and became bessemer steel; a product much better than pig iron, as its market value well indicates.

Or perhaps the metallurgist had higher ambitions and purposes. He heated the pig-iron metal, mixed with certain other metallic elements, in an open-hearth furnace for a period of two hours or more—constantly boiling. Periodically, he took samples and tested these to make sure the product was of the quality he wanted.

Then the mass of this open-hearth steel, in the form of ingots, was subjected to great pressures in large rolls and became rail-girders, and the like; later becoming railroads, bridges, buildings, etc. That lowly iron ore, peaceful and happy in nature, is now serving humanity in thousands of ways; ways which, in the present era, man could not do without.

Or the metallurgist, perhaps heated that pig iron in an electric furnace—subjecting it to more terrific heat—and it became the best of tool steel; steel used by man to fashion other useful and valuable commodities.

So now, when we have disappointments or travail of any kind, let us realize that the Divine Metallurgist of Life is putting us through another heat to make us the better to be able to serve Him and mankind.—Alton Barrick Zerby.

The foundation which is in Christ Jesus is truth and justice as well as love; if on anything less than all these we strive to build peace, we are building on sand. To put peace before justice, before the redemption of the slave, before the deliverance of the tortured and the defense of women and children, is to turn Christianity upside down.—George Adam Smith.

CHRISTIAN MONITOR PULPIT

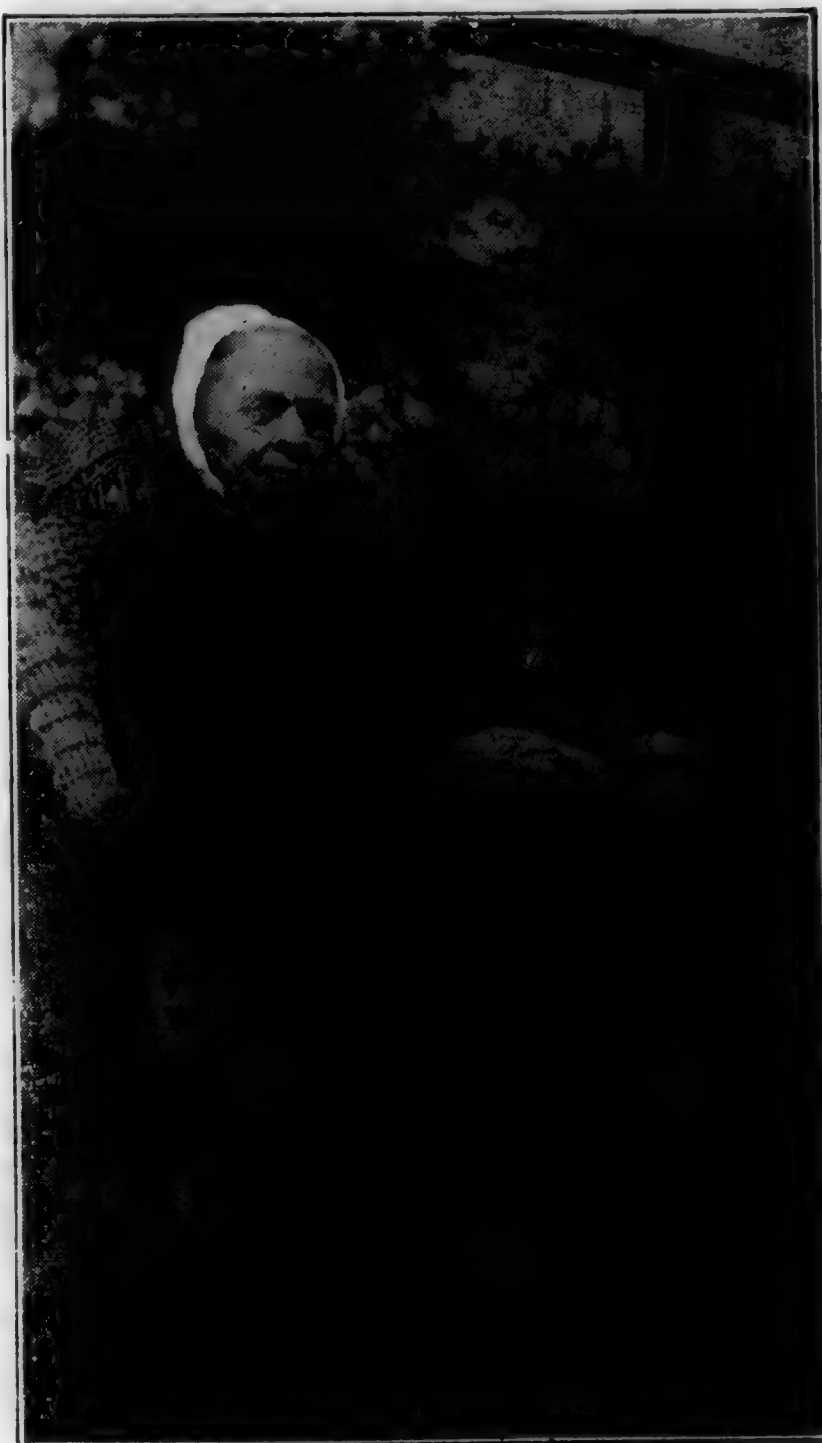
"BEHOLD THY MOTHER!"

BY HAROLD BRENNEMAN

Jesus spoke thus to John to indicate a relationship that He wanted John to appropriate. The disciple grasped Jesus' intention and acted upon it at once. Two beautiful words and related ideas stand out in this scene. They are: disciple and mother. What a beautiful relationship! In Jesus' day there were women that Jesus would hardly have asked a disciple to call "mother." In view of the worldly conception of mother and her place in life today, Jesus would no doubt say with sadness to many a son and daughter, "Behold thy mother!" Tendered by the compassion of a loving Christ, our hearts go out in sympathy to the boy or girl or man or woman who can behold mother only as a gear in a machine which destroys rather than gives birth to human life; mother as a person with self-centered interests in social activities and political prestige; mother as the standard of culture for a Christ-rejecting community of homes; mother as the counterpart of an inconvenient marriage that keeps father's baser impulses in check. What bitterness, what cruel tragedy, thus to "Behold thy mother!"

Against such a contrast, we humbly thank God for Christian mothers. Christian mothers, notice now what Jesus said, "Woman, behold thy son!" Almost as heartrending are these words to many mothers as they behold their sons—bloody instruments of war, given to fleshly lusts, rejecting Christ, servants of their father the devil. Pitiful are the scenes of heartbroken mothers whose sons have been unfaithful to mother's God, to mother's love, to mother's careful teaching. Against such a contrast too, thank God for stalwart Christian sons.

With such a combination, mother and disciple, Jesus Christ lives in fragrant beauty in the midst of the sad, tragic life wrecks strewn thickly throughout so-called Christendom. The wise man, Solomon, dwells at great length upon this tender relationship of fidelity and love and obedience between mother and son. The world may long quote Abraham Lincoln's famous words to the effect that all he was or hoped to be he owed to his mother. But the Christian says with Paul, "By the grace of God I am what I am." It is the merciful heavenly parent who graces us with the kind of mother that helps us to be and to become what we are. With all loving thankfulness to mother's long hours of vigil and tender care and agony of prayer, we believe that the Christian mother in all humility would have us praise the God who gave her the wisdom and the faith and the guidance. The Christian mother would have her son give credit to the most high and holy God who entrusted her with the early years of a



"Like every good Scotch mither she too had been praying that at least one bairn of hers should be a meenister and being only a poor widow-woman she had saved diligently for years to make the prayer come true for her only son.

"The great day came when he was to graduate with honors, valedictorian of his class. He had written her: 'Mither, come ye awa doon to Edinburgh and hear me make my speech.' To which she had replied: 'Ye ken I hae nae frock to come in!' Whereupon he wrote back: 'Wash your auld gingham and come ye awa doon!' So she washed it. And came.

"She sat in the front seat, a mere wisp of a creature, her face radiant during the speech. Later, when the chancellor was about to pin on him the medal, he suddenly cried: 'Nay, nay, mon! Then, taking the medal, he turned to the little old lady: 'Mither! Stand ye up a wee, mither!' She stood up. 'This belongs to ye, mither. Yer auld hands digged in the soil to get the siller to gie me my chance, Mither, so this belongs to ye!' And he pinned the medal on her auld gingham frock while the audience cheered with delight."

life into which eternity was set by the Creator Himself. How unselfishly Hannah gave her tender boy to the Lord! How her heart must have yearned with love to see the dear child every hour of every day! How Jochebed must have loved Moses! How unselfishly she gave him to another! These great women had, as laborers with God, brought into the world **lives for God's vital program**—not children to become members of their family as such. Mothers in Christendom! Can the Lord lay His hand on your child and claim him for Jesus' sake—a total possession? Will you reserve some claims which you feel you as a parent have a right to make upon that child's life?

The noblest thing a mother ever did after she brought a child into the world for God was to give that child to God as a complete and outright gift without reserve. How foolish we mortals sometimes are! We try so desperately to wring pleasure out of life and its elements—afraid we will somewhere fail to enjoy something. And so many homes and so many mothers exploit their children for their own pleasure, their own profit, their own enjoyment. How nice it is to spend the evening around the fireside with the family when the cold wind is blowing and the snow is swirling and church is several miles away! How nice it is to spend an evening at home with John when he comes home on furlough! We go to church usually, but this evening, John is home! And so often this is the picture of professing Christians! When children are an heritage of the Lord, shall it not be that true happiness will come from our children when Jesus can say, "Behold thy son?" Sacrificing those legitimate personal pleasures for the dedication to the Lord and active service, **will reap more genuine soul satisfaction and precious memories** through the years as the fruits of Christ's vineyard (not ours) are borne home with joy by loving disciples who can look back and say, "Father and mother always put Christ and His business first—that's why we come rejoicing in their God-given wisdom and love."

Behold thy mother! Young man, be not ashamed of mother—mother, with her long hair, her plain garb, her quiet manner, her constant word of warning, her other-worldliness. Rather, be ashamed if mother be not so. Another generation of young men may not behold in their mothers what you can behold in yours. This world is changing many millions of mothers, my boy. Yours and mine—yes, we would not ask God for greater blessing! When Jesus repeats in glory those words, "Behold thy son!" will you be the disciple who will rejoice to "Behold thy mother?" Kalona, Ia.

Editorials

Mother's Day

The month of May is generally considered one of the loveliest of the year, for it is then that spring bursts forth in its greatest beauty. The April showers indeed bring May flowers, and bird and bee and man together rejoice in their fragrance and beauty. And if we are thoughtful, we will rejoice not only in the flowers now but in the promise of what they will later bring to us, under the blessing of God, through the abundant fruitage of plants and trees.

May also brings to us some special days with which the flowers are associated, at least in part. Among these we find May Day, Mother's Day, Ascension Day, Whitsunday, and Memorial Day. Considerable might be said concerning each one of these special days, but just now we want to direct our attention to the youngest of them all, which is Mother's Day. On May 8, 1944, it will be exactly thirty years since Congress passed a joint resolution authorizing the President to issue a proclamation designating "the second Sunday in May as Mother's Day and for other purposes." President Wilson issued the proclamation on the following day.

In the thirty years since Mother's Day was authorized as a national holiday, it has grown widely in favor and in observance. We realize that there are dangers connected with the observance of all special days, even religious holidays, for many of these are misused because of the spirit of commercialism and the love of pleasure which are so prevalent in our day. At the same time, we believe that much good can come through a proper observance of Mother's Day. It should help us all to stop and think of what we owe to our mothers, and to show our love to them if they are still alive, and to emulate their noble characters, whether living or dead. We would say, then, that presenting flowers or other gifts to our mothers on Mother's Day is a beautiful thing to do, and these will mean much to our mothers if they are backed with lives that otherwise express love and devotion to them. So we would say, Give your flowers to mother now, for she will appreciate them more than as if they are given in memory of her after she is gone. But be sure to make those flowers mean something by remembering her also with a letter that may be long overdue, or by a loving visit, or by helpful and loving ministrations to her in her declining days. And to those young people who still have active mothers with them in the home, let me say that flowers will mean much more to mother if along with them you help to make her burdens lighter by relieving her of some of the duties of the home which she does so willingly, but which you could share with her and thus help to make life more pleasant and less toilsome for her. And if you are among the many whose mother has gone on to the world beyond, perhaps you can celebrate Mother's Day best by shedding tears for her, whether or not you take flowers to her grave.

On this Mother's Day more sons and daughters will be separated from mother and home than ever before in the history of the world. We trust that the memories of mother will help many a son in the farflung battlefields of the world to live a clean life in spite of the many temptations to sin, and we hope for all mothers the sustaining grace of God in the midst of the heart-rending times in which we live when homes are broken up on every hand by the terrible monster of global war.

Mother's Day comes upon the second Sunday of May, and it can be fittingly observed in a Christian way. But let us not go to the extreme of letting our tributes to our mothers detract from our worship of the Lord upon His day. Let us honor our mothers, but give the first place of honor and devotion to the God who gave us our mothers.

Ascension Day

On June 18, it will again be our privilege to commemorate the occasion when our Lord ascended from earth to heaven. We are glad to know that the day is still recognized in many sections of the Church, although its observance is not nearly so widespread as it was in the days of our fathers when temporal work was to a large degree laid aside and Christian people generally went to the house of God for worship. At this season it should be especially helpful to us all to recall the theme of the ascension as recorded by Luke in the first chapter of Acts, as well as in the last chapter of his gospel. Jesus had completed His intermittent ministry of forty days since the Resurrection, and He called His faithful disciples to the Mount of Olives, and, with His hands outstretched in blessing, ascended to heaven in the sight of reliable witnesses so that men might know that His earthly ministry was finished. But His eternal ministry continued, and is continuing now, as He is seated at the right hand of God as our Advocate and Intercessor. He will continue thus as our Great High Priest until He returns again in similar fashion as He ascended.

Too many of us have probably a very limited conception of the present work of our ascended Lord. The author of the Book of Hebrews and other Scripture writers tell us much about His work as our Great High Priest and Advocate. We do well to meditate and study upon these great truths, and may Ascension Day remind us anew of what our Lord is doing for us at the present time. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

"Him the highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own."

Spiritual Power

May also brings us Whitsunday, the anniversary of the gift of the Holy Spirit on the Day of Pentecost. This was a great day in the history of the church, in fact, it is often referred to as the birthday of the church. The disciples had been told to tarry at Jerusalem until they would "be endued with power from on high." When the Spirit came, after their ten days of waiting "with one accord in prayer and supplication," they gave witness with great power, and many souls were converted and baptized.

We all realize that the church today needs that same Holy Spirit power if she is to be instrumental in winning souls for her Lord and in building up the body of Christ. Dispensationally the Holy Spirit has been sent, and there is no need to pray for His coming upon the church in that sense. At the same time it is quite proper to pray for the infilling of the Holy Spirit in our individual lives. Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13)? On the other hand, we need to remember that the Holy Spirit can not give power to lives that are not yielded to God or who are living in sin and impurity in some form or other, whether this be evil thoughts, harmful words, self-indulgence, or worldly mindedness. We were recently struck when we came across this statement, "Purity and power are inseparable. Friend, is there a lack of holy unction? If so, do not pray for more power, but rather for purity."

Yes, we need more spiritual power. May the coming Whitsuntide remind us of the power that God sent upon the church in the person of His Holy Spirit, and may it also help us to yield ourselves anew so that His power may flow into our hearts and then manifest itself by flowing out and touching the lives of others, as Jesus said, in John 7:38, 39: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

CHRISTIAN LIFE

THE SIN OF VAIN CRITICISM AND EMPTY REASONING

BY JOHN A. HOSTETLER

The subject under consideration deals with vain criticism, empty reasoning, persistent wranglings, or indulging in endless controversies and foolish discussions. It is my aim to point out the futility of indulging in such acts and the danger of living a life which devotes most of its thought to mental critique from a scriptural viewpoint.

Criticism is the act or art of judging and defining a hypothesis or an idea according to certain standards in order to render an opinion as to its merits or lack of them. Criticism is usually an expression of judgment following an evaluation or examination of the subject under consideration; the judgment may be favorable or unfavorable. Criticism is made explicit by setting forth the virtues or blemishes which scrutiny has revealed. Basically, there are two motives back of all criticism—the constructive and the destructive.

Man has discovered many laws and secrets of the universe by using his knowledge and reasoning powers. He profits by obeying and formulating knowledge, laws, and reason. This process of rational thinking and understanding of life has, however, been a costly one. Lives and even generations have labored under the plague of false beliefs; man slew his fellow man because his beliefs were in conflict. Only later did he wake up to the fact that the martyrs were correct and the murderers were wrong. The reason for this appalling mistake is partly due to the fact that errors are transmitted from one generation to the next, and because beliefs are often based on delusions of persecution or emotional attitudes.

Is it true that man's beliefs are his most cherished possessions? Should we try to maintain a fixed system of beliefs and cherish them so highly that we cannot change them? Our beliefs are a safe anchor in so far as they are in harmony with truth, but beliefs are often wrong—based on falsehood. To adhere to erroneous beliefs with all the sincerity at our disposal will not change error into truth. Is it not true that we are often thrown into dilemmas because we face more than one train of thought? We cannot decide which one deserves our support. We wish we could make up our minds to adopt one of the hypotheses so that we could discard the other. In such a process of reasoning our motive becomes involved in a pursuit for seeking rest from the pressures of indecision. We find ourselves less concerned with finding the real truth and more interested in arriving at a satisfying and fixed belief. We ask ourselves which belief will give us the most satisfaction and comfort. Comfort derived from

anchoring to an erroneous belief is futile. Doubts will assail us anew, and we will continue in our small cycle of clinging to the belief all the more tenaciously.

The victim of a disquieted personality cannot admit that he has made a complete failure, but he may admit that he is lacking some special advantages not under his control. He immediately attempts to search for excuses to account for the discrepancy between his abilities and his accomplishment. He feels that others have interfered with his successes, or that others have underestimated him. Placing the blame on others is more satisfying to the tormenting doubts of his mind than to admit his own mistake and deficiencies. Without a settled knowledge of the truth in his own experience he will adopt the former hypothesis and pursue to prove that he is right in his beliefs and interpretation. This process of rationalization is as old as human history. Adam and Eve were a good illustration of this. Adam blamed the sin on Eve; Eve blamed it on the serpent, and apparently the devil was willing to take the blame. Putting the blame on others is like beating around the bush.

Many people's sense of appreciation for truth is rusty because they are in pursuit of an answer to the perplexing doubts and questions which possess and saturate their minds. They are out to seek some interpretation or conclusion to apply to the substantiation of the belief which they wish to believe. The real trouble is not that they have too much education (providing it is balanced). The root of the contention is that they are using the reasoning powers as a defense mechanism to cover some other difficulty. This device is as old as the carnal nature. An individual possessed with such delusions is not in a state of mind to accept the simple truths and to accept the true "milk of the word." He becomes critical of others. He will disregard other hypotheses regardless of how substantial and true they may be. He delights in criticizing the best in others.

Could this be the cause for many of our present-day perplexities and divided opinions? We are feeding as it were on the criticisms of others, and are deaf to the positive growth material contained in Scripture. Paul has something to say about this in I Tim. 1:3-7 (Weymouth Translation): "I begged you to remain on in Ephesus that you might caution certain persons against erroneous teaching and attention to mere fables and endless genealogies, such as foster discussions rather than acceptance in faith of God's provision for salvation. Do so still. The object to be secured by such caution is the love which

springs from a pure heart, a clear conscience, and a sincere faith. From these some have deviated, and have lost their way in empty reasoning. They are ambitious to be teachers of the Law, although they do not understand either their own words or the things about which they make their confident assertions." This makes clear the idea that we are not to foster such things as upset the faith of believers, but we should cultivate such things as will cause men to accept by faith God's provision of salvation. Criticism and empty reasoning will rob a man of self-confidence. The critic who is an expert in manipulating logic delights in the superior value of the tricky and specious argument as opposed to the simple and sound one. He is too often searching for a theory rather than for truth. Again let us read the words of the apostle, I Tim. 6:3-5 (Weymouth): "If any one teaches differently, and refuses assent to the wholesome instructions of our Lord Jesus Christ and the teaching that harmonizes with true godliness, he is blinded with conceit and really knows nothing, but is crazy with discussions and controversies about words which give rise to envy, quarreling, revilings, ill-natured suspicions, and persistent wranglings on the part of people perverted in mind and so deprived of the truth, who imagine that godliness means gain." How does this apply to the many divisions of our day? We should be conscious that there is great danger in indulging in criticism, for in doing so we cause divisions, upset the faith of some, and gain nothing—not even the substantiation of a theory. Heated discussions and controversies may be fun for the moment, but they do not help clarify right thinking.

We need II Tim. 2:16 (Weymouth), "But from irreligious and frivolous talk hold aloof, for those who indulge in it will proceed from bad to worse in impiety, and their teaching will spread like a running sore." In verses 23, 24 (Weymouth) we read: "But decline foolish discussions with ignorant men, knowing that these lead to quarrels; and a servant of the Lord must not quarrel, but must be inoffensive towards all men, a skilful teacher, and patient under wrongs." In hospitals for the mentally diseased we observe patients who have delusions as to their own identity. Such patients often amuse us and seem totally irrational in their thinking. When we observe, however, the steps of perverted thinking which lead to these conclusions on the part of these patients, their delusions do not seem so strange. Too many of us are hypnotized in our thinking because we have sought substantiation of a belief or theory which we wish to accept more readily than the fundamental truth. The result is that we have made little progress in our Christian experience.

Men's opinions and judgments are as the individual backgrounds from which they come. There are critics whose taste apparently is sound, but whose judgment is unsound; they like the right things but for the wrong reasons. There are others whose judgment is sound, but they do not have a clear perspective of the issue at hand; these apparently like the right things and for the correct reasons, but the absence of background, experience, and depth of taste alienates their fol-

lowers. There are still other critics who appeal to the emotions or feelings, having but a small measure of taste and utterly no judgment; these are the most popular critics because they deal out to the majority the kind of criticism that can most quickly and easily be grasped. The so-called influential critic is not the fellow who tells the truth as he sees it in terms of the truth, but he is more likely the one who tells the truth as he sees it in terms of the truth as others see it. He may speak what he believes, but he is cautious first to filter it through the minds of those whom he is addressing, so that he does not lose his reputation among his society of critics. Extensive criticism is not the fruit of submissiveness but of strong prejudice. The prejudices of one generation too often become affixed to the faiths of the next generation. Lasting and satisfying assurance does not come by way of excessive criticism.

Criticizing others is a poor substitute for positive action in the Christian experience. It is a manifestation of a dissatisfied and discontented life. It is well for us to survey each rational process with a constant attempt to discover errors and to cast aside any belief which has more emotional backing than spiritual support. Many of these delusions

which the devil sends on us are largely emotional distortions which bring to their defense the process of reasoning to make these distortions appear to be true when they are really false. The emotion behind the delusion must be discovered in order to remedy the difficulty. This is not easy, for the emotion is hidden behind a barrier of apparently logical arguments, and the onlooker and bystander are more inclined to argue in retort than to try to understand the motives behind the arguments.

If you refuse to face yourself as you are then you will succeed in making yourself a coward. But if you want to be a positive witness, face every obstacle and limitation with a challenge and with an attitude of making the best of it. An individual who is honest with himself and honest with his God should not be distressed by any criticism from his friends or enemies. Let us remember that reasoning which is developed to substantiate a belief which is personally desirable is likely to be false, and by adopting this hypothesis you are more likely to be concerned with winning your point than with seeking fundamental truth in clear thinking.

Marlboro, N.J.

A BOUQUET FOR MOTHER

BY STANLEY GOOD

The business world is again reminding us to remember our mothers on Mother's Day. Their slogan is, Buy flowers, Mother's Day cards, etc., to express your sentiments to Mother.

This is all good as far as it goes, but our Christian mothers deserve our honor and respect every day of our lives. In order to please our Christian mothers, we must first please God. Showing our respect and appreciation to our Christian mothers is nothing short of presenting our bodies a living sacrifice to God. If our greetings do not carry with them this assurance to our dear Christian mothers, all the cards and flowers in this world will not satisfy their aching hearts.

The love of our Christian mothers is an example of the great love our heavenly Father has for us. God used my mother to give me a deeper revelation of His great love for me. I was raised under the influence of my Christian mother, but regret that I did not always please her. I have repented, however, and have the assurance that my heavenly Father has forgiven me.

As my mother was nearing the end of her earthly ministry, and her physical body began to break down, the Spirit of God made me realize as I never did before the great love and concern which Mother always had for me. For many years I had been living a carnal Christian life. So often I yielded to the temptations of Satan, but now when my mother was dying I had no trouble to overcome these same temptations for my mother's sake. I wanted to please and show my gratitude to my mother. I just could not do anything that would grieve my mother any more. God alone knows the many sacrifices she so

gladly made for me, as well as the many prayers that ascended to the throne of God on my behalf. I certainly know that God was moved by the intercession of my mother for me.

One evening as I was at the bedside of my dear mother, I knelt at her side, and as she laid her feeble hand on my shoulder and asked God to bless me, the Spirit of God gripped me as He never did before. He said, What did your mother do for you in comparison with what God did by sending His only Son to die on the cross for you, making Himself responsible for your sins? God revealed to me how much greater His love was for me than even my mother's love. I asked God to forgive me, not for loving my mother, but for loving my mother more than God. I asked God to give me a spirit of love and gratitude for Jesus Christ which would be greater than the love that I had for my mother. God not only answered this prayer but also gave me a peace and joy which I had never experienced before, as well as victory over many temptations of Satan.

Paul said, "For to me to live is Christ, and to die is gain." I thank God that when my mother gained heaven, I also gained the blessing of God in answer to my mother's prayers. How can we send a card or a bouquet of flowers to our Christian mothers, expressing our sentiments of gratitude and love, and then continue to live in the pleasures of sin? God have mercy on our poor souls if we do.

Let us show our love and gratitude to our mothers by pleasing our heavenly Father who gave us such wonderful Christian mothers.

Kitchener, Ont.

APOLOGIZING

When Henry Ward Beecher was a college student, a friend loaned him a good saddle horse one fine Saturday morning, and the mail brought him a much-needed remittance from home. Think of it! A clear, crisp sky overhead, a splendid horse between his knees, and money in his pocket! Are you surprised that the youth was in high spirits as he clattered down the country road? By and by he was brought up sharp by a toll-keeper's pole across the pike. The elderly keeper opened his door and started out, but his movements were a little too slow for the young man on the horse.

"Here, my good fellow," he said impatiently, and rudely tossed a coin on the ground at the man's feet as he spoke.

The other said nothing. Stooping, he picked up the piece of money and dropped it in his pocket. Then it was his turn to be independent. Taking out the right change, he tossed it in the middle of the road near the horse's feet. "Here, my good fellow," he said to young Beecher.

The youth's face grew red, for this was a predicament indeed.

He hated to lower his pride by getting down and picking up the change, and yet he could not afford to waste a penny of that money. After all, in spite of his high and mighty ways, he was only a college student with a very modest allowance, and he must stretch it carefully to make it meet the needs of the next four weeks—for there would be nothing more until that time was up. Besides that, he was really ashamed of his behavior, and knew that he ought to apologize for it. It wasn't any easy thing to do, for the man was looking at him with an amused expression on his shrewd old face. It was very plain that he took in the situation, and was waiting to see what the youth would do about it.

Young Beecher climbed down from his horse. "I beg your pardon, sir, for the way I have acted," he said as he rescued his change from the dust. "I trust you will believe me when I say that my parents have trained me to know better."

The old keeper laughed good naturedly, "I haven't a doubt of it," he said. "Do as they have taught you and you will come out all right."

Henry Ward Beecher was afterward called to the ministry and became a good and great man. But this little story shows that in his boyhood he had much in common with the young people. For one thing—it went against the "natural grain" to humble himself to make apology.

Are you that way? The main point after all though, is that he did it. While he was still young and impetuous Mr. Beecher schooled himself to do the thing he knew he ought to do, rather than the thing which was easy. And by the time he had reached manhood, it was no longer a hardship for him to acknowledge it when he was wrong.—Sel.

Falsehood is never so successful as when she baits her hook with truth.—Walter Colton.

EDUCATIONAL

JOHN W. WEAVER—A MAN OF GOD

1870 — 1944

BY IRA D. LANDIS

The subject of this sketch was well known not only in his home district but in many places throughout the church, especially in his more active days as an evangelist. His death marks the homegoing of another of the useful and colorful figures of a generation that is rapidly passing.

To me he was "Papa," which he always accepted with a smile. It was during evangelistic meetings at Landis Valley in early December, 1916, under Bro. Weaver's spiritual appeal, that the Lord called me "out of darkness into his marvellous light." It was after my ordination in August, 1921, that the Lord led me into his congregation at Lichty. Here I gave my first sermonette, which "Papa" so tenderly followed, bringing from the same text, truths I had never seen before. That first Sunday afternoon was spent by a boy preacher at the feet of a master. In the years since, many have been his wise counsels and encouragements when the burdens were heavy. For me another "Papa" is "just away."

Of the three brothers who came from Lampeter to Weaverland in 1723, Henry Weber, who built on the Blue Ball Run a mile west of the church, was his ancestor. The line came down through Christian, Peter, Isaac, and Isaac. Michael Witwer, the first deacon in Weaverland, and his son Daniel, an early minister here, were ancestors of Catherine Witwer, the mother. He was born into this home, two miles east of Union Grove, on July 4, 1870. He, the ninth of eleven children (all boys but two), helped his mother with the housework. His father was a Christian miller who taught his family to love the Bible. Bro. John's Uncle George was bishop in the Weaverland-Groffdale District from 1854 to 1883. This family had four preachers, one of whom was Benjamin, bishop in the same district from 1902 to 1928.

John, who was always modest, accepted the faith of his fathers and from the start was an example to all. He was baptized by Jonas Martin in 1888. At that time it was rare for single men to be found in the church. When the fifty-fifty split in the Weaverland Circuit occurred in 1893, his home remained with the original church.

He was married on Nov. 15, 1891, by Jonas Martin, to Anna, daughter of David and Elizabeth Martin Nolt. Following the death of her mother, Anna was reared in the home of her grandparents near Goodville. They started housekeeping at Union Grove, living at three different places. From 1916 to 1923, when their five children were growing up, they lived on the farm near town, where David now lives. In 1931, they purchased the S. H. Musselman home near Blue Ball and moved here for the rest of his pilgrimage.

Among His Books

To pay his way he, as a young man, chose the country saddler shop. On a trip to Lan-

caster in 1895 he purchased six copies of "Conversation on Saving Faith" and six old hymnbooks for resale. By 1897 he was assured that he would have a permanent side line even though on a small scale.

In 1897, he was elected a member of the Mennonite Book and Tract Society, which was organized in 1892. He served as assistant tract editor with A. D. Wenger, M. S. Steiner, E. J. Berkey, and Daniel Kauffman. In a special meeting of this society at Elida, Ohio, May 20, 1899, John W. was elected secretary-treasurer, replacing J. A. Ressler, who was sent to India. In September of that year, "The Book and Tract Messenger," a four-page paper, was launched with Bro. Weaver as editor. Its aim was "to bring good news to be followed by blessed results." In the first and only issue, J. S. Coffman gives a history of the Mennonite Book and Tract Society and a list of tracts on hand. The editor then gives "An Appeal for Help," "Our Saviour's Last Command," and "Plans for Usefulness," closing with "News and Comments." The post office address was Spring Grove, Pa.

In 1899, "One Hundred Lessons in Bible Study," by Daniel Kauffman (229 pp.); in 1902, L. J. Heatwole's booklet on baptism (19 pp.); and in 1903, the life of J. S. Coffman by M. S. Steiner (139 pp.) were published by the society at Spring Grove (now Union Grove), Pa. The family, however, claims that none were published here, for he never had a printery until he went to Lancaster.

In 1905, when our publishing interests were moved to Scottdale, he was asked to become manager, but God had a service for him among his own people. In 1915, he was coauthor of a book on "The Ministry." For years he was an associate editor of the Gospel Herald, contributing some articles. He published a few tracts, among them "A Letter to Young Church Members," and "A Message to Young People—I Cor. 7:36." He was coauthor in 1940 of "Talks with Young People." His best-known work in the east was a yearly calendar and directory of the three eastern conferences (vest-pocket size). This he published for forty years.

Moving into Union Grove in 1923 he returned to the saddlery and book business. He made a trip to Aurand's at Harrisburg, Pa., where he bought shelf after shelf of second-hand books. Now for the first time he entered the secondhand field, and the store enlarged immediately. About the year 1925, he took over the business at Vine Street which had

been started by D. Stoner Krady two years earlier. Both stores were sold to the Mennonite Publishing House in 1927, but he continued to manage them until 1942. Until his passing, he managed the large home store, which he moved to his residence at Blue Ball in 1932. From the purchase of a few books in 1895 the business grew to a combined turnover in the two stores for the year ending April 1, 1942, of \$35,108, with tens of thousands of volumes on hand. This shows in part his vision which is still enlarging after nearly fifty years. These were the first branch bookstores of the Publishing House.

As one who knew books, he directed the thought life of many a young minister by selecting his first library for him. As chairman of the Conference Library Committee, he selected books for Sunday-school libraries from Franconia to western Ohio. He who guides the reading of a church has much to do with the future thinking of the church. Here, generally, he was conservative and safe, and thus decidedly impressed the church.

As a Missionary

From the start his bookstore was a missionary depot. By sales and chats on weekdays, especially in later years, the appeal was with no uncertain sound. But on Sundays and in the evenings he had a more aggressive program. After availing himself of Sunday-school privileges at Weaverland for four years, where his brother Benjamin was one of the superintendents, he and M. G. Weaver opened the first school at Lichty, his home church, one of the Weaverland Circuit, in the spring of 1897. He believed that the Great Commission began first at home.

In 1907, the Weaverland Missions Committee was organized in his home district, where his brother Benjamin was now bishop. He was the first secretary and fieldman on their missionary horizon. The most monumental work came at Diamond Rock, according to a history by C. Z. Mast on this abandoned church in Chester County. He nursed this work until the Frazer Meetinghouse was built in 1917-1918.

On Aug. 19, 1909, he was ordained to the ministry at Weaverland by his brother Benjamin. That fall he was called to Red Well for revival meetings, and there were seventeen confessions. This put him into the forefront of home missions.

He and his brother Benjamin became interested in orphan children, and they prevailed upon John H. Mellinger to call a meeting in Lancaster. As a result, the Millersville Children's Home was opened in 1911. He served as a trustee until the Eastern Board was organized.

"When the Eastern Mennonite Board of Missions and Charities was organized in 1915, he was a charter member. As soon as they engaged a field worker, he was naturally appointed. In those years when many mission stations were opened he was the prime mover. In 1923, he envisioned and opened the work at Oak Shade. In 1926, he opened the work at Cocalico, and at first had the pastoral oversight there. In 1929, he opened the work with the Cocalico brethren at Pleasant Retreat. In 1929, he held services at Rawlinsville, which developed into a promising work. In 1930, he

opened the work at Sunnyside, down by the riverside in the old dance hall. In 1931, in the woods at Cornwall, he opened that monumental work. Often did he drive there on Sunday afternoons, a fifty-mile round trip; this continued for years until they could flutter for themselves."—March "Missionary Messenger."

From 1924 to 1927 he was assistant editor of the "Missionary Messenger." He was field worker until 1935, always alert and open to call, regardless of when or where. He was a tract editor for the Board from 1925 to 1931. He resigned as a member of the Board in 1941, but was intensely interested to the last.

As a missionary in his own home, he and his faithful companion, still living, developed a future minister, David N., to carry on in the home district, the wife of another, Banks

the number of converts and thus display the success of the evangelist. He never announced his sermon topics beforehand. His converts were always baptized, for they were not the product of an emotional work. The Lord decidedly blessed his meetings. Among his larger classes of converts were the following: seventy-one at Elizabethtown in 1917, sixty-nine at New Danville in 1915, fifty-one at Blooming Glen in 1914, and thirty-seven at Landis Valley in 1917.

His evangelistic effort came almost to a close in the fall of 1926 when he fell over in the pulpit at East Petersburg. For the next sixteen years he conducted but five such meetings, all in the Groffdale-Weaverland District. In 1942 he was called to a prayer meeting at Red Well, where he had held his first series of meetings thirty-three years before. Here he

uel D. Martin (for the deacon office) in 1906. In 1909, fifteen years after the first time he passed through the lot, he was ordained. Meanwhile, he was busy for his Lord. He felt that his work was here, and he was certain that the Lord knew where to find him when the time came. Years afterward, he could understand why the others were chosen instead of him. Even though he believed that his work was not that of a bishop, yet, being a firm believer in the lot, he went through with Noah Mack, John Souder, and J. Paul Graybill.

I will now let him speak through his own writings:

"It cost the blood of Jesus our Saviour and the blood of many of our fathers to give us what we enjoy today as a people. What will we hand down to our children?"

"Never compromise with sin. Be out-and-out for God. I Cor. 16:13."

"I never yet met a strong spiritually minded soldier of the cross, playing on the enemy's side and wasting the Lord's time."

"Nowhere in the Bible do we find any promise of God to be with us unless we comply with the condition—'Be . . . separate.'"

"See to it that you help to maintain the reputation of our fathers in being strictly honest and square. If you cannot meet your obligations, tell your creditors frankly and ask at least for patience."

"To the word of our God should be the desire of every preacher, whether people are pleased to call it 'up-to-date' or not. Cling to the Bible."

"The Bible is the best theological seminary; the Holy Spirit, the best teacher."

"An aimless sermon with no particular point in view, generally succeeds in finding none."

"Preach the whole counsel whether people will hear or not. Over and above and beyond the applause of men is the all-seeing and ever-watchful eye of God, whose 'Well done' will be worth more to us in that great day of reckoning than the favors and applause of all the world. Jer. 6:16; II Tim. 4:2."



The Site of the Weaver Bookstore, Blue Ball, Pa., Where Brother Weaver Labored from 1932 to the Time of His Death

Weaver of Lost Creek, Juniata County, and some active Sunday-school workers.

As Evangelist

His evangelistic success at Red Well put him into the evangelistic field permanently. He was of that rare type that wears well, and he frequently said, "I would rather wear out than rust out." So he went to his work and so he preached. His message struck the heartstrings; his tone was appealing; his speech rolled rapidly over his lips with a progressive sequence of thought. It was always couched deeply in Scripture, which he quoted freely and exactly. Except at funerals (to save time) he always gave the exact location of his scripture quotations. For the aid of his memory he would group a few "3:16's" or couplets, such as Jno. 14:15 and Jno. 15:14, Ps. 32:1 and Prov. 28:13, which he always gave together.

As evangelist, he was called throughout this conference and beyond, at a time when revival meetings were almost a new thing in the church. This conference accepted this means of edification and multiplication in 1905. He used no high-pressure salesmanship in the pulpit, no catchy, deceiving subjects to draw crowds to his meetings, nor did he ask for a large number of reconsecrations to increase

helped to push a car out of the mud, which started his last illness of two years' duration, ending with his eternal call during his natural sleep in the early morning of Feb. 18, 1944.

He had in his evangelistic classes men who have been ordained as bishops, ministers, and deacons. Among these are the following: J. Paul Graybill, D. Stoner Krady, Jacob L. Rutt (South America), Lehman Kraybill, Martin R. Kraybill, Walter Oberholtzer, John W. Burkholder, Harry Shreiner, Clarence Lutz, H. Elvin Herr, Howard Eshleman, Martin Hiestand, Walter Ebersole, Landis Huber, and the writer. Among many other workers in the church are John Wentling, Norman Rutt, Grace and Mabel Lefever, Mary Dochterman, Ephraim M. Detwiler, Ralph Hostetter, Harman Benner, and Willis Groff. One of his converts, Martin R. Kraybill (who was in his second class), held the first meetings at Weaverland after his death, with thirty-five converts as the visible results.

As a Churchman

He was a man of conviction but was willing to wait upon the Lord. In 1894, at the age of twenty-four years, he passed through the lot for the ministry with Samuel B. Witmer. He was in the class with Benjamin Weaver in 1899, with I. B. Good in 1903, and with Sam-

uel D. Martin (for the deacon office) in 1906. In 1909, fifteen years after the first time he passed through the lot, he was ordained. Meanwhile, he was busy for his Lord. He felt that his work was here, and he was certain that the Lord knew where to find him when the time came. Years afterward, he could understand why the others were chosen instead of him. Even though he believed that his work was not that of a bishop, yet, being a firm believer in the lot, he went through with Noah Mack, John Souder, and J. Paul Graybill.

His counsel has become his epitaph: "At last when we close our eyes to the scenes of life and our earthly story is written, our work done, may it be 'Well done.' Three days thereafter, 1800 people assembled in the large Weaverland church house, where appropriate services were held by his collaborators. His body lies in this cemetery with the bodies of his forefathers."

So passed John W. Weaver—a man of God, defender and propagator of the Gospel at home and abroad, locally and church-wide, daily and on Sunday, by pulpit, home, press, and bookstore—from time to eternity, and his works do follow him.

(Quotations are from "The Christian Workers' Manual," A Letter to Young Church Members," and the "Gospel Herald," issues of Feb. 14, 28, 1918; Oct. 28, 1926, and Sept. 29, 1932.) Lititz, Pa.

KNOWING OUR CHILDREN

XIX. In the Junior Department

BY J. R. MUMAW

We have come now to describe little people whose world is populated with real folks and who are becoming less and less interested in fairies and other characters of the imagination. Theirs is a wonderful world in which they discover the achievements of men in action. Having come to understand and to enjoy books for themselves, life for them has entered upon a new and wider range of experience. They are now passing through a period of time in which training becomes increasingly more important as a basic factor in the solution of many adolescent problems in the years that follow.

Exuberant Energy

The child from nine to eleven is at his best in physical health. He grows slowly as a rule during this time but has a voracious appetite. That means he is producing a surplus of energy which presses his soul for outlet of expression. He has an urge to do hard things,¹ seeking the accomplishment of feats requiring great strength. He throws himself into activity with an almost absolute abandonment. He finds boundless joy and great satisfaction in nearly everything he does. His store of energy seems unlimited, for he is constantly spending of his strength in deeds requiring vigorous activity.

There is in the junior a restless impulse to match strength with strength. He is interested in competitive stunts and likes to concentrate all his efforts in attempts to excel. Considering all the risks he takes and all the exposure to which he subjects himself, his body seems well-nigh immune to contagion and accident.

The child of this age is willing to do and to dare. He has a thirst for realism. He is now removed from interests in fairyland and has stepped into the realm of reality. He is interested in things because they are real. He comes to grips with reality through competition with others and with the elements. He thinks nothing is too hard for him to undertake, and he is willing to risk defeat for the thrill of adventure. At this period of life the child has a tendency to roam about. He craves a struggle with the elements and does not hesitate to run out into the rain or to play in the freezing cold. His love of adventure takes him away from home into the dark alleys of the cities and into the deep valleys of the countryside. He must explore every hidden area of the community in which he lives. He becomes acquainted with the nooks and hide-outs of nature about him. This fondness for outdoor life expresses itself in such enterprises as trapping and fishing. He likes to go on nature hikes. He wants to explore the unknown regions, for he is full of daring and adventure. There seems to be in him a deep desire to commune with nature and to extract the mystic secrets from her.

The junior child has a growing interest in games that require rules. He has not learned the spirit of co-operation sufficiently to participate in a great deal of teamwork, but what-

ever laws are imposed by the group he can readily accept, and he complies with them cheerfully. This is the time when he needs a great variety of games.² He has not learned to stay by a single project for any length of time. There must be plenty of activity in the game. And it seems the prescription for fun has not omitted noise. The games of children at this age are so noisy that adults become a bit irritated with their play. It is all the consequence of a great store of energy in reserve, seeking for expression through activity.

Mental Alertness

The junior child has developed an accuracy of observation which is quite distinct from that of his former years. He now has a broader background of experience with which to recognize and interpret the things he sees and hears. What is brought to his attention has more meaning, for he is now able to compare it with former experience.

This is the period of life when memorization is as good as at any other time of learning.³ It is particularly desirable to help the child find a genuine interest in the thing he is to memorize and to give him some reason for learning it. It must have attached to it some significance and some provision for practice. It is surprising what a child of this age can actually commit to memory.

The child is now becoming more interested in matters of fact. He is less concerned about fancy, and cares little about the projections of his imagination. Most of the latter are found in his day-dreaming of accomplishment. He visualizes the day when he will become like his admired hero.

The mind of the junior child has developed powers of reasoning which are beginning to assert themselves with some degree of strength. As yet, however, he is unable to co-ordinate his thinking. He is unsystematic in his presentation of ideas. He has not crystallized his thoughts into a stated philosophy. His growing spirit of reliance has made him an independent and inquisitive questioner of the things he has seen and heard and read.

It is at this age when the collecting instinct comes into full swing. He gets whatever is brought to his attention and whatever promises to give him variety. This instinct forms a basic opportunity to help the child gather information. He may gather it from his reading, or he may get it from nature.

This is a time when the child has an increasing interest in games requiring intellectual skill. He is now able to concentrate upon games that require decision, strategy, and restraint. While boys have greater mechanical interests, girls are inclined to follow activities that promise achievement in the finer arts. They enjoy painting, crocheting, weaving, and the like. Boys enjoy the construction of engines, model houses, or useful gadgets about the house.

The child of this age finds a growing interest in reading. He becomes increasingly

more attached to books that present characters with great strength of personality. While he is secretive about his thought life⁴ and tells little of the mental struggles he passes through, he finds a blessed retreat in a good book. There he can live through the experiences of a group vicariously while remaining in a secluded spot. This is an opportune time to present to our children good books that will mold character and present the challenge of great ideals.

This mental alertness forms the basis of acquiring information essential to his intellectual development. It is the foundation for open-mindedness to the truth when properly handled while his mind is in this stage of development. He needs to be told the truth in everything about which he inquires. He is deserving of the truth in every area where his curiosity may lead.

Impulsive Reactions

The emotional life of the junior child includes strong feelings that do not run very deep. They are as a rule changeable and transient.⁵ The child is very lighthearted and carefree at this age. He has a touch of irresponsibility that makes him a bit unstable in his ways. It is to be expected, however, that when he reacts it will be with a strength of impulse that impresses one with decisiveness. The wise teacher will be careful that he does not attach too much significance to the opinions of later childhood.

While the child of this age is learning to know better how to live in a world with other people, his life is still very much self-centered.⁶ This expresses itself in a self-assertiveness that gives one the impression he is living an opinionated life. It is his self-assertion that accounts for the spells of waywardness that frequently characterize the lives of juniors. Truancy and petty escapades are not uncommon with this age group.

The impulsive reactions of the junior are usually quick and immature. He has a love of excitement which leads to mischievous behavior. There is in him a tendency to be quick to translate suggestions into action. When he gets an idea it must be thrown into practice immediately. If it works, it is good; and if it does not work, he discards it as unworthy and impractical. In this sense he is an experimenter who tries the ways of life.

These impulsive reactions are rather spontaneous and thoroughgoing.⁷ He tries himself to the extreme, giving little attention to the appeals of modesty. He has little hesitation to brag about his accomplishments. What he has realized in life is a sign of ability, and he must have more kindred experiences. He has an insatiable thirst for bombast and thrills. Life dare not be too tame and it seldom becomes drab for him.

With all his lightheartedness and his irresponsible attitudes toward life it is not difficult to inspire sympathy for persons in need. There is in his better self a tenderness of emotion that is not entirely hidden. Many times his better emotions are overshadowed by opposing tendencies to be cruel to animals, to tease smaller children, and to see other people even adults getting excited over a created situation.⁸ We frequently misinterpret their actions and think they mean to be bad.

This is the time when parents and teachers need to be unshockable and take the misdeemeanors of children as a matter of course, remembering that they while they need discouragement their better attitudes can be strengthened by encouragement.

The junior child has developed a richer sense of humor than that found in the child of younger years. He is now able to understand better the absurdities that become the occasion for laughter. He can see the meaning of a good joke or of the strange happenings that occur. This sense of humor deepens with a wider experience and a greater appreciation of correctness.

Social Groupings

The social feelings of the child from nine to eleven are expanded into personal friendships. He finds it much easier to discover a mutual interest with another person, particularly one of his own age.

There is a strange combination appearing in the junior child with his increasing capacity for loyalty and the increasing independence he manifests in his relations to others. His independence is a carry-over from his experiences in middle childhood, and his sense of loyalty is the beginning of social experience which qualifies him for life among older people. This is an age when his loyalty is limited and his independence is decreasing.

This is the time when boys show a strong tendency to form a gang. It is a spontaneous grouping in which individuality of action is still strong. There is little formal guidance necessary to create the gang. It is largely the result of unofficial leadership in one among the group. Team play is not yet at its best because individualism still prevails, yet their common interests for adventure and the desire to dare brings them together. Their escapades are usually in gangs rather than through individual activity.

Girls of this same age are inclined to hold together in a certain type of social clique. This is a spontaneous grouping, also, like that of the boys' which has a little different atmosphere. A girl who is party to a "set" has a desire to belong to the group for the purpose of self-advancement in her social circle. There is also a tendency among girls to organize groups which may have in them the purpose of exploring nature. There may be an occasional desire to advance the sociability of the group.

One thing that makes these gangs and cliques so pronounced is the sex aversion that exists among boys and girls. Boys have a contempt for the girls because of their inability to compete in feats requiring physical strength. Girls are critical of boys for their rudeness and have little appreciation for their constant demands of vigorous activity. This proves to be a temporary attitude which lasts for only a few years. After the cliques and the gangs break up, there is a general social intermingling and attraction between the sexes.

During this age children call more and more for games that require team play. It is quite evident, however, that the element of personal rivalry is still much stronger than the team spirit. This accounts for the frequent altercations that arise while children are at play.⁹ The individual spirit dominates over the spirit

of co-operation. They play with others to accelerate their own accomplishments and to display their own superiority in the game.

During this age the sense of ownership is very slightly developed. It is quite easy for the junior child to pick up what does not belong to him and use it for his own purposes. He is not too keenly aware of the impropriety of shoplifting. His impulsive nature leads him to act too quickly before he takes time to think of the implications. He forgets the rights of others even in his own play. That is another cause for the frequent quarreling among children of this age. They do, however, have a feeling of group responsibility for mistakes and deeds that have been committed among them. They are developing social attitudes, but they have not yet learned to share graciously with others.

Moral Laws

The self-assertiveness characterizing this age manifests itself in the many decisions a child makes upon his own initiative. The junior's choices are not very permanent nor are they very dependable, but the fact that he is making choices and decisions indicates that he is passing through an experimental stage in which he forms the basis of experience for his later development.

The junior child finds little difficulty in accepting the laws of the gang. These are his rules of conduct. His sense of loyalty to the gang can be made the basis of moral ap-

MOTHER

The light, the spell-word of the heart,
Our guiding star in weal or woe,
Our talisman—our earthly chart—
That sweetest name that earth can know.

We breathed it first with lisping tongue,

When cradled in her arms we lay;
Fond memories round that name are hung
That will not, cannot pass away.

We breathed it then, we breathe it still,

More dear than sister, friend, or brother;
The gentle power, the magic thrill,
Awakened at the name of MOTHER.

—Fanny J. Crosby.

peal.¹⁰ He has a strong sense of honor; and when he has committed himself to a group, he is likely to stick to his pledge, whether written, verbal, or unexpressed.

Another source of standards for life is to be found in the example of a person who has become a hero. It is a person of achievement who is eligible to become the hero of a junior child. One who has been able to do things and to do them with vigor becomes to him a man worthy of imitation. If such a person has high ideals this works just so much to the advantage of the child. If he is a person of low morality it works that much to the disadvantage of the one who admires him.

This is the age when habits are formed easily and rapidly. The home environment, the school influence, and the models of con-

duct he finds in the church are all helping unmistakably to shape him for future years. His unconscious tendency to imitate the behavior of those who become heroes sets up a basis upon which he forms his ideals of life. Ideals to the junior child and a person incarnating those ideals are inseparable.¹¹ He cannot live in terms of abstractions without thinking of the person who lives them. This makes exemplary living on the part of the one who teaches the child absolutely essential to effective training.

The growth of character in the life of the junior child comes more or less by spurts.¹² His habits are not made in a day. His ideals are not created in a week. His attitudes are not built up overnight. These require the long process of many influences, effective teaching, intense training, and much patience. There are times when the teacher feels that he has been quite successful; at other times he may have a deep sense of failure.

This sense of failure often arises from meeting the facts of the junior child in his everyday conduct. Boys are given to indecency of language. They frequently indulge in low jokes. They seem to love to make sketches that are obscene, and frequently they practice evil habits. When the disillusioned teacher finds these facts of behaviour he is inclined to feel that his work has all been in vain. Among girls the teacher discovers a tendency toward being spiteful. They are inclined to tell tales on each other. It is not uncommon to find girls who are mean to their inferiors. They seemingly delight in making others uncomfortable, whether such be of mature age or a few years older than themselves.¹³

It is quite hopeful, however, to know that juniors are susceptible to influence even on these points which appear to be very discouraging at times. They learn by experience the wrongness of cruelty. They discover that lying and cheating are incompatible with happiness. They may learn, through suffering, the laws of honesty and uprightness. They discover the value of playing fair. They may even learn the necessity of sharing with others in the experiences of life.

Hero Worship

The religious life of the junior child is based largely upon an instinctive desire to worship. As indicated above, the child of this age has respect and admiration for a personality that is demonstrated in a concrete hero. He does not readily understand ideas, but he can easily comprehend a virtue when it is lived or enacted before him.

With all the disheartening things that can be told about the junior there is underneath his apparent prodigality a genuine awakening of interest in religion. The child is approaching the time of making life's greatest decisions. He is facing the issues that make or break his character. That means the teacher in the junior department and parents who are providing guidance for children of this age must engage in a strong program of preparation that will help them to make the proper decisions.

Bible characters have a strong appeal to the junior. His admiration for heroic deeds can be nurtured with stories taken from both the Old Testament and the New. The wise teach-

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MISSIONS

HISTORY AND WORK OF THE MENNONITE MISSION AT HUTCHINSON, KANSAS

BY SANFORD E. KING

We are glad for this glimpse into the work of one of our more recently organized city missions. Our brethren have done good work in nearly thirteen years of mission activity in Hutchinson.

Conditions thirteen years ago, when mission work was first started in Hutchinson, Kans., were very much different from what they are today. In 1931 there were many needy and destitute people in this city because of the depression. The Yoder Mennonite congregation is located twelve miles southeast, and the West Liberty congregation is eighteen miles north of this place. As the members of these two congregations traded in Hutchinson, they were impressed with the need that existed here. The burden grew that with more than we needed, no markets, etc., our almost worthless surplus should in some way be distributed to those who were in need of food.

In August, 1931, a Sunday school was organized and held in a rented four-roomed house in the southern part of town. Bro. J. F. Brunk (now deceased) was in charge of this work, assisted by a few members from the Yoder and West Liberty congregations. The interest was remarkable from the beginning. An extended drive was undertaken for the purpose of increasing the Sunday-school attendance and of locating the worthy poor. Every Thursday different districts were canvassed, and the poor and needy were supplied with food and clothing.

One year after the work was started, a church was rented because of the fast-growing interest, and it was soon filled to overflowing. This stimulated the desire for our own place of worship.

The present location of the mission property (corner of Avenue C and Pershing Street) was purchased at a sheriff's auction, and a basement for a new church was erected. This basement served as a place of worship for eight years. In the winter of 1935-36 the mission home was erected beside the basement church. Bro. Paul Roupp, who was mission superintendent from 1936 to 1939, and family were the first workers to occupy the new mission home. The children met in the basement of this home for Sunday school. In 1941 a new church building was erected on the basement that was formerly built. This building was dedicated on Dec. 15, 1941.

Much of the material that was used was salvaged from the Jet, Okla., church building, which was no longer used.

In 1939, Bro. and Sister D. J. Headings moved into the mission home and have carried on faithfully ever since.

At present our regular church attendance is around one hundred and forty. There are approximately sixty children enrolled in the primary department.

When this work was started, it was not sponsored by any church organization. It is now under the Missouri-Kansas Mission Board and a local board appointed by the



Looking West-Northwest at the Present Mission Property in Hutchinson, Kansas. The Church Building Was Dedicated December 15, 1941

Missouri-Kansas Conference. The work is supported almost entirely by surrounding Mennonite congregations.

We have evangelistic meetings twice a year—spring and fall. A summer Bible school is conducted during the first part of June. Last summer our summer Bible school enrollment was one hundred and twenty-four, with an average attendance of ninety-nine. This was only about one half of what it was in previous years, due to gas and tire rationing. Sixteen churches were represented.

Besides the usual summer Bible school classes, we have a mothers' class each year. This has brought a blessing to many. One mother remarked, "This class is a spiritual picnic." Eighteen of the children who attended were colored children. The matron of a colored day nursery wrote: "The program presented by your school last Friday evening was an inspiration. Each child has treasured in his heart something from the

Bible school. The children here ring out the Bible school songs all over the place, and some even imitate the teachers. From the interest shown by our group and their actions even now, I sincerely believe that each child has taken something gained from summer Bible school and planted it in his little heart, and it may become a part of his life in years to come. The little songs may inspire them to sing, or the memory work learned may encourage them to read the Bible more."

The workers try to do some visitation work each day. Members who are not physically able to attend church are visited each week, as well as many who are not Christians. Very often some lonely soul for whom Christ died, says, "You are the only people interested in me." Frequently these are members of other churches who, because of discouragement and sin, are not living victorious lives. We also like to visit in the homes of all our Sunday-school pupils.

An interesting incident occurred while out in visitation work one day. A worker picked up a package that was lying in the street, and while looking around for the owner, an elderly lady came from a house near by and said it was her package. A contact was immediately made, and a friendship was formed because she was impressed with these

honest people. She invited them back to her home and learned the secret of a happy, glorified life in Christ. As a result, she and her husband were gloriously saved. He is now enjoying the wonderful experience of being with his Lord, and she is meekly witnessing for her Lord whom she found because she dropped a package.

A mother whose fourteen-year-old daughter had come home married the evening before, came out to meet us as we drove up to her home. With tears in her eyes, she said, "Oh, I was just longing to talk to someone whom I could

trust."

About a year ago an elderly lady whom we had visited for a long time, was quite ill. When asked if she was ready to go if the Lord should call, she replied, "Yes." We felt that she needed our prayers; so in our midweek prayer meeting we especially remembered her. Soon afterward, her son called us at five thirty one morning, saying, "Mother is dying and calls for you folks." Bro. and Sister Headings responded to the call, and it was pitiful to see how she called upon the Lord to have mercy. She was asked to confess her sins and to ask the Lord for forgiveness. When she did this, her whole countenance was changed. Glowing with peace and contentment, she relaxed on her pillow, saying, "The Lord has forgiven me and I'm ready to go." The following day she peacefully fell asleep in Jesus. It was her request that we make the funeral arrangements and conduct the service. We were

told not to eulogize her. This gave us the blessed privilege of preaching Christ and the coming judgment to her children who were steeped in sin.

The two hospitals and two nursing homes in this city of 33,000 are also visited each week. Usually there is someone there whom we know. One man who was always opposed to "church people" was in the hospital, very sick. His wife lay in another room in the same hospital, also very sick. For years she longed for the privilege of becoming a Christian, but her husband stood in the way. She decided that now was the time and was consequently baptized. As soon as her husband learned of this, he became penitent and longed for pardon, too. He said, "Why didn't you tell me so that I could have been baptized with you?" They are back home again, happy in their new-found peace.

Every Wednesday evening we have prayer meeting. During the past winter this service was held in various homes to save fuel. In the summer months it is held in the church. These meetings are conducted in different ways (testimony meeting, Bible study, or praise service), and we feel that they are indispensable. Many incidents could be related to show how our prayer requests were definitely answered.

We especially appreciate the help and advice of our bishop brethren, Harry A. Diener and J. G. Hartzler. They assist us in visitation work. They conduct communion with the shut-ins, as well as our regular communion services. Often they go into homes or to the hospital to conduct baptismal services. They are often called to conduct funeral services, too. One man who accepted the Lord and was taken into church fellowship some time ago, received his heavenly summons. He had no earthly relatives to mourn his passing—no one except his brethren and sisters in Christ. The funeral director spoke to Bro. Diener about how much more respectable his burial was than if he had not accepted Christ. About a year before this brother passed away, he led one of his friends to Christ, with the assistance of the workers.

The many young married couples and their families who make Hutchinson their church home are a great inspiration to the work. Their labors in the Sunday school and in summer Bible school help so much. They are either working in the city or living on farms near by. Many of them were formerly members of either the Yoder or West Liberty congregation.

The interest the children take in the savings boxes and quarter investments is encouraging. Our returns last year amounted to sixty-five dollars.

Another activity that is promoting real interest is the junior sewing circle for girls. Each month a postal card is sent to each girl, reminding her of the meeting. Most of these girls are contacted in no other way.

Occasionally young people from other places come and help to conduct services for shut-ins, and also sing at the hospitals.

Looking back over these thirteen years, we are made to praise God for those who have found peace because of the efforts put forth here. Even in this day of employment and

prosperity we find some who are still interested in higher things. If there has been progress here, it is only because we were aided by the blessed Holy Spirit; and if we are

able to continue on successfully, despite the many problems, it will be because there are those who are boldly holding us up to the throne of grace. Yoder, Kans.

REVIVAL

BY JOHN E. LAPP

From the use of the word "revive" in its original form in the Bible we get the idea that it means "to recover life or to be alive again." A revival is in a sense a resurrection, a bursting forth into new life, as the trees and vegetation burst forth in the springtime after a winter of dormancy. All sincere Christians frankly admit that a revival is necessary in every individual life, in every community, and in every church. A people who are unrevived are a dying people. A church that is unrevived will finally go into decay and ruin. A community of unrevived people have no stopping point in their downward trend of life. A nation in which the revival fires cease to burn, cannot continue to retain its place among the family of nations in the world. A revival is necessary.

More than six centuries before the Christian era, just before Israel was carried into captivity, the prophet Habakkuk penned a rambling poem, namely, the third chapter of the book named after himself. In the second verse he prayed, "O Lord, revive thy work in the midst of the years." The work of the Lord in which He is most interested and for which He demonstrates the most concern is **man** and the **church**. All of the work of Providence centers around mankind. Redemption is for man. The church is the product of His redemptive work. When we think of the Lord reviving His work, we naturally think of a revival in the individual life and in His church.

The writer has a concern for a real Biblical revival in the Mennonite Church. It has happened that a number of members left the church in the past and claimed to have had a new experience with some other group. If the Mennonite Church is a Biblical church as we claim her to be, all the experience with Christ that is possible should be found right within the church. If this is not possible, we certainly do need a revival. The writer is ready to say, on the basis of the Word of God, the past record of the church, personal experience, and the experiences of hundreds of fellow Christians in the church, that a deepening of Christian experience is possible within the borders of the Mennonite Church. All the experiences in Christ to enrich our souls are possible right here; we need no change of church home or fellowship.

A revival will affect the church and the individual Christian in a number of ways. There is first

A Revival of Sin

When a person goes through life in a normal way of formal Christian living, it is possible that a consciousness of sin may be lost, usually due to a lack of fellowship with God in prayer and Bible study. In Rom. 7:9, Paul said: "For I was alive without the law once; but when the commandment came, sin revived, and I died." Without entering into a discus-

sion of Rom. 7 and 8 at this point, a lesson contained in this verse is that when we neglect Bible study, we become careless, and when we resume Bible study, we become conscious of sin again. Sin becomes exceedingly sinful through Bible study.

Christians need to be real conscious of sin and what sin does. We need to be reminded that "sin is the transgression of the law"; that omitting the things necessary to maintenance of Christian life, testimony, and service is sin, for "to him that knoweth to do good, and doeth it not, to him it is sin." Sometimes Christians need to be reminded that "the thought of foolishness is sin." We need to think seriously of the number of times we have transgressed the law of God, the number of times we have failed to do the good that we knew, the many times we lost our sense of seriousness and engaged in the foolish. After a reflection upon what sin is, we need to discover what sin does. Sin separates from God. Like an electric wire that is broken, there is no connection with the powerhouse; life and current are cut off.

There are various types of sin which Christian professors need to get rid of. One of the common sins is that of pride of position. The Pharisee who boasted in his temple prayer, was very proud of his position and harbored a sin which needed to be repented of. Many today may be proud of their position as non-resistant or nonconformed Christians. Many may be proud of the wealth God has entrusted to them or their church. Many, like the Laodiceans, may be well satisfied with their riches and increase of goods, and feel that they have need of nothing more. This pride of position is a sin that we must be made conscious of; furthermore, we must repent of it.

Another form of sin that Christians are troubled with is "unbelief." "Whatsoever is not of faith is sin" (Rom. 14:23). The root of a Christian's failure is unbelief. How many times Christians need to make decisions, and after the decision is made they are uncertain as to whether it was right, because they failed to give God the benefit of the doubt.

Another sin of which many Christians are guilty is disobedience—a failure to comply with the commandments of God and His church. Disobedience to constituted authority in the home, schoolroom, community, state, church, and to God is sin. God wants obedience first. I Sam. 15:22.

Many Christians do not want to be called saints. They forget or ignore God's command to holiness when He says: "Be ye holy; for I am holy" (I Pet. 1:16). A Christian life in name, or an unholy life, is sin. Christians need to become conscious of this.

Another common sin among Christians is that of unlawful desires. In I Jno. 2:15-17, the command is given, "Love not the world." In the lives of too many there is a demonstra-

tion of that unholy love for the world. "Remember Lot's wife."

Still another sin of Christians is an unwillingness to confess all. Many go through life with heart burdens and soul distress because of unconfessed sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). This is the only Biblical basis for soul cleansing, and yet many go through life with burdens because not all has been confessed.

There must be a revival of sin; there must be confession; there must be restitution for wrongs—a getting rid of sin on every point. Then there can be

A Revival of the Power of the Church

Many times Christians talk about the power of the early church. Pentecostal experiences are talked of, but where are the experiences? The writer is convinced that there are only two hindrances to the demonstration of power like that of the early church, in the church today; they are **sin** and **self**. If the church would be cleansed from sin, would put away sin as Israel did in the case of Achan, a return to this power could be expected. If we are too much interested in our reputation before men to confess sin, we cannot expect this old-time power. If we are selfish and unwilling to have self lost in Christ, we hinder the Spirit of God in our lives and suppress His power.

If Christians would have power, every true conviction must be honored. When the conviction to stand on a certain point of doctrine or for a certain Christian principle is suppressed, or the conviction to give a testimony, or the conviction to speak to a soul, or the conviction to do certain things in the Christian life, or whatever it may be, the power of God in the life of the individual, as well as that demonstration of power in the church, is lost. The early church had power because every true conviction was honored. The church today has lost power, respect, and usefulness because of selfish interests.

In the early church there was a reverential fear. "And fear came upon every soul: and many wonders and signs were done by the apostles" (Acts 2:43). A church in which there is a demonstration of the power of the Holy Spirit is one in which there will be respect for the authority and fear of God. The wisdom and the Spirit by which the early church was moved to act, could not be resisted by the world about them, but they had power and influence even in the midst of martyrdom. "And they were not able to resist the wisdom and the spirit by which he [Stephen] spake" (Acts 6:10). In the early church there was a demonstration of "mighty signs and wonders"—"Through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15:19). Wherever the Gospel was preached, the Holy Spirit demonstrated Himself in the believers and many unsaved ones were brought into fellowship through this.

If there is to be a revival of the power of the church, there must be

A Revival of the Doctrine of the Church

Every wave of revivalism which has swept over any church or any nation at any time, has been centered in the cross of Christ. There

can be no other center or source of power but the cross. When Christians rally round the cross, when they find all their satisfaction in what Christ has done, when they have experienced the power of the cross in a crucifixion of self, there is a real spiritual awakening among themselves that can reach to the ends of the earth. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14) is the experience we need. Is the world with all its interests crucified and dead to us? Are we crucified and dead to the world with all its attractions? This experience must become real. We do need a revival so that it will become real in the life of every individual member. When this experience becomes real, then Gal. 2:20 will become real also, where Paul said: "I live; yet not I, but Christ liveth in me." When Christ lives within and self is crucified, then all the possibilities of deepening the experience with Him are ours.

When there is a proper experience with Christ in His work of grace and salvation, other problems of the Christian life will be readily solved. The Christian will then want to live in full and implicit obedience to the will of God. His will is revealed in His Word, and the keeping of His commandments is the expression of obedience to His will. A number of the ordinances of the Christian life have become unpopular. When the power of the cross becomes real in our lives, the keeping of these ordinances will be the delight of the soul. Revivalism may not be so well thought of in some Mennonite circles because of what

LIGHT AND LIFE

Orb of light and source of life,
Dispelling gloom and cold,
Before thy rays the thick clouds turn
From darkness into gold.

The band of ice which fettered streams
Have, by thy gentle glow,
Been loosened from their moorings fast
And melted with the snow.

Without thy warm and cheering rays
The world would barren be
Of all that unto men and beast
Is a necessity.

We need thee, sun, that our frail lives
On this terrestrial ball
May be continued day by day—
We need thee, one and all!

We need thee for these fleeting lives
That they sustained might be;
But for the inner man we find
A deeper need have we.

We need Thee, Sun of Righteousness,
Thou Bright and Morning Star,
To shine within our darkened lives
And drive our night afar.

We need our cold, indiff'rent hearts
Made warm by love divine;
We need the Holy Spirit's light
Upon our lives to shine.

O God of light and life, we plead
That Thou wilt light our way,
That our short lives may fruitful be
While we on earth shall stay.

—Nettie L. Berghouse.

has happened in some other groups. When the power of the cross was magnified, the keeping of ordinances was minimized in too many cases. This is contrary to the true expression of this power. The true expression of Calvary is in a life of implicit obedience to His will.

We need a revival on the great doctrines of nonconformity and nonresistance. This again has its roots in the Calvary experience. When one is really "crucified with Christ," and crucified unto the world, and the world crucified unto himself, the questions are solved. Because of the experience at the cross, the Christian is practicing nonconformity to the world. Because of the experience with the Prince of Peace on the cross, the child of God is non-resistant to evil. We need a revival on these points of doctrine, because so many have recanted and no longer hold to the Biblical, historical position of the church; but the question on these points again resolves itself to experience at the cross. We would say again on these points that even though other groups may have experienced revivals in the past and let them slip, we need a revival to hold to them, to make them more real, and to give a more positive expression in our witness.

After a consistent doctrinal revival, we can reasonably expect

A Revival of Church Activity

The early church was active. We have become very formal through the years, and many customs and practices have grown upon us to the extent that we are more ready to be governed by formality and common practice than to be directed by the Spirit of God. Ministers will say they are called to "preach the gospel," and because we are accustomed to large audiences in worship services, they will not consider the value of preaching to a single soul. Regular services are announced for Sundays and other days, and that is the time to "preach." The apostles went everywhere preaching the word, at any time, to any person. The early church was under the complete direction of the Spirit, and when Philip was called to leave an active revival in Samaria and go to preach in the desert, he went. He preached a gospel sermon to one man. Preachers, have you ever done this?

We have become so formal and so married to custom that we think the preaching of the Gospel is for the ministers and not for the laity. The record of the early church is given in Acts 8:4, "Therefore they that were scattered abroad went every where preaching the word." That was the church of lay members, not ministers or apostles. Acts 1:8 is a charge to every Christian: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." If Christians will drop their selfish ideas and customs and allow the Spirit of God to direct them, they will all be actively engaged in the world-wide witness to the ends of the earth.

Before there can be increased activity of this nature, we must get a vision of the need of the world. "Lift up your eyes, and look on the fields; for they are white already to harvest" (Jno. 4:35). After a vision like this, we

must engage in fervent prayer for the lost. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). When there is a vision and prayer, the result will be a witness to the lost. A witness to the lost will mean

A Revival of Lost Sinners

The purpose of Christ's coming is pointedly given in Luke 19:10, where He says, "The Son of man is come to seek and to save that which was lost." The multitudes of lost souls, deep in sin, are not too far gone to be revived. As the prophet Ezekiel had the experience of seeing a revival in the valley of dry bones, so a world of souls "dead in trespasses and sins" can be revived. Many questions are raised concerning why God allows a wicked world such as we are living in to continue to exist. The answer is found in II Pet. 3:9, "The Lord is . . . longsuffering to us-ward, not willing that any should perish." Therefore He allows the world to continue while He calls men to repentance. We need a love and passion and concern for lost souls like God has; then we will witness to them and the result will be a revival among lost sinners.

At this point, one of our chief concerns is

How to Bring in a Revival

First, there must be a **prayer burden**. The writer has passed through several revival experiences in meetings, some in which he was used as evangelist and some in which others were engaged in this capacity. It is the firm conviction of the writer that God uses the same means of saving souls as He always used; namely, "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). Preaching inspires faith: "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). This is, however, not all that is needed in bringing in a revival. Possibly more important than the preaching of the evangelist is the praying of the saints. The prophet said in Isa. 66:8, "As soon as Zion travailed, she brought forth her children." When there is a prayer burden in the church comparable to the concern and burden of the mother who is bringing a child into the world, there are bound to be souls released and delivered from the bondage of sin. If only the Mennonite Church could get the vision and unite her body in prayer, be completely revived and cleansed from sin within, there would be no limit to the extent of the revival; it could reach to the ends of the earth.

A second requirement for bringing in a revival is a **complete surrender of self**. When any one person or any one group is interested in personal honor or advancement, it is a definite hindrance to the spread of the revival. God does use some evangelists more mightily than others because they have yielded all to Him. God has endued some evangelists with more natural abilities than some others. If the evangelist is not careful to give all credit to God and the operation of His Spirit, he will be a hindrance to the cause and will lose his own usefulness. Sometimes when reports are given of revivals at certain places, they contain too much of the evangelist and too little of the Spirit. In the prayer life of the church, if any one is concerned about the advancement of himself or his church, instead

of the kingdom of God, it will be a definite hindrance. All selfishness is a hindrance; therefore there must be a complete loss of self in Christ in order to bring in a revival. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things" (Phil. 3:8).

A third essential for bringing in a revival is for Christians to be **living in the Word**. Living in the Word means to spend much time in Bible study. It means to know the Book, to know the message as one from God personally to me as an individual, to know the power of the Word. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). A personal experience of this power, an appropriation of the message to oneself in obedient Christian living, is a vital necessity for bringing in a revival.

Fourth, there must be **implicit obedience to the direction of the Holy Spirit**. If Paul had insisted on preaching in Bithynia when "the Spirit suffered them not," he would have missed one of the largest blessings of his life and the opportunity for the utmost service. When he had the Macedonian vision and call, if he had failed to respond, either God would have raised up some other person to answer, or the entire course of the world would have been changed. If Peter had refused to follow the direction of the Spirit, he would have failed to open the door of salvation to the Gentiles. Many illustrations of a similar nature could be cited to show how Spirit-filled and Spirit-led men of God moved, always at the command of Him who knows and searches hearts. A revival, to be successful, must have those who will move at His direction in speaking to souls and in leading them to deeper experiences in Christ. In fact too often the evangelist is expected to do all the personal work in connection with an evangelistic effort. There should be dozens of interested personal workers in each community who could be used to lead souls into the refreshing experiences with Christ.

After the Revival

The writer feels that in the history of revivals of the past century or more, there has been a sad ending. So many who seemingly were "revived" are again found as the "drunkard in the gutter." Peter speaks of the true proverb which says: "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." The writer is convinced that these sad endings are not necessary. There was a traitorous Judas and a denying Peter among the twelve; there were Demas and Alexanders in the early church, but it was not necessary that they be found there. It is so tragic to see these disappointing failures after the revival, and sometimes those who are not so enthusiastic about a revival point to them. Again we say they do not necessarily follow.

During the revival there must be especial care given that each soul is led to the foot of the cross and experiences the passing from death to life, "from darkness to light, and from the power of Satan unto God" (Acts 26:18). Each one needs the assurance of the forgiveness of sins on the basis of the cleansing

power of the blood and the complete confession of sin. I Jno. 1:7, 9. It requires time to lead each one individually through this experience, but it is worth while; it does pay.

After the revival it is important that each one—the believer who has found a new joy, and the new convert to Christianity—**maintain the experience**. Ministers and Christian workers have the responsibility of following up these individuals and of helping them in a personal way. Those who found new experiences with Christ need to maintain them by way of daily soul feeding through Bible reading, daily fellowship with God in prayer, daily obedience to all of His commands, regular fellowship with His people, and the benefits of soul-feeding sermons and other Christian instruction. The new-found experience is maintained by such activity, and activity in soul-winning as well. The infant needs food to eat, air to breathe, and exercise to develop, or there can be no maintenance of life and development of physique. So the Christian needs the Word of God as food for the soul, prayer as the breath of the soul, and spiritual activity for exercise in development of the Christian life.

Sin and temptation can be overcome by living close to God. In some cases, people follow "afar off" as Peter did. Then they warm themselves at the enemy's fire, in the enemy's court, and because of this distance between themselves and their Saviour, they fall. A fall is terrible. A fall is not necessary. Individuals are responsible for their fall and Christ is not. "He [Christ] is able to keep that which . . . [we] have committed unto him against that day," but He can only keep us as we "walk hand in hand and arm in arm" with Him. Heaven will be filled with those who "overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and . . . loved not their lives unto the death" (Rev. 12:11).

After the revival, Christian service can be rendered successfully by those who completely surrender to Him. It is good to be busy, for busy people are the happiest and the most successfully victorious. Those who maintain the experience, overcome sin and temptation, and serve unselfishly, are the ones who shall receive the crown of life and partake of the tree of life.

Do we need a revival? The writer answers in the affirmative, **We do**. We need it among the ministry and laity. We need it in every congregation and community. May we unite our prayers that God may grant us a revival that will affect the entire body, in every possible way, for the complete cleansing and saving of the church and every lost soul in the entire world.

Hatfield, Pa.

"I did not use to like other people much," said a woman who was greatly beloved and admired, "but I determined to be kind to them just the same. After I had been kind, I found myself rather interested in the person to whom I had been kind; and as I went on, I found something to like in almost everybody. I was blind and now I see, like the man in the Bible."—Exchange.

BIBLE STUDY

CHRISTIAN DOCTRINE

LVII. Doctrine of Salvation—Atonement

BY THE BIBLE STUDY EDITOR

There is a relationship between redemption, atonement, reconciliation, and propitiation. All are based on the fact of the means of forgiveness for sin. And the Scripture states that without the shedding of blood there is no forgiveness. As has been previously stated, there is much similarity in the terms which signify our redemption and restoration to God, yet there are distinctions which should be noted. Perhaps it does not matter so much just how closely we are able to define the terms which apply to the work of grace and the blessings of grace as they relate to the degree of our enjoyment of salvation; nor does it matter so much whether or not we are able to define all the methods and blessings of the grace of salvation in order to receive the fullness of grace from the Lord who provides the salvation. Those who accept by faith the Saviour and rest in Him for salvation shall receive all that He purposes to bring to those who believe. But it matters much as to the full enjoyment of our place in the work of the Lord when we read with understanding and receive in faith all that is revealed to us regarding the work of the Lord in saving us from sin, and understand the relationships which we enjoy with the Lord because of our redemption. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The marvel of grace is not alone in the fact that God so loved us and gave His Son to redeem us. That alone is a wonder of all ages. There never was such love manifested either in heaven or in earth. But the great marvels of salvation are revealed in the wisdom of God in the fullness of salvation provided for men. There are many who will accept the death of Christ as the only work of grace, and see only the judgment of sin by which men are free from judgment. This death of Christ is applied for all men and all men are thus considered free from judgment, and a universal salvation is thus claimed for men. Such men forget that there is a condition attached to the love and gift of God in order that salvation may be enjoyed by any man. "Whosoever believeth in him should not perish, but have everlasting life." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The redemption by the blood of Christ is but the beginning of the mercies revealed through the providence of God's wisdom. The fact that there are many terms used in connection with the work of redemption in-

dicates that there is much that belongs to our redemption. It is true that some of the terms implying redemption are used interchangeably. But that is not always the case. It is possible, and also true, that in our English translations it was necessary to make use of words which did not fully indicate what was implied in the Greek or Hebrew. At times the Hebrew and Greek were used in order that the original sense of the Scripture should be understood. The truth was not lost in the use of such English terms, and it is also true that the truth is not always understood fully by the reader who does not understand the original languages. As we have received the translations of the Scripture from the pens and hearts of those who were used of God in giving us the Scriptures it is our privilege to study the Word in order that we may receive a fuller knowledge and enjoy a fuller appreciation of all that is implied in all the terms which signify our salvation.

Atonement in Definition

As noted above, the English word "atonement" does not correspond with either the Hebrew or the Greek as far as its origin is concerned. Nor does it convey the exact meaning which is applied to the other languages. As stated by Möller (International Standard Bible Encyclopaedia), "It is a rare instance of an Anglo-Saxon theological term; and like all purely English terms employed in theology, takes its meaning, not from its origin, but from the theological content of the thinking of the Continental and Latin-speaking schoolmen who employed such English terms as seemed most nearly to convey to the hearers and readers their ideas." This is the usual practice in translation of the Scriptures in any language, when the original idea cannot be in any other means expressed. Atonement then is the expression of the idea of "atone-ment"—an expression of the unity and harmony existing between two persons. As Jesus is the one Mediator between God and man because of His redemptive work, atonement is the resulting peace and unity between God and man. Along with this idea of oneness with God there is also used the term "reconciliation," or "reconciled." Rom. 11:15; II Cor. 5:18, 19. However, in the Old Testament the term used as reconciliation is the same as that used for atonement and also for reconciliation. Ex. 29:33, 36, 37; 30:10, 15, 16; Lev. 8:15, etc. The Hebrew term "kaphar" is the one often referred to as applying to the covering of pitch with which Noah prepared the ark. There is but one such application made of the word. The usual

definitions of that Hebrew term apply to spiritual relationships, such as expiate, placate, and cancel. The term also signifies, to appease, to atone, to cleanse, to pardon, and to purge away. All of these definitions may refer to the work of grace which puts away sin by the redemption through the blood of Christ.

We must see in the work of atonement the results of it as well. "It is the blood that maketh an atonement for the soul." The blood restores the relationship between God and man. There is certainly more implied in the atonement by blood than the love of God which desires the restoration of men to Himself. God does love the world, and has always loved the world. The shedding of the blood of His Son revealed the extent of His love; but it should not mean to the believer that God so loved as to give His Son and, therefore, He is willing to forgive men their sins so that they may return to Him in full fellowship. It is not the love of God that makes possible our return to Him; it is also in justice that God is willing and able to restore men to His favor and peace. For without the just judgment of sin there would be no basis of righteousness on the part of God. Sin is judged by death. It is in the providence of God to set the penalty for sin, and to determine what shall be the adequate penalty.

Atonement, as defined by the usages of Scripture, applies to the offering for sin which has fulfilled all that is included in God's judgment of sin. It also applies to all that has been consequent upon the full penalty for the transgressions of men. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. . . . There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Atonement and Reconciliation

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:10, 11). There are two great factors in the work of reconciliation in order to have brought about an atonement. The first of these is that God is righteous. "Is God unrighteous who taketh vengeance? . . . God forbid; for then how shall God judge the world" (Rom. 3:5, 6)? Because God is righteous, sin must be judged. If unrighteousness should be tolerated, and not punished, then God would also be unrighteous, and there would be no judgment of wrong either in this world or in the world to come. The fact that men do not tolerate injustice should prove that one who is greater than man cannot tolerate wrong. If men judge sin by

death, is it a strange thing that the Creator condemns the sin of man with death? "For the wages of sin is death." The reason for the death penalty is not so much in that it punishes the offender as in that it separates the offender and the offenses from God and from the righteous. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). "Depart from me, all ye workers of iniquity" (Luke 13:27). Punishment is involved in the separation of those who are wicked. Some one has said that hell is an evidence of God's love as well as heaven; for it is a moral lunatic asylum in which the evil are eternally separated from the righteous, and the righteous are safe from their destructive ways.

But God cannot be righteous in judging and punishing sin if the sinner is not morally obligated to live righteously before God and because of God's righteousness. By divine revelation the Apostle Paul has answered the often propounded question of the moral obligation of man. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. . . . Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:18, 21). It is evident, according to the reasoning of Paul, enlightened as he was by the Spirit, that there is more rejection of truth on the part of all men than there is of ignorance of the truth. It is because of the rejection of the truth and light that God holds men responsible and judges their sins. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." This testimony of John is the same in its import as that of Paul. Both are spiritually discerned and both are true, being supported by the Word—both the Old and New Testaments.

God's judgment concerning sin is therefore just and His righteousness is sustained in the judgment of sin by death and by the eternal separation of the sinner from Himself. There can be only one means of reconciliation between God and man, and that is by the righteous judgment of sin.

The second factor of reconciliation and atonement is that of the fallen nature of man. We speak of the fallen nature of man in the sense of his having not kept the estate in which God created him, and in the sense of his no longer being able to stand in the presence of God as he did in the days of his purity and obedience to his Lord. The term is used in stating the case of those who did not remain in a former state of fellowship, as, the Jews "stumbled" and fell. Rom. 11:11; see also I Tim. 3:6, 7; 6:9. Man did not keep his first estate, and has never been able to

return to that estate by any power of his own. He has remained estranged from God through transgressions and disobedience. He has not been able to compensate God for the sins which are in the past, nor has he by repentance and contrition been able to improve his life to that state of perfection which may again claim the approval of God's righteousness. "By the deeds of the law there shall no flesh be justified."

When man has found no means of atonement between himself and God, and there is no reconciliation possible because of man's failure to amend his life again to a state of perfection, there can be no at-one-ment between man and his God. The offended one, not the offender, has the right to say what may restore the confidence and friendship which existed before the offense came. There must be an adequate readjustment between the two parties, the offended and the offender. If justice requires death for the offense, nothing less than death will suffice for reconciliation. Death for sin is what God requires, and on the basis of that death came the reconciliation from God who provided the Lamb, which taketh away the sins of the whole world.

The Atonement and the Propitiation

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I Jno. 2:1). One of the wonders of the Scripture is that it provides for the restoration of sinful men to friendship and peace with God, and the question is never argued to any great extent. It has never become a philosophy. In one sense this method of grace in the restoration of man to sonship with God has never become a religion as are other systems of worship. It is a simple story of the facts which God has put into operation from the beginning. There have been prophets who have revealed the purposes of God in working out His blessing of restoration, but they have stated these purposes in a very simple manner. They spoke in the language of faith as if these facts were commonplace, and with the authority of God. They had no doubts as to the truth of their utterances, though to men of unbelief the words were mystical and impossible. What God had planned for man's return to Himself was wrought with certainty and accuracy as the ages passed.

The sufficient payment for the sins of men was accomplished in the coming of Jesus Christ, the Son of God, and by His death on the cross. He said, "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:27, 28). These simple statements of the Lord concerning His ministry of redemption were stated in a most simple manner in connection with one of the simplest acts of life—ministry. This ministry was not of a great matter, but that of a servant—a servant to men. He was indeed the Servant of God, but He took the place of a servant to men. What God provided for men He fulfilled in the quiet and simple manner as a man to men. It was the fulfillment of a promise made in the Garden

of Eden to the first man and woman of the human race. He fulfilled it to and for the descendants of that man and woman. Whether the sacrifice had been made then or four thousand years later made very little difference with God. In due time, when the world needed it most, and would need it much more, the Son of God became the sacrifice for the sins of the world. By the precious blood of the sinless one, the sins of all men were judged. By the death of one man, who had no sin, the sins of all men were adequately judged in the estimation of God. If God gave His Son for that purpose, it is evident that God will require nothing more of any man than what is already provided for the ransom of men's souls from judgment.

(To be continued)

BOOK REVIEW

Rising above Color, edited by Henry Lantz. Association Press, 1943, 112 pages.

The problem of race prejudice has haunted the Christian conscience for many years. To cultivate a thoroughly Christian attitude in this matter is an obligation we must all assume, even though our knowledge of all factors involved is limited. If you want to enlarge your understanding of the colored race in America, read this book.

Here is a series of condensed life stories of thirteen exceptional negroes. They are chosen on the basis of having made notable contributions to our national life. The writers have not overlooked the great handicaps under which these people were living, and some attention is given to the discriminations they suffered as members of a minority group.

These life stories are informative and inspiring. They cover a wide range of interests, telling of outstanding accomplishments in the fields of science, voice, diplomacy, concert, education, religion, surgery, oratory, poetry, and crusading for social justice. This book has educational value which stimulates better attitudes toward our colored neighbors.

The characters presented in the book are drawn from the lives of distinguished persons who won for themselves enviable places in the cultural life of our nation. The total impression of the book makes an appeal for social equality to the negro.

From the Mennonite point of view there are a number of items which do not represent our thinking on certain religious principles. The approval of preaching for women (p. 55) is subject to criticism. The favorable mention of membership in secret societies is contrary to our belief in avoiding an unequal yoke with unbelievers (p. 70). The spirit of conflict in W. E. B. DuBois (p. 18) is contrary to our principles of peace. The participation in choirs and concerts as represented in the accomplishments of Marian Anderson are out of line with our interests in the promotion of congregational singing for worship. (p. 11).

Nevertheless, the book has cultural value to Mennonite readers and has sufficient materials of educative value to justify its reading. —J. R. M. This book may be ordered from the Mennonite Publishing House, Scottdale, Pa. \$1.50.

If you meet opposition, it may indicate that you are doing something that counts. In digging his wells Isaac had no opposition from the Philistines until he struck water.

OUR HOME CIRCLE

FAITH OF OUR MOTHERS

BY ELIZABETH SHOWALTER

Historical Library,
Just before Mother's Day.

Dear Grace:

There is a whole shelf of family histories bearing Mennonite names here in the library; so I've taken the opportunity to add a few branches and twigs to our "Family Tree." Besides, I've found a number of interesting items about these long-ago grandpas and grandmas of ours. When we began our "tree" I supposed it a mild and innocent pastime, something in the class of jigsaw puzzles, but I find I'm getting some real inspiration from it.

Since adding the new-found information to my chart I've been sitting here with the sheet before me thinking of the people on it, particularly the women. I suppose I got started in this train of thought because I've been assigned the supposedly "easy" task of writing a "fresh and inspiring appreciation" for Mother's Day. The very idea amuses me, for ever since Solomon set the price of a virtuous woman "far above rubies," and said that "her children arise up, and call her blessed," numberless writers have tried to do that very thing in poetry and prose. Certainly there can not be a single unique idea left for me. And I know that nothing I can write upon, the usual ones will improve upon what others have written.

Anyway, I began wondering about those mothers of mine. Just what have their lives had to do with mine—and yours? What can this bare record of births and deaths tell me? What do I owe them?

The first thing that struck me was that in only one case did the history of a woman extend back farther than that of her husband. Sometimes her maiden name was unknown. Only once did the historian add an interesting comment about her. Our mothers lived in the deeds of their husbands and sons. It is from the information concerning them that we must seek to find what manner of women those grandmothers were.

There is no name given to old Grandfather, the Exile's wife. But when he fled from his home for faith's sake, can we not suppose that she supported him in his testing time by either her company or her spirit? Can we not see in her son's resolve to come to America something of her vision and hardihood?

How brave were the wives and mothers of that pioneer generation! Surely in those early eighteenth-century days the measure of physical comfort to be gained in those Swiss and German homes, crude as they seem to us, was far beyond what they could expect in even Lancaster and York counties, to which most of them came. We can scarcely imagine

the problems which faced these mothers who had to meet the inevitable trials and emergencies of ocean travel in those times. As I listen, I hear no complaint—only words of hope for the husbands who must sometimes have looked at their little families and wondered, and soothing words for the children who could not understand and were afraid. I must admire the nameless grandmother who carried out her husband's wishes and arrived in America with her children four months after his death in Switzerland.

Nor were the trials of these women at an end when they settled on their own tracts of land. There were doubtless wilderness-bred problems to solve, unlike any they had met before. There were times, no doubt, when their labors and sacrifices seemed almost beyond-bearing. For example, there is Great-grandmother Magdalene. The daughter of a fairly well-to-do land owner, she married at the beginning of the Revolutionary War and went to live in a comparatively new section. Her husband, a conscientious objector of that day, was so poor that it is said that for a whole year he did not see his pocket-book. What planning, what devising, yes, even imagination, it must have taken to

AT MY MOTHER'S KNEE

**I have worshiped in churches and chapels,
I have prayed in the busy street;
I have sought my God and have found Him**

**Where the waves of the ocean beat;
I have knelt in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.**

**I have listened to God in His temple
I've caught His voice in the crowd;
I have heard Him speak when the breakers
Were booming long and loud;
Where the winds play soft in the treetops,
My Father has talked to me;
But I never have heard Him clearer
Than I did at my mother's knee.**

**The things in my life that are worthy
Were born in my mother's breast;
And breathed into mine by the magic
Of the love her life expressed.
The years that have brought me to man-
hood.**

**Have taken her far from me;
But memory keeps me from straying
Too far from my mother's knee.**

**God, make me the man of her vision,
And purge me of selfishness!
God, keep me true to her standards,
And help me to live to bless!
God, hallow the holy impress
Of the day that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee!**

—Selected.

provide for a family in such times and under such circumstances! The doughty old soul, I would like to have known her, for in spite of it all she lived to be ninety-two, and doubtless could have told many a thrilling tale, her black eyes sparkling.

Did I hear you say, "Black eyes"? Yes, this is the one lady that received historical comment, namely, "Said to be Turkish"! Did you lift your eyebrows as some folks did when I mentioned my Turkish grandmother? It doesn't trouble me, for really I'm as proud of her as any in the lot. In the genealogy of our Lord there isn't a breath of apology for Ruth, the Moabitess. So if this lady, or her mother before her, was won to Christianity and staked her all on it, is not her faith as precious and admirable as that of those other grandmothers whose names bespeak a long Mennonite heritage?

She was not the only grandmother who faced the problems of being a C.O.'s wife. (I'm really sorry that you never got to hear my mother tell stories of her childhood in Civil War days.) How dark must have been the day when Grandfather left for the West to escape conscription, leaving her with four or five small children! How her heart must have beat with both fear and relief when he returned to report that of their company of seventy only he and one other had escaped arrest, and that the others had been taken to the notorious Libby Prison! With what feeling she must have watched her home go up in flames during Sheridan's Raid, while she and Grandfather improvised beds for the children by placing rails across the zigs and zags of a rail fence! How she must have worked to feed her family when "a crow flying across the valley would need to carry his rations with him"! Our times are indeed different, yet the problems that arise sound strangely familiar.

As I look over the list, I am stirred by the thoughts of "the heaps of livin'" these women did. Apart from the more spectacular and highly courageous events of their lives, were the days of common toil and countless details that are a mother's lot. The breakfast, the dinner, the supper; the Monday's wash, the Tuesday's ironing, the Friday's baking (I hope you aren't seeing Westinghouse stoves and Bendix washers); the spring's planting, the autumn's gathering, the winter's spinning; the rocking, the spanking, the teaching; Baby's teething, Maria's measles, Henry's outgrown hand-me-downs, Margaret's slowly filling chest of bridal linens. Then there were days of decision, "Shall we move to that new place they call the Shenandoah Valley?" There were times of heart searching when husband or son was chosen for deacon, or minister, or bishop. There were hours of disappointment when her loved ones stumbled in the path of right. There were moments of triumph. I like to imagine Heinrich's wife when he brought home the first copy of the **Martyrs' Mirror** he had helped translate. See her pat the covers and comment on the printing, forgetful of the times she had stilled the children "so Father can study." Or how calmly, yet proudly, another received the unpretentious "Confession of Faith" her husband had written.

Of only two have I heard of direct contributions to the church. One was a deacon and another in her old age supplied from memory the only information we have concerning an important era in the history of Mennonites in Virginia. Yet who will doubt their influence when there have been literally tens of church officials numbered among their descendants?

I wonder if you are getting the picture I see—these mothers each in her time and in her way contributing to that stream of influences that has shaped our lives. In general what I have written about our mothers is representative of the family history of most Mennonites. If I could draw the picture in a way that would give every one an increased reverence for his or her own mother through whose "blood, sweat, and tears" his heritage has come, I should have at least fulfilled the "inspiring" part of my assignment.

It seems to me that there is no inconvenience, no heartache, no fear, no perplexity for which there is not a counterpart in the histories of our mothers. They, too, decided whether to marry or not to marry in troubled times. They, too, bartered economic security for freedom of conscience: They, too, taught sons and daughters to carry on a faith that was not popular. Likewise with steady confidence they lived through days of pain, toil,

and tedium when there were no high resolves to bear them up.

We sing **Faith of Our Fathers**, meaning of course our ancestors in a general sense. Yet the picture I have always seen is a suffering **grandfather**. Hereafter, I think, alongside the grandfathers in hiding, in court, in prison, I shall see sisters and wives, and mothers bearing their burdens of privation, uncertainty, and loneliness.

Faith of our mothers! living still
In spite of peril and changing needs;
O how our hearts with purpose beat
When we recount their selfless deeds.

Our mothers, in life's daily tests,
Were e'er in heart and purpose true.
How sweet will be their daughters' fate,
If they, like them, faith's course pursue!

Faith of our mothers; We will show
Their Lord our help in all our strife,
And prove His love, as faith knows how,
By kindly words and virtuous life.

After it is all said and done, there is really only one true way to show appreciation for what our mothers have done and for the lives they have lived. May God help us keep the faith.

As always,
Elizabeth.

Harrisonburg, Va.

THINGS THAT MAKE A WOMAN

BY PHEBIE A. STILLMAN

Purity

Purity is God's highest gift to woman. It is the first requisite of true womanhood. With it, life is sweet and beautiful. Without it, life is sordid and tarnished. As a beautiful white rose lifts its unspotted petals upward toward the sun, so a pure womanly life is resplendent in its seeking after God.

In the words of King Lemuel:

"Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10).

The price of a chaste woman is, perhaps today as never before, of inestimable value! With the uncleanness of the world and its tawdry amusements and its immodest fashions ever beckoning to her to bring her down to their level, surely the young woman of today needs to come out and be separate from the world and touch not the unclean thing (II Cor. 6:17) in order to maintain her purity, as no previous generation of women has done.

Surely, one could never associate purity with cigarette smoking, drinking, or modern dancing. "Pleasure" and popularity are very fleeting, but a clean, healthy body is a very important asset to every woman, and pure Christian character abides forever.

A young woman who belonged to a mixed club of young people (who maintained a high standard of purity in spite of the attempts of a young man to caress her) was told by a friend that this admirer considered her pure and virtuous. He also learned to respect her purity, and admired her character because of it.

A clean Christian young man, especially, will always look for that which is purest and best in a woman. He will shun all counterfeits,

and will seek her who is really pure in heart and life for his life-companion.

How can young women attain to purity of life and character? By accepting Him who is the Source of all Purity as their personal Saviour if they have not already done so—then by trusting this Pure One to keep them pure and virtuous, for He who saves us can also keep us. Let us also make Christ the Lord and Master of our lives, and trust Him to keep us pure in thought and word and deed, and to help us to choose only those things in life which are purest and best. Then, indeed, shall purity, God's superlative gift to woman, be ours.

Humility

Another important characteristic of true womanhood is humility.

"The ornament of a meek and quiet spirit," in these days of hurry and unrest, should be coveted by every woman.

It is of great price in the sight of God. I Peter 3:4. When we are willing to give up the world and self, and accept Christ as our Life through the power of His Spirit dwelling in us, then we shall have the real spirit of humility.

Let us visit a New England forest in spring, and learn a lesson of humility from a fragrant little flower. We must have very bright eyes in order to discern the sweet and beautiful arbutus blossoms hiding under the dead leaves, as if to conceal their beauty from a gazing world.

Listen, girls! God gave to this flower its lovely and delicate coloring. He has given to each one of you who read these pages more or less natural attractiveness. He wants you just as you are without any make-up. He has

created you and you can't improve on His workmanship. His will for you is your best good as you will learn.

God looks on the heart, and not on the outward appearance—there only is found the beauty which will last for both time and eternity.

The best "beauty specialist" is found in Second Corinthians 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The story is told of a little Japanese girl who, before her conversion, was considered very ugly by her friends; but after she accepted Christ as her Saviour and was anticipating service as a missionary for Him, her friends thought her attractive because the joy of her Lord was radiated from her face and personality.

Modesty in dress also does much to show the purity of a true woman's heart. Just the sweet and delicate colorings for summer that suit each one of us best and the darker shades for winter with their rich hues—but on all occasions—even at the seashore—"full dress" for women of the pure and contrite heart.

"In honour preferring one another" (Rom. 12:10). True humility will drive away pride, conceit, gossip, vanity, jealousy, and exaggeration from our lives as the early mists disappear before the brightness of the morning sun. It will make us meek, and desirous of others' successes and happiness even before our own.

Where can we learn humility? In the school of Him who is our Redeemer, and the Creator of all things, too (Col. 1:16), and yet, who, because of His meekness, did not even have a place to lay His head. The lowly Jesus can teach us humility. Shall we not enter His school and learn meekness of Him? He has told us that the meek shall inherit the earth. Matt. 5:5.

Sweetness

True womanhood is always accompanied by sweetness of character. A pure, sweet woman will always command the respect of others wherever she goes. Her sweetness will extend to all folk, especially to the old, the poor, and the unfortunate. She will delight in meeting the needs of people, and will be sweet in her friendliness toward those who are friendless.

It is so uplifting to meet a truly sweet woman. Recently, the author had the privilege of attending Mrs. D—'s Bible class. She just radiated the joy and the sweetness of her Lord whom she loves and serves so well, but she gives all the credit to Him for the sweetness of her character and the efficiency of her service. It is really Christ living in her, who is the source of her sweet and beautiful Christian life; but she certainly does bring a blessing to others by her ministry.

Do you desire to be a blessing to others by the fragrance of your life? This is the best way to attain that rare characteristic of true womanhood:

"Keep in touch with Jesus,
Tho' the path be dim;
Let no cloud nor shadow
Sever you from Him.

Joy or sorrow greet you,
Friend or foe you meet,
Keep in touch with Jesus,
He will keep you sweet."

Patience

Patience is another virtue of true womanhood. A true woman wishes to be patient always and she shows patience and gentleness, particularly to the aged and to children.

The boys of a sixth-grade group were "trying out the new teacher." Loud talking and laughter were heard in the room and missiles were being thrown about. The teacher sat on her seat with quiet dignity and opened not her mouth. When the trying ordeal was over, she arose from her chair and with unmistakable authority and gentle firmness gave her instructions for the next period. She made no allusion to the disturbance in the classroom. These boys did not "try out" this teacher again. Patience had won, and a bond of love and sympathy had been established between this instructor and her youthful charges which was not to be broken.

A young woman student at a Bible Institute was returning from her vacation in an auto with her sister and others, when they met with a serious accident. Her sister was killed in the mishap. She suffered a badly broken leg and other injuries, from which it took her many months to recover. While in the hospital, God taught her to praise Him in spite of her affliction—to rejoice in Him as never before! He also gave to her His peace—and she learned the valuable lesson of patience as well.

Now she is back at the institute pursuing her Bible course. Going about—a radiant Christian young woman, influencing many other girls to a closer walk with her wonderful Lord. She is patiently waiting His time to thrust her forth into the mission fields of Bolivia, where she shall be privileged to proclaim the glad tidings of a Saviour's incomparable love to those who have never heard the Gospel story.

Let us look at the wonderful patience of our Lord and Saviour, Jesus Christ! We behold Him in the Garden of Gethsemane praying three times, with sweat of blood and tears, that He might have assurance of His Father's will.

Oh, the terrible agony of Gethsemane! He is patient even with Judas who betrayed Him. With loving patience, He healed the ear of the high priest's servant whom Peter wounded. When He was struck on the face, and spit on, and mocked, He reviled not His tormentors. Patiently He stood before the Sanhedrin and later before Pontius Pilate in the hall of judgment, and patiently He held His peace as they questioned Him regarding Himself. Patiently He helped to bear His Cross up Calvary's hill, and patiently endured the crucifixion in our place.

Listen to His marvelous love and patience as He prays for them who put Him to death:

"Father, forgive them; for they know not what they do" (Luke 23:34).

Purity, humility, sweetness, and patience are some of the characteristics which make a true woman. Where shall we learn these virtues of real womanhood? In the school of Him who is perfect purity, perfect humility,

perfect sweetness, and perfect patience combined—our one Perfect Pattern. He is asking us to enter His school today. Shall we now enroll?—Selected.

MODERN SLAVERY

We quote the following incident from a daily newspaper that is printed in Canada:

"A man who looked like a mechanic arose in a prohibition meeting and asked for the privilege of speaking. He said: 'Almost everyone in this house knows me, and knows that seven years ago I quit drinking. I have never told in public what it was that changed my habits in life.'

"I worked in a foundry where I received for my pay about twenty dollars per week; and I may truthfully say that about all of that went for liquor, to satisfy my thirst and that of my companions. My wife took in sewing, and I am ashamed to admit, in that way supported the children, almost supported me and oftentimes had to pay all the house rent.

"As I was coming home to dinner on one of the coldest days of winter, I went into a place where I had purchased liquor for years. I had just ten cents left of my last week's earnings which had been twenty dollars.

"I called the barkeeper by name and asked him to give me a drink. He placed upon the counter a bottle and a glass. I poured out a good big portion, for I knew that what I drank from that time until Saturday I would have to get on trust.

"I was about to lift the liquor to my lips when the door opened at the side of the room, and the barkeeper's wife asked him why he hadn't come up to dinner. She said, 'You know we have company. I have a nice roast turkey, mince pie, pudding and coffee.'

The man continued: "I looked at the bartender and I looked at his wife. She was dressed in better clothing on this week-day than my wife could wear on Sunday. Then I looked at the liquor, and then at the dime. I said to myself, 'This man can eat roast beef and turkey, mince pie and pudding; and I am on my way home to a starving family. There is not a thing in my house to eat except what my wife has bought.'

"For the first time in my life I asked God's help. I asked that I might be made strong enough to leave that liquor on the counter.

"I put the dime back in my ragged pocket and said to the bartender, 'I don't want it; you can pour it back in the bottle. You have sold me the last drink of liquor that I shall ever buy'; and I walked out.

"I own my home now. My wife and I can have roast beef and turkey whenever we want it."

What a wonderful change would be worked in society overnight, if there were enough people who would use as much common sense as this man did. Not only are many poor people slaving their lives away to enrich the leaders in the liquor industry; think of the money spent on tobacco! As a lad at home, I used to see my father buying his weekly supply of tobacco out of his week's earnings; and knowing how hard it was to spare the money, it went against the grain. Consequently I never acquired the habits of smok-

ing and drinking. I am glad to say that Father was completely delivered from the tobacco habit later when he was converted.

Some years ago I read in the daily paper of the son of a great tobacco magnate who inherited a fortune of over twenty million dollars before he was thirty years old. Very likely most of the tobacco-users who helped to pile up this fortune would condemn slavery as it once existed in our land. Yet anyone with a grain of common sense would say they were slaves.

Some are frank enough to admit this slavery and claim they cannot break away from it. Well, we are glad to say we know people who have been saved from the tobacco habit by the grace of God. Anyone may be delivered who will submit to Him and accept the perfect cure.—H. K. in The Burning Bush.

ARE YOU TIMID?

It should prove comforting to timid people to know that timidity does not denote inferiority. Not a few of the greatest figures in history have been timid; in fact some of them have been so timid that after death their biographers have found it extremely difficult to uncover the necessary facts about their lives. O. O. McIntyre, famous writer, stated that he had had three invitations to the White House but didn't go because he was never able to muster sufficient courage.

Timidity is one of the numerous forms of fear. The timid person is really afraid that he will prove inadequate to the task of meeting an important person, reciting before the class, or some such thing. This feeling of inadequacy is strong in many people because it was formed in childhood when the mind receives new ideas without weighing and judging.

Up to a certain point it is not harmful to be timid. The musician for instance, who shows a certain amount of anxiety just before stepping out before an audience, is apt to do better than a musician who shows no concern about the task about to be undertaken; but fear so intense that it becomes impossible to do one's best, is quite another matter. If you are timid do not let the matter assume too great an importance in your mind. Some troubles can be laughed away. A bashful man who was gradually overcoming his affliction was aided in combating his fear of meeting strangers by reflecting that, after all, bashfulness was not such a terrible thing; perhaps strangers would not notice that he was bashful and even if they did, they would make allowances and like him just as well.

The timid individual should make a special effort to meet people rather than to shun them. When in the presence of others, we should endeavor to think more about them and less about ourselves. Of course, this is difficult for timid people, but like other things it can be learned. Furthermore, as is the case with other things, practice increases facility.—Harold Myring.

"Courage is as necessary in everyday choice between right and wrong as it is on the battlefield."

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PAUL IN THESSALONICA

Acts 17:1-10; I Thessalonians

Lesson for May 14, 1944

Golden Text.—Rejoice evermore. Pray without ceasing. In every thing give thanks.— I Thess. 5:16-18.

Acts 17:1-10. The Master instructed the disciples that in their preaching itineraries they were not to be surprised, nor were they to become discouraged and cease preaching the Gospel, when persecutions befell them; but if they were persecuted in one city they were to flee to another. Paul and Silas had been treated shamefully at Philippi; so they moved on after comforting the small family of believers and came to Thessalonica. There is possibly no form of punishment that will break the spirit as quickly as will a flogging. This they had endured at Philippi; but though we have evidence that Paul was suffering much from fear of his persecutors at this time, yet we see the triumphant spirit that kept on preaching the good news even while the heart was quaking and the knees were shaking.

Most rocks have seams. If you hit them there, it is easy to split them. The various communities of men may seem as unyielding as the rocks, but if you know how, you can make an opening into their hearts. In most of the cities where Paul carried the Gospel, the local group of Jews were the means of entrance. Though far from spiritual, the Jews had a religion far nobler than the pagan superstitions, and the nobler citizens of the various communities turned to them for spiritual guidance. So, as a visiting Jew, Paul went into the synagogues where he was given a visitor's privilege to speak. For three successive Sabbaths he expounded the Old Testament Scriptures, proving that Jesus was and is the Christ. Some of the Jews believed, as well as a multitude of the Greeks, and not a few of the chief women. No work will ever stand on its own feet unless you win men and women who are and will be leaders. Unless there are men and women from the palace as well as the hovel; unless there are some mental giants as well as morons in the church, it will always remain an eleemosynary group. Paul won community leaders to his cause, and they became the leaders that made the group of believers a self-sustaining and self-propagating factor of spiritual power.

But a violent disturbance of communal thought and life such as resulted wherever Paul labored always brings opposition. And back of most criticism and opposition to the man who does things are envy and jealousy. Envy and jealousy are the bony shells with which little souls cover themselves as a de-

fense for their inferiority complex; but alas, the shell shrinks and shrinks and finally crushes the little soul within. If, for any reason, you refuse to walk with the wise, you will presently join yourself with the baser sort and will become a community troublemaker. One such can destroy much good.

I Thessalonians. Paul had to flee Thessalonica before he had time to establish the converts. He sent Timothy and possibly some other coworkers back to nourish the young flock. And in addition he wrote in close succession two letters to that church, instructing them in the things in which they were in doubt and confusion. To no other church does he reveal such a profound fatherly solicitude.

Chapter 2:1-12. No matter how nobly a man behaves himself before you, a slanderer, by vituperation and innuendo, can quickly color the scene to your eyes so that that nobility will appear as baseness. Some had tried to make Paul appear as base as they themselves were. In these verses the apostle reminded them that he did all his work to please God and considered men only to bring them to Christ and salvation. He reminded them too that the things he taught were truth, not error; holy, not unclean; in the simplicity of the Gospel, not in the guile of a deceiver. He also told them that his work was approved of God; and, if so, it should also be approved of His saints.

Flattery is the ruse by which some hope to gain personal advantage. Paul, while polite, and more than willing to give credit where credit was due, was not guilty of this form of lying; neither was he covetous. But, like the ideal parent, he was, with unselfish love, working night and day so that he might be a help rather than a burden to his loved ones.

Paul, as well as John, had no greater joy than to know that his children walked in the truth. He had walked holily, and righteously, and unblameably before them; and now, that they might walk worthy of God, he calls to them, "Be ye followers of me, even as I also am of Christ." I hope they were. I pray that you also may be.

PAUL IN CORINTH

Acts 18:1-18; I Cor. 12-14

Lesson for May 21, 1944

Golden Text.—And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Cor. 13:13.

Acts 18:1-18. All mass movements of humanity follow the general outline of the individual; that is, the influence of childhood, the hopes and aspirations of youth, the virility

of manhood, and the childish senility of age; then the end. Athens had had her day of greatness, but was now living in a make-believe world in which the glories of the past were the only things in which she could glory, for the generation that then was was childish in its concepts of the realities of life. From Athens Paul came to Corinth where the multitudes were going to excess in sowing their wild oats. She had the energy of youth with no more judgment. Here in Corinth, one of the largest cities of the Roman Empire, sin in its grossest forms paraded unashamed. Having suffered much since he crossed over to Europe from Troas, and having had many discouraging experiences, besides, it was necessary for Paul's sake that the Lord should give him special words of encouragement and cheer as he entered upon the siege of this citadel of vice and shame to conquer it for the Lord. The man has never yet been born who could continue indefinitely in faithfully battling sin and wrong without becoming discouraged, unless he had reason to foresee success, and unless he had at times received words of cheer and hope. The cheers of the grandstand are necessary if the contestant is to win; the prayers of godly parents and friends help more, and the personal encouragement from heaven means most of all. But how could Paul keep up as he did when I faint so soon?

I Cor. 13. Of all the gems of literature, the thirteenth chapter of I Corinthians is supreme. The church at Corinth had men of learning and eloquence, and some of them apparently contemned the meanness of Paul, but not one of them has left us one word worthy of recording. It takes the overflow of heart to give the lips full speech.

Verse 1. The sounding brass may call me to dinner, the citizen to council, and the soldier to battle; the cymbal may make beautiful music for the entertainment of them that are at ease. Neither instrument, however, has any heart, but each has plenty of brass. Without love, public speakers and singers are no more.

Verse 2. Have you made all knowledge your province? Well, that is more than the rest of us. Most of us have just arrived at the shore of the ocean of facts and truths and have not gone any farther than to get our feet wet. Have you the gift of prescience and can you infallibly read the future? If so, I would like to talk with you. I would like to know what will happen tomorrow. But for you just to love me so that I may know that, will help me more than any information which you might vouchsafe to me. With all that knowledge, but lacking love, you are not as much as an inflated toad.

Verse 3. Works of charity are not necessarily the fruit of charity; nor is martyrdom proof of godliness. Normally these are high expressions of love and devotion, but they

may spring from much baser motives. It is only when they are the fruit of true godly love that they profit the doer.

Verses 4-7. In a class in literature, after one of the pupils had read about a man lying under the apple tree, the smart teacher asked the pupils the meaning of lying. One of them answered, "Why, it means to lie." "No," said the teacher, "it means reclining in a recumbent position." That is not nearly as plain as the word itself," answered the pupil. And the smart teacher became angry.

I feel as the pupil did about all basal words. I cannot define love, but I know its manifestations. Love is longsuffering. God is love, and He has suffered the sins and provocations of humanity for more than six thousands years. I forgive seven times, but He forgives times without number. "Kind" comes from the primitive word "kin," and means those who are near by ties of blood. True love treats all mankind that way. Though you have all good things and I have none, yet will I not envy you. Instead, I will be glad for your sake that you are so highly favored. But if conditions should ever change, and I should have the good while you would have sunk so low that you would esteem the crumbs of charity as precious gifts, yet will I not vaunt myself nor glory over you. Rather, I will take you into my home and heart and share my all with you as though you were my twin. That is love. Acts of kindness and courteous manners are the spontaneous outgrowth of love in the heart. Love places itself last in its consideration of needs and comforts. Where there is nothing but love in the heart, you cannot call forth anger.

"Provoke" means "to call out." Love sees only the good, but deliberately closes its eyes to beholding the evil.

Men of this world love sin, but the god-like love that Paul here describes is only for things that are holy and true, with an equal abhorrence of the unholy and false.

When everything else had failed to turn men from courses of evil, the love of God in Christ prevailed. When love fails, there is no more potent remedy.

Verses 8-13. Our qualifications are all but fractional parts of the absolute, and frequently that fractional part is exceedingly small. The greatest room in the world is the room for improvement. Improve! Make every moment count! And do not neglect the greatest of all graces. May your heart enlarge until you have room in it for love for all the individuals of the race, for all the birds of the air, for all the denizens of the deep, for all the flowers and animals of the field, for all the starry host, but above all for God the Creator, and for Christ the Redeemer. And do not forget those near you.

PAUL ENCOURAGES THE CORINTHIANS

II Cor. 4:1-5:21

Lesson for May 28, 1944

Golden Text.—Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—II Cor. 8:9.

II Cor. 4:1-5. The first epistle to the Corinthians was written to correct that body of be-

lievers concerning evils which had crept into the church. Since their attitude in their sin was one of unashamedness, Paul dealt with them bluntly. Howbeit, he feared that they would not take the admonition; but when Timothy returned from thence and told him how the saints at Corinth had repented and bemoaned their waywardness, he wrote to them this second letter which is much more cheerful. In it he makes clear to them some of the richest spiritual truths of the Word.

The faithful minister of the Gospel finds many things in his work as a pastor that are discouraging even to the point of throwing up his job. But he did not get his job from men, nor are his rewards always in the hands of men. He received his calling and commission from the Lord, and to Him he must give account of his stewardship. Only this knowledge and the sweet assurance that He who called will never fail him keeps the minister from fainting unto despair. And as long as the minister keeps his eyes fixed upon his Lord he will also be free from the tricks that human beings play to gain advancement among men. The true minister is God's messenger and the church's servant.

The impartor of mundane knowledge is limited only by the degree of mental discernment of the pupil and his own lucidity of speech. The teacher of divine truth meets a greater handicap in the unsaved; the god of this world has blinded their minds, lest the light of the Gospel should come unto them. But to the saint the veil is taken away and a spirit given that can discern spiritual truths.

Verses 6-18. We shine as lights in the world only to the degree that we let the light shine out that God shines in. The mirror does not make light, but it reflects light. We are but mirrors. II Cor. 3:18. The cheapest of all vessels are the unglazed earthenware. The expensive ones are made of gold. The vessels that Gideon and his men carried were of earthenware; but when the pitchers were broken, the light of the candles discomfited the enemy. Paul did not boast of himself as a precious vessel; rather, he declared himself but a broken vessel of clay. God can use such, while He casts away vessels who think much more highly of themselves. "To God be the glory." "He that glorieth, let him glory in the Lord."

The natural eye was made to behold temporal things; only through the spirit is it possible to behold spiritual things which are eternal.

Chapter 5:1-4. Cold reason, no matter how intense the search, cannot find God. But in spite of this, all mankind is religious and either openly acknowledges or secretly fears a life beyond the grave. The Christian has light upon these matters that is not given to any others. But he learns these things through the Spirit by faith. He can say "I know" in speaking of life eternal with as much assurance as though he were quoting an axiom of science.

Verses 5-8. A son partakes of the nature and characteristics of the parent. When God made man, He created him in as near a likeness to Himself as it is possible for anything earthly to bear the image of the heavenly; but with the purpose that, after

this short stay on earth had come to its close, then the likeness would be completed. We shall be like Him there. God has begun this work in us and will perfect it in the day of Jesus Christ. Why then should we look upon death as a fearsome thing when it is but the passageway to heavenly perfections?

Verses 9-13. Paul taught salvation by faith apart from works. He was paradoxical enough, however, to assert with equal power that he labored toward the end that he might always be accepted of the Lord; and that at the judgment seat of Christ we will be judged and rewarded according to the deeds done in the body. He speaks but little of the horrors of hell, but the thought is ever in his mind so that he labors until others say he is beside himself in order to bring the Gospel to a lost world before eternal judgment meets them.

Verses 14-21. The love of Christ constrains. My love to Christ might not. But if the same love that made Christ leave the courts of glory to come to earth and to die for us is in my heart, there will be a constraining force there which will make me a willing ambassador for Christ.

PAUL IN EPHESUS

Acts 19:1-20:1

Lesson for June 4, 1944

Golden Text.—We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. 2:10.

Chapter 19:1-7. There is a proper time for all things. When Paul first passed through Asia, he was forbidden to preach the Gospel there. But at that time God led him into Macedonia and Greece. In our lesson for today we find him again in Asia at the important city of Ephesus. Its importance consisted not so much in being a commercial or political center, but in being the center of pagan religious worship. Here was the magnificent temple to Diana; here, too, thrived the Mithras and the Eleusinian cults. And the Stoic, Epicurean, and Pythagorean philosophies found fertile soil here. To enter a field like that is to beard the lion in his den. What folly for a little Jew to undertake the evangelization of such a city!

There were a few abortive disciples here. They had been baptized unto John's baptism, but of the baptism of the Holy Ghost they knew no more than many Christians do today. They had open minds, however, and were ready to be led into the full light of divine revelation. And is it strange that God should give the same manifestations of His approval as He gave at Jerusalem on the day of Pentecost?

Verses 8-10. Paul's stay at Corinth for more than a year, where God in loving kindness had protected him from violence, had apparently removed the trembling fear that followed him so long after his experiences at Philippi. Here we see him going into the synagogue with confident boldness, where he disputed and persuaded the worshipers concerning the true things of the kingdom of God. But the god of this world caused the hardening of some until they began to speak evil of the way. Then Paul withdrew, and, using the lecture hall of the school of one Tyrannus as

a center, he continued by the space of more than two years so that not only the Ephesians but multitudes of religious pilgrims from near and far heard the words of truth. Without speaking disparagingly of the heathen gods, but by lovingly showing to the multitudes the work and saving grace of the One Altogether lovely he so captivated their hearts to Christ that while they had come to worship Diana, they tarried to worship the Saviour. Instead of buying a replica of the famous idol, they bought of the soil of spiritual Israel that they might worship the Lord when they went back to their pagan home neighborhoods.

Verses 11-20. "He giveth more grace." The more difficult the field, the more you will see the power of God in manifestation.

It is but a step from the sublime to the ridiculous. Sceva was a chief among the priests; and his sons were chief in the arts of thaumaturgy. But when the tricksters tried to imitate the works of God through Paul, they were disgraced before all the people.

When I have something better, I discard that which is worse. It is impossible to live in the fullness of the blessing of the Gospel of Christ and have any fellowship in anywise with spiritism, necromancy, sorcery, or magic. Destroy your Ouija boards; burn your sixth and seventh books of Moses; bury deep your abracadabras and charms. Your homes would look more homelike and be safer places to raise children if all that Nehushtan would

be cleared out completely.

Eph. 2:4-10. The phrase, "with Christ," is a favorite of the apostle's in this epistle. To the Mithraic initiate were given the secrets of that cult; but to the initiate into Christ, i.e., to us, is given the privilege to sit with Him in the heavenlies even now, and to have made known to us the mysteries of grace which have been hidden from mankind through the ages but are now revealed to us as we dwell with Christ. Christ in you is the hope of glory.

Eph. 3:14-19. God "is able to do exceeding abundantly above all that we ask or think." Paul is asking so largely for the saints in these verses. Could God do more?

The family of God is but one. Some of the members have already taken up their abode in heaven; others are still upon the earth. We do not need to pray for those who have gone home to glory, but with Paul we would bow the knee and pray for you. And for what shall we pray? That you may be strengthened with might by His spirit in the inner man; that Christ may dwell in your hearts by faith; that you may be so rooted and grounded in the love of God that you may be able to comprehend the love of God in all its vast infinity; and that you may be filled with all the fullness of God. Maybe I could think of something greater and better than this, if you would give me time, but I would not have thought of this, if Paul had not taught me. To have Christ is to have all.

THE MARKS OF A SUCCESSFUL SUNDAY-SCHOOL SUPERINTENDENT

BY CLEO MANN

This is the fourth of a series of articles sponsored by Bro. J. J. Hostetler, Sunday School Secretary of the Commission for Christian Education and Young People's Work. We invite others to write out their ideas and suggestions concerning the various types of Sunday-school work discussed in these articles or to send in questions which they would like to have discussed, or to offer constructive criticisms. We believe that an exchange of plans and methods will be helpful in improving our Sunday-school work. Address all such correspondence to the Sunday School Secretary, J. J. Hostetler, 1939 Third St., S.E., Canton 4, Ohio.

In the business world today, the success of a factory or business concern is judged by the finished product which is put out by that organization. If that product is well designed, durably built, and most serviceable, then the public says they have made a success in their line of endeavor.

But back of this finished product there have been laborers who have been well trained and careful in their work, foremen who have supervised the work in each department, designers and production men who have planned each part and step of the work. The careful co-ordination of this work has been in the hands of the president or manager of the concern. He did not do the work himself, but he has chosen and trained men capable to supervise and produce that finished product by which his concern has been adjudged a success.

In Sunday-school work, the success of a superintendent is not judged by the amount of work he does, but by the quality of the work which others do, who have been chosen to work with him in this great task of bringing boys and girls, young people and adults into everlasting life through a knowledge of, and a belief in, God and Christ. And the "finished

product"—Christians who live lives yielded to God's direction—is the true evidence of the superintendent's success. Next to seeing pupils confess Christ as their Saviour, there is no greater joy which comes to the superintendent than to see his pupils going out among men and, in the presence of sin, living lives of victory over sin and winning others from sin.

Success is not attained by some magic formula, but by the faithful performance of duties to which one has been called. A full realization of the importance of one's call to the position of a superintendent is one of the fundamental marks of his success. This realization does not foster self-importance, but rather the spirit of humility and unworthiness, in view of the greatness of the work to which he has been called. Deeper becomes the conviction that he must depend on God for guidance and help; more sincere grows his devotion to his work, more prayerful his study of God's Word, and more intense his search for methods and means of making it effective in the lives of his Sunday-school pupils.

To one with such a calling, being a superintendent means more than opening the service each Sunday with a scripture reading and

closing it with a review. It is rather that of carefully directing the teaching program of the church school.

The successful superintendent is constantly endeavoring to improve the effectiveness of this teaching program, not by innovations for the sake of having something new, but by the improvement of organization, workers, and workers' helps. For instance, a large Sunday school can adapt its teaching and worship service so much more to the different age groups by conducting separate departments, such as beginners, primary, junior, and intermediate, than by keeping the school in one large assembly. The careful training and selection of consecrated departmental superintendents, choristers, and workers is of greatest importance to the success of a Sunday school.

Next in importance to choosing departmental supervisors is that of training and choosing the teaching staff. The success of the entire teaching program depends on these teachers, for they are the mouthpiece of God. Through them God would have His Word to bear fruit unto life eternal in the lives of the Sunday-school pupils. If there is failure at this point, there can be no success in the school as a whole.

For this reason, the superintendent is much concerned with the spiritual development of every worker and of those pupils who may later be called to these positions of responsibility. Not only is he interested in their spiritual development, but that they may have an adequate knowledge of God's Word, a training in methods of teaching and leadership. Only in this way can the Sunday school of tomorrow fulfill its obligation of making God's Word a power of God unto salvation.

In order to assure a constant supply of consecrated and efficient workers, the successful superintendent provides a course of special training. Classes may be organized to give knowledge in the Bible and in methods of teaching for the young, prospective workers and for those who are even now teaching.* The alert superintendent provides opportunities for practice teaching and for expressional work. His eye is always open to find a place to put someone to work, for this is a great aid in training workers to share the responsibility of the teaching program of the church school. It also cultivates in the pupils an appreciation of their Christian calling. Through the teachers' meetings and personal interviews with the teachers, the superintendent learns the teachers' problems and gains an opportunity to assist each one in his work.

It has been said of the successful superintendent that he is often seen, but seldom heard. This may over-emphasize the point intended, but it does bring again to our attention the fact that his success does not depend on how much he himself does, but how well he is able to direct those under his supervision to carry out the part assigned to them. And it is definitely an aid to have responsibility well distributed throughout the school. If responsibility is assigned to someone in each family, rather than placing it all in a few families, there will be a greater response in the interest of the entire school.

(Continued on page 159)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

The word "Honor" is a very expressive word which the Holy Spirit has translated into the word "obey" in the New Testament and used inter-changeably with the word "honor." This suggests that the greatest honor that can be given to a parent is to obey him. The greatest honors that children bestow upon parents do not consist only in pretty presents that are given and pretty words that are spoken at different times. The yearning heart of a mother seeks for more than a silk cushion with the name Mother on it. She cares more for a son's or a daughter's faithfulness to the instruction she has given in virtues and genuine religion than she does for sentimental utterances that reach no farther than fleshly praises of earthly benefits. Glad as a father is to see his son, real gladness is not found except in the fact that his son has taken the way of wisdom and is to be trusted to perpetuate the principles of divine truth in the earth in those over whom he has an influence. A father is honored more by children's children who have continued in the way of wisdom which the father has set before his children than by the greatest earthly glories and riches which his offspring might gain in the world. Let us make the greatest use of this lesson for the rightful honor that we may bring to parents.

The tragedy of the garden of Eden is a tragedy enacted by parents upon their whole progeny. Thoughtlessness on the part of parents in listening to disloyal suggestions from those whom they have no right to believe, against a loving God's instruction, is the most tragic act that a soul can perform today. Much as was involved in the transgression and fall in Eden, there is a responsibility resting upon every human being today that brings tragic results. We are not in the garden of Eden, but we are in a world of opportunity. Naturally depraved, we have the opportunity of receiving a salvation by which we may be delivered and which will be a means of blessing to those under our influence. The tragedy is in misusing our trust and starting other souls on the downward way.

The life-giving Lord is a great friend to have in our life. To have such a great friend is to possess more than earthly riches. All that people have will they give for life. But to have Jesus is to have one who can give life from the dead and spiritual life to the soul as well. Lazarus experienced what it was to die and live again, in a natural life and death. But to us it is more important that, when we die, we have a living hope of the life in glory than simply a restored natural life. It is well to be the instrument of bringing faith to others by the work of Christ in our life even if that lesson comes through the experience of sickness and death. It is good to trust the Lord for the use He would make of our experiences, and not murmur at our lot in life.

Christian fellowship holds high privileges for the people of God. It not only makes us partakers with God and His Son and Spirit, but it brings us into the noblest company of men and women on earth. We need to prize the church as the household of God on earth and prize the blessings of fellowship in the Spirit with the Lord who has redeemed us and made us His children.

I've found a Friend, oh, such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever,
For I am His, and He is mine,
Forever and forever.—J. G. Small.

HONOR YOUR FATHER AND MOTHER.—Prov. 6:20-26; Ex. 20:12; I Tim. 5:4

Topic for May 14

MOTTO

"Children, obey your parents in the Lord."

MEDITATIONS ON THE TOPIC

I. God's Commandment to Children.—We may know that whatever God speaks in commandment to children is well spoken. God created all of us (except Adam and Eve) with a dependence upon earthly parents. This we may know was a wise provision. We are brought into the world helpless, needing the support of some one stronger. Father and mother are the most natural ones to care for us. In return for that care and love, God has commanded the child (as soon as it is possible for it to understand) to render obedience to its natural protectors.

God has not ordered this because He wants to be arbitrary, but because it is in harmony

with all His works in creation, and because it is the wisest provision He could make for us. We shall find the happiest children in the world are those who heed God's command for them.

There is a provision in this command, as expressed in our motto, which we are sure may help in certain problems that confront children who come to years of accountability. Parents who are not serving God sometimes command their children against the Word and will of God. But our motto says, "Obey your parents in the Lord." This would solve the problem that it is always right to obey our parents in all things, except in a case where parents direct us contrary to our knowledge of the commandment of God. In such a case children should still be submissive while they kindly express their purpose to obey God and to suffer whatever the parent might see fit to inflict upon them. It is not so often that such an obedient child will be called upon to suffer for faithfulness to God. Yet if so, "when my father and my mother forsake me, then the Lord will take me up" (Ps. 27:10).

II. The Text.—Prov. 6:20-26.—The message of this passage implies that father and mother are responsible to teach the moral principles of life to their children. In this

case it will be to the highest welfare of life for the child to keep them.

Ex. 20:12.—This is one of the laws spoken from Mt. Sinai by God's own voice and written by the finger of God upon tables of stone.

I Tim. 5:4.—The way a child honors its parents as it grows stronger and older is by protecting them and caring for their needs in return for the loving care of the parents when the child was in need of their counsel and care.

III. Suggestions for Junior Programs.—Seek to impress the kindly service which parents have exercised toward the child from its earliest infancy. The selfishness of children is sometimes manifest in their unwillingness to recognize the right of the parent in time of correction. Seek to reveal how corrections are also expressions of love, often of a deeper nature than the simple supply of food and clothing and shelter. Just as the parent will earnestly risk his own life to save the child from physical danger and destruction, so much more will the sincere parent risk the possible ill will of the child to rescue its soul from moral destruction and spiritual ruin. "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). There is wisdom in impressing all the blessings that have come to children through their parents or guardians, and how the child who honors the service of the parent will surely be rewarded.

Exercise the minds of the boys and girls in discovering ways to express honor toward parents.

OUTLINE STUDY

I. The Position of Father and Mother.

1. As natural protectors and nourishers.—I Tim. 5:8; Lk. 11:11, 12.
2. As natural teachers.—Gen. 18:19; Deut. 6:7; 11:18-20.
3. The trainers in the way of usefulness.—Prov. 22:6, 15; Eph. 6:4.
4. The place of ruler.—I Tim. 3:4, 5, 12.
5. The place of tender love.—Isa. 66:13; Ps. 103:13.

II. The Position of the Child.

1. A place of submission.—Col. 3:20; Prov. 23:22.
2. A place of teachableness.—Prov. 13:1.
3. Reverence in correction.—Heb. 12:9.
4. A nourisher in old age or disability.—I Tim. 5:4, 8.
5. Returning service for parental care.—Mk. 7:10-13.
6. Love and gratitude.—Prov. 17:6; 31:28.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Father," "Mother."
2. Showing Appreciation for Mother's Love—
 - a. When I was helpless.
 - b. When I did not know.
 - c. When I go wrong.
 - d. When I need wise counsel.
3. Appreciation of Father—
 - a. For his labors of love for me.
 - b. For his sacrifice and kindness.
 - c. For his correction and counsel.
 - d. For his plans for my future welfare.
4. Ways of Showing Honor to Father and Mother.

For Seniors.

1. Valuing a Father Rightly.
2. Valuing a Mother Rightly.
3. Expressions of True Honor to Father and Mother.

PERSONAL THOUGHTS

Let us truly honor our Creator by giving honor to those whom He has placed over us as our parents.

SEED THOUGHTS

Honor thy parents, those that gave thee birth, and watched in tenderness thine earliest days, and trained thee up in youth, and loved in all. Honor, obey, and love them; it shall fill their souls with holy joy, and shall bring down God's richest blessing on thee; and in days to come, thy children, if they're given, shall honor thee, and fill thy life with peace.—Tyron Edwards.

This promise first of all had a national significance. Israel as a nation was in the wilderness, journeying to the promised land, when God spake this precept. It would mean for Israel as a nation that it would live long in Canaan. However, the promise is not confined to the Hebrew nation. Paul repeats it in the New Testament in his letter to the Ephesians. Young men, and young women, tell me whether you are obedient to your parents and I will tell you your future. If you honor father and mother, depend upon it that God's favor will accompany you, and you will enjoy temporal and eternal blessing; but if you dishonor your parents, depend upon it that God's hand will be lifted up against you.—Wm. Masselink.

THE GARDEN TRAGEDY.—Gen. 3

Topic for May 21

MOTTO

"By one man sin entered into the world."

MEDITATIONS ON THE TOPIC

I. The Story of the Tragedy in the Garden.

—God made man the crowning work of His creation. He planned for man's happiness and well-being by planting a beautiful garden in Eden. It was planted with every kind of tree and watered by a river. He placed man in it to dress and to keep it. He gave him right to eat of every tree except one, which would result in his death if he should eat of it. He also formed many animals and fowls out of the ground and permitted them to come before the man that he might name them as he chose. And because there was no one fitted for man's companionship, God formed a woman by taking a rib from the side of man (closing up the flesh after the operation), and brought her to him. Adam, the man, received her as bone of his bone and flesh of his flesh, and called her Woman. Thus the first family was begun.

But during their stay in the garden the serpent worked a wily scheme to lead them into trouble. He came by way of the woman and asked, "Yea, hath God said, Ye shall not eat of every tree of the garden?" She told him that they had access to all the trees except the one in the midst of the garden and that God had said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." Then the serpent said that God had not told them the truth. He declared that they would not die but that instead their eyes would be opened and they would be as gods, knowing good and evil. The woman, being deceived by this speech, took a look at the tree and its fruit and dared to pluck of it and to eat it. She "gave also unto her husband with her; and he did eat." At once their eyes were opened to know their nakedness, as well as

their guilt before God. They tried to cover their shame and to hide from God, but to no avail. God knew it all and in spite of their excuses they were banished from their beautiful garden and doomed to eat their bread by the sweat of their face until they would return to dust from whence they had been taken. They were compelled to be troubled with thorns and thistles and to feed on the herb of the field until they would die. Man was driven out of the garden and a flaming sword and Cherubim were placed at the entrance to guard it so that they could not get to the tree of life. Only one hope was given to them and their posterity, as was suggested in the seed of the woman which would bruise the serpent's head. This was the promise of a Redeemer who would come into the world to overthrow the works of Satan. And this Redeemer has come in the person of Jesus Christ who was **born of the virgin Mary** and given as a sacrifice for the sin of man.

II. **The Text.**—Gen. 3.—This is the story of the fall of man which is included in the above account of the tragedy in the garden.

III. **Suggestions for Junior Programs.**—Get a clear story of the good condition in which man was placed at the first and of the happiness which they were enjoying in their fellowship with God and in their beautiful surroundings. Also get a clear account of the way they were led into doubt and transgression against God who had been so good to them. The serpent was used by Satan as the instrument of deception. Eve was deceived into believing a lie. Adam was led with his eyes open into disobedience through the agency of the woman who gave him the fruit.

The terrible tragedy of this fall does not appear at once except in the fact of their banishment from the garden. But as we see the whole of Adam's descendants plunged into sin and doomed to die and to be separated from the favor and friendship of God forever unless there should arise a Redeemer, the tragedy gets larger and larger. The whole history of sin and evil in the world is due to this act that began in the garden of Eden, and which called for the greatest sacrifice that ever was made namely, the sacrifice of the pure and spotless Son of God that souls who will may be saved.

OUTLINE STUDY

I. The Garden of Eden.

1. Planted of God.—Gen. 2:8, 9.
2. Man placed there to dress and keep it.—Gen. 2:8, 15.
3. Watered by a river.—Gen. 2:10-14.
4. Man commanded what to eat and what not to eat.—Gen. 2:16, 17.

II. A Tragedy in the Garden of Eden.

1. Satan criticizes God's command.—Gen. 3:1-5.
2. The woman is deceived by his reasonings.—Gen. 3:6.
3. The man is led to transgress by the woman.—Gen. 3:6.
4. Guilt and shame accompany knowledge of sin.—Gen. 3:7-13.
5. Judgment is pronounced.—Gen. 3:14-19.
6. Immediate punishment is executed.—Gen. 3:22-24.
7. All descendants contaminated.—Rom. 5:12-14.
8. Requiring the sacrifice of the Son of God.—Rom. 5:6-11, 15-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sin."
2. The Terrible Tragedy in the Garden.
 - a. Man's friendship with God at the first.
 - b. Satan leads Adam and Eve into doubt and sin.
 - c. The first effect of sin.
 - d. The judgment on the serpent.
 - e. The judgment on Adam and Eve.
 - f. The banishment from the garden.

g. The effect upon all Adam's descendants.

For Seniors.

1. The Beginning of Sin in Man.
2. Immediate Results of Man's Fall.
3. Far-reaching Results of Sin.
4. The Cost of Redemption.

PERSONAL THOUGHT

The tragedy of sin cannot be fully known by shortsighted men. May we learn to cleave to the word and command of God without doubt or disobedience.

SEED THOUGHTS

The steps in the Fall were:

- (1) Listening to slanders against God.
- (2) Doubting God's word and His love.
- (3) Looking at what God had forbidden.
- (4) Lusting for what God had prohibited (the lust of the flesh, the lust of the eye, and the vainglory of life. Verse 6. Compare I Jno. 2:16).
- (5) Disobeying God's commandments. The woman was first in this deception and transgression. Verse 1, etc. (Compare I Tim. 2:14—"And Adam was not deceived, but the woman being deceived was in the transgression.")—Torrey.

The present standing or condition of men out of Christ as pictured in the Bible is dark and hopeless. One word will express it—**lost**, utterly lost. This is very different from the conception of man that is popular in novels, on the lecture platform, and in many pulpits today. But it is in accordance with the facts. The more one has to do with men and women, and the more one comes to know the depths of his own heart, the more convinced he becomes of the truthfulness and accuracy of every line of this hideous and repulsive picture. The nearer one gets to God, the more fully he sees the truth of this picture; the fact that one has an exalted opinion of human nature does not show that he is living near God, but far from God. Compare Isaiah's, Job's, and the Psalmist's conception of self and man when they came face to face with God. Isa. 6:1, 5; Job 42:5, 6; Ps. 14:2, 3.

Evidently those who live nearest God and see things most nearly from His standpoint have the poorest opinion of self and human nature.—Torrey.

A MAN RAISED TO LIFE (Jr.).—John 11.

Topic for May 28

MOTTO

"I am the resurrection and the life."

MEDITATIONS ON THE TOPIC

1. A Resurrection Declaring Jesus' Divine Power.

—The sisters at Bethany had sent Jesus a message concerning the sickness of their brother Lazarus. It was their mind that He would come and heal him. But it was in the mind of God the Father and His Son Jesus that Lazarus should not recover, but should die and be buried to give an occasion for the working of a miracle that would cause many to believe on Jesus as the Christ the Son of God.

Jesus delayed two days in starting toward Bethany. He arrived four days after the death of Lazarus, making it certain that he was dead. He was in the grave and a stone was rolled before the door. The usual mourning was in progress. The sisters were waiting for the coming of Jesus as a friend before whom they could pour out their sorrows and regrets. Jesus sympathized with them, encouraged them that their brother should rise again, and proceeded to the grave where he had been laid. He called for the rolling away of the stone. Martha cautioned Him that her

brother had been dead four days and that it might not be fitting to look upon him. Jesus proceeded, asking only that she believe.

He called Lazarus to come forth. He rose, bound hand and foot with grave clothes. Jesus said, "Loose him, and let him go." Lazarus was presented alive to the wondering audience that had gathered at the grave. The news of this wonderful manifestation of power in Jesus spread rapidly and caused many to believe on Him. But it caused only concern on the part of the Jewish leaders because they hated Jesus and wanted to get Him out of the way. They even went so far as to talk among themselves of putting Lazarus to death since his life was such a strong testimony to the power of Jesus.

II. The Text.—Jno. 11.—This passage gives the story of the resurrection of Lazarus as has already been given in the paragraph above.

III. Suggestions for Junior Programs.—Remembering that Jesus had divine foreknowledge which enabled Him to know that the sorrow in the Bethany home would not last long until it would be turned into joy, we can understand how Jesus' delay in coming to the home was for the better. It will be well to impress the fact that the Lord has a tender regard for all our sorrows and does not permit anything to come into our experience except that which will be for our good and for the glory of God.

His sympathy for them in their sorrows was so genuine that He wept with the weepers at the grave—not perhaps because of the loss of Lazarus whom He knew He was soon to raise, but because of the griefs of those who do not understand all the workings of God's providence and consequently feel a real loss.

Show that this experience of sorrow and uncertainty was best in view of the fact that it was to end in such a great victory and in the spreading abroad of the knowledge of the power of Jesus as the Son of God. We should learn to rest our sorrows in the love of God so that whether they are relieved as in this case, or not, we may know that "all things work together for good to them that love God."

OUTLINE STUDY

- I. **Lazarus is Sick.**
 1. Mary and Martha, his sisters, send for Jesus.—John 11:1-3.
 2. Jesus explains the purpose of this sickness.—John 11:4.
 3. Jesus delays His coming.—John 11:5, 6.
 4. Jesus proposes to go.—John 11:7-10.
- II. **Lazarus Dies.**
 1. Jesus speaks of it as a sleep.—John 11:11-13.
 2. Jesus explains more fully.—John 11:14, 15.
 3. Jesus goes to Bethany.—John 11:16-19.
 4. The sisters meet and speak with Jesus.—John 11:20-38.
- III. **Jesus Raises Lazarus to Life.**
 1. He commands them to roll away the stone.—John 11:39, 40.
 2. Jesus thanks the Father for answered prayer.—John 11:41, 42.
 3. He calls Lazarus from death.—John 11:43, 44.
 4. Many were made to believe on Jesus.—John 11:45.
 5. Others raised opposition.—John 11:46-57.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Resurrection."
2. The Story of Lazarus.
 - a. The sickness of Lazarus.
 - b. Delay of Jesus and death of Lazarus.
 - c. The sorrows of the sisters and their regrets.
 - d. Jesus' sorrows.
 - e. Preparations of Jesus for the resurrection.
 - f. The resurrection and its effect.

3. Lessons for Us from the Raising of Lazarus.

For Seniors.

1. Sicknesses with a Purpose of God.
2. The Place of Faith in Time of Sorrow.
3. The Purpose of the Miracle of Raising Lazarus.

PERSONAL THOUGHTS

The same Jesus who raised Lazarus is our Jesus today. May we learn to love and serve Him in the days of darkness as well as in the days of light.

SEED THOUGHTS

Is it for nothing that the evangelist, some sixty years after it occurred, holds up to all ages with such touching brevity the sublime spectacle of the Son of God in tears? What a seal of His perfect oneness with us in the most redeeming feature of our stricken humanity! But was there nothing in these tears beyond sorrow for human suffering and death? Could these effects move Him without suggesting the cause? Who can doubt that in His ear every feature of the scene proclaimed that stern law of the Kingdom, "The wages of sin is death," and that this element in His visible emotion underlay all the rest?—Brown.

What a friend we have in Jesus,

All our sins and griefs to bear;

What a privilege to carry

Ev'rything to God in prayer!

O what peace we often forfeit,

O what needless pain we bear,

All because we do not carry

Ev'rything to God in prayer.—Sel.

PRIVILEGES OF CHRISTIAN FELLOWSHIP.—Eph. 2:11-22; I Pet. 2:1-10

Topic for June 4

MOTTO

"Our fellowship is with the Father and with his Son, Jesus Christ."

MEDITATIONS ON THE TOPIC

I. What Privileges Christian Fellowship Brings.—We think of the rare opportunity that comes to the common man to enter into the presence and right of communication with a great man of earth. But to fallen and estranged humanity has come the high calling of restoration and fellowship with the Creator and Redeemer of the universe. Sin had broken the fellowship and had kept the holy God back from the fellowship of His creature, man. Man, in his sinful career, has corrupted himself and unfitted himself to enjoy the holy things of God. Yet God in His infinite mercy and grace has opened a way by which the defiled can be cleansed and prepared to come into the presence of God with favor and enter into a fellowship of love with Him.

Not only do we receive a welcome into the presence of God but God through the Holy Spirit enters into our heart and dwells in us, an abiding Comforter and Friend. As friend with friend, we have the privilege of sharing one another's joys and sorrows and of becoming partakers in the same business of life. We can talk with Him and pour out our heart's desires. Because we are living in sweet fellowship of love and submission, He is delighted to answer our prayers and to give us sweet assurance of His good favor toward us.

In our fellowship with Christ, we have fellowship with His other friends, the saints, in the church here on earth. We enjoy one another's joys and sorrows and share together in our service for Christ. We gladly bear reproach together for Christ's sake and rejoice together in our triumphs in His service.

Our fellowship is not limited to earth. We have a part in the glories of heaven and feel a fellowship with the saints and angels who are

in the glory world awaiting the glad time when the redeemed of earth shall be together with the glorified ones in the realms of eternal joy.

II. The Text.—Eph. 2:11-22.—We find that the atoning blood of Jesus has united men of different nationalities and standing into one common fellowship in Christ. The same Spirit dwells in them all and they are made heirs of the same glorious inheritance—as one family and one fatherland.

I Pet. 2:1-10.—This represents the people of God as born into one family, built into one holy temple, made into one holy priesthood, worshipping the one God and showing forth His praises before a sin-darkened world.

III. Suggestions for Junior Programs.—Impress what is meant by the term "fellowship." Fellowship means a sharing together of the same things, having a common enjoyment and avoiding the same evils. Fellowship with God means to share things that are good and right and true and pure, and to have no fellowship with the things that are evil and unclean and sinful. Before we can have fellowship with God we must be made partakers of a clean life before Him. Without the cleansing of the blood of Jesus no one is fit to be in the fellowship of God. We want to wash and put on clean clothes to have company with clean people. So we want to wash our hearts and put on the Lord's Spirit to be in fellowship with the holy God. It is much more needful to be clean on the inside than on the outside when we come into the presence of God. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:6, 7).

Christian fellowship is more than just going to church on Sunday and singing and praying with the people of God. It is a fellowship that we have with God by day and by night wherever we are. We are feasting on heavenly things and enjoying what is pleasing to God.

OUTLINE STUDY

- I. **Unfounded Fellowship Claims.**
 1. Without being born again.—John 3:3-7.
 2. When yoked with unbelievers.—II Cor. 6:14-16.
 3. When we walk in darkness.—I John 1:6; Eph. 5:3-12.
- II. **True Fellowship Conditions.**
 1. Confession of sin.—I John 1:9.
 2. Walking in the light.—I John 1:7; John 3:21.
 3. Meeting full conditions.—Acts 26:18-20.
- III. **The Privileges of Fellowship with Christ.**
 1. The right to pray.—John 16:23-27.
 2. The manifestation of Christ's presence.—John 14:20-26.
 3. The sharing of Christ's friendship.—John 15:14, 15.
 4. Fellowship of His suffering.—Phil. 3:10; I Pet. 4:12-14.
 5. Fellowship with His saints and heavenly ones.—Heb. 12:22-24.
 6. The help of His Church.—Eph. 4:11-16; I Cor. 10:15-17.
 7. Share in His service.—I Cor. 3:9; John 15:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Fellowship."
2. Christian Fellowship.
 - a. With the Father, Son, and Holy Spirit.
 - b. With heavenly joys.
 - c. With those who love Jesus.
 - d. A right to talk with God.
 - e. A hope in the joys of heaven.
 - f. Working with Jesus and His people.
 - g. Open to the blessings of God.

DIRECTED STUDY PROGRAM FOR MAY 21

The value of this topic is to be realized only by definite study. It is characteristic of Scripture to place the greatest truth in a few of the simplest words. A superficial study of this topic will return little more than a few historical facts. It is the design of the committee that this study should go deep and yield rich rewards. The leader should become thoroughly familiar with every part of the story. He should read what other writers say on this story. This topic is treated in any textbook of systematic theology or book of doctrines. Ask your minister for helpful books. Be prepared to ask thought-provoking questions. Make applications to the present day.

Each person in the audience should have a copy of the outline, a Bible, and a pencil. As the leader proceeds, the blanks may be filled in. For further help, write

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Secy. of Young People's Bible Meetings.

THE GARDEN TRAGEDY

I. The Internal Part of the Tragedy.

1. The beginning of evil was in entertaining the question, "_____," Gen. 3:1.
"The first question ever asked in human history was asked by the devil, and the interrogation point still has in it the trail of the serpent."
2. Satan appealed to innocent appetites, suggesting that God arbitrarily denied their gratification. This was slander.
3. He emphasized the _____ (Gen. 2:17), but ignored the generous _____ Gen. 2:16.
4. Satan appealed to
 - a. What was highest in human nature.
"Be as _____ good and evil." Gen. 3:5.
"The woman saw . . . a tree to be _____ to make one _____."
 - b. What was lowest in human nature.
"Hath God said, _____ of every tree?" Gen. 3:1.
"The woman saw that the tree was _____" Gen. 3:6.
5. Eve chose her own pleasure without regard to God's will. Sin is an exalting of self against God.

II. The External Part of the Tragedy.

1. "When _____ hath conceived, it bringeth forth _____" Jas. 1:15.
2. The woman "_____ of the _____ . . . did _____" Gen. 3:6.
She "being _____ was in the _____" I Tim. 2:14.
3. She "gave also unto her _____ with her; and he _____" Gen. 3:6.
He "was _____" I Tim. 2:14. He was deliberately _____ Rom. 5:15, 19.
4. "So man became like God, a setter of law to himself.
Man's self-elevation to godhood was his fall. God's self-humiliation to manhood was man's restoration and elevation."

III. The Result of the Tragedy.

1. Physical death—separation of _____ from _____.
Seeds of death began to develop.
2. Spiritual death—separation of _____ from _____.
 - a. Loss of moral likeness to God.
 - b. Depraving of moral and religious nature.
3. Subjection of nature to _____ (Rom. 8:20) and _____ and _____ in pain. Rom. 8:22.
Why did God cause nature to suffer with man?
4. Exclusion of man from God's presence.
To guard Eden: "_____ and a _____"
To approach God: _____ of sacrifice. Gen. 4:2-5.

Topics for Personal Expression and Discussion

1. Why I Cannot Blame Adam and Eve for Their Sin.
2. Examples of the Enemy's Deception I Notice Today.
3. How I Meet and Overcome the Tempter Today.
4. How Serious Is Just One Sin?
5. Evidences I See Which Show That Men Today Are Still Led Away by Appetites.

For Seniors.

1. The Privilege of Being Called into Fellowship.
2. The Blessing of Being in Fellowship with the Church.
3. The Marks of the False and the True Fellowship.

PERSONAL THOUGHT

God has prepared a way for sinful man to be made fit for fellowship with Him. It is up to us to meet the conditions and to enter into

the fellowship which He has made possible for us.

SEED THOUGHTS

To know Jesus Christ for ourselves is to make Him a consolation, delight, strength, righteousness, companion, and end.—Richard Cecil.

Just in proportion as the soul is in fellowship with the Lord Jesus, in communion with His

will, shall we trace His leadings, hear His voice, and understand in part.—Anna Shipton.

Speak low to me, my Saviour, low and sweet,
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss Thee so,
Who art not missed by any that entreat.

—E. Barrett Browning.

KNOWING OUR CHILDREN

(Continued from page 141)

er will give him experiences with the Bible through telling him of the incidents which represent achievement and adventure.

The junior has the capacity for feelings of awe because he feels a sense of wonder at the things which happened beyond the reach of his reason. His wonder comes in the form of curiosity which drives him to investigation.¹⁴ He wants to know about the things that occurred in the past and would like to understand how they happened.

The junior child is incapable of understanding very much about abstract ideas, such as grace, justification, etc. These are understood by the child of this age only in terms of concrete illustration. Doctrinal ideas are difficult for children to understand. They see the virtues of righteous conduct and can well understand the sense of what others have done. They can comprehend the fact that Jesus did something in our place as a substitute in sacrifice for the atonement of sins. But the ideas of justification and of other doctrines of similar content require a great amount of clear explanation through concrete illustrations before juniors can arrive at the truth.

There are two fundamental factors which contribute to the child's religious experience. One is a sense of loyalty and the other is the sense of belonging to a group. The teacher of juniors will seek to attach the child's loyalty to the person of Jesus, pointing out that He is One who has achieved beyond all human expectation. His desire to belong to a group can be made a strong basis of appeal for his becoming a member of the church. The child who belongs to church and whose loyalty to Jesus is real is well on the way toward a satisfactory religious development.

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Harrisonburg, Va.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

C.O.'S IN WORLD WAR I AND WORLD WAR II

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.—I Pet. 2:21.

During World War I, it was the privilege of the writer to visit many camps and intercede with military officers in behalf of young men who were abused (some quite seriously) in their camps. This would make a story the size of a small book, quite out of bounds with the space allotted to "World News." Those interested, however, may have access to some books that were published concerning this period. The memory of this experience still stays with us, and is in the background of this editorial.

The reason for writing this editorial is to keep alive some of these facts, so that the C.O.'s of World War II, as well as the parents and friends of such, may be encouraged and challenged. There is today an undercurrent of dissatisfaction with the present situation of C.O.'s in this war that is much too widespread. Undoubtedly, there are some grounds for this. Mistakes do occur. Men sometimes press their own ideas too far in regard to the way things ought to be done. There are differences of opinion which always come to the forefront. Some of these are quite farfetched criticisms. One of these is to the effect that the present arrangement of taking care of the C.O.'s in civilian camps is a deliberate attempt to liberalize the Mennonite Church in her policies. This may be an outcome of the present arrangement, if not wisely handled, but that some men deliberately planned the same is so void of evidence that it can be given little consideration.

To the writer, who is at present an American citizen residing in Canada, perhaps the main reaction, after considerable observation of the American setup, is the smoldering reaction over the economic arrangement; that is, the church paying for the operation of the civilian camps, and the low wage of the young men. Those in charge are undoubtedly giving this situation their best thought. Some changes have been made already. Others will no doubt be made in the future.

Giving due credit to all constructive criticism based on facts and good evidence, and allowing for the considerable expense in operating the camps, as well as the low remuneration for the C.O.'s, the C.O.'s of World War II are in clover compared to the average C.O. in World War I. The constant abuse in military camps and the unspiritual social atmosphere of those camps, along with the fact that financial considerations were not much better (many accepting no wages at all), should never be forgotten. For this reason we are inserting the following from the Prison Supplement of "The Reporter," as a refresher:

President Wilson said of the 1917 Selective Service Law, "This is by no means a conscription of the unwilling." Yet the treatment of C.O.'s in World War I has been described by historians as one of the "blackest chapters in the story of American liberties."

Seventeen men, admittedly conscientious objectors, were sentenced to death "by musketry" for refusing to obey army orders, and 142 were sentenced to life imprisonment. Though none of these particular sentences were completely carried out, beatings and starving and ill-treatment in military prisons were all too common.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Even more vicious, perhaps, were the farcical courts-martial. One C.O. was sentenced after the Armistice to 20 years for refusing an army order to peel potatoes. Twelve Mennonites were given 25 years each for refusing army orders to cut down a sunflower. Another C.O. had a complete trial and sentencing in the record time of 18 minutes. He, too, had refused to obey army orders and was sentenced to 25 years.

The Law

The 1917 Selective Service Law stated, "Nothing in this act shall be construed to require or compel any person to serve in any of the forces herein provided for, who is found to be a member of any well-recognized religious sect or organization . . . whose existing creed or principles forbid its members to participate in war in any form . . . but no person so exempted shall be exempt from service in any capacity that the President shall declare noncombatant."

The law, then, differed from the present one in two important respects:

1. Membership in a historic peace church was required for C.O.'s, and,
2. The only exemption made by the law was exemptions from combatant service. Later in the war, executive orders provided for civilian work for certain C.O.'s.

Noncombatant Numbers

According to War Department figures 64,693 men made claims for noncombatant service, and 56,830 of these claims were recognized. Of these, 29,679 were called and found fit for service. 20,873 were actually inducted into non-combatant duty in the army.

Noncombatant service was not defined by the President until March 20, 1918—almost a year after our entry into the war. Noncombatant service was then described as "certain service in the Medical Corps, in the Quartermaster Corps, and in the Engineer Service." Roughly, the same units were considered acceptable for IAO's in this war until Jan. 21, 1943, when a War Department Circular provided that IAO's be sent to the Medical Corps only.

Absolutists

In addition to the 64 thousand men requesting noncombatant work, another 3,989 made claims for exemption from all forms of military service, or had had their claims for noncombatant work rejected.

After months of imprisonment, of delaying, and of much unnecessary brutality, about 1,300 of these men were assigned to noncombatant work, about 1,200 accepted "farm furlough," and 99 were sent abroad to work with the Friends Service Committee.

504 were tried by courts-martial for refusal to obey various army orders, and of these one was acquitted.

3 sentences were disapproved by the reviewing authority.

50 sentences were disapproved by the Judge Advocate General.

450 were actually sentenced.

17 were sentenced to death—"to be shot by musketry."

142 were sentenced to life imprisonment.

1 was sentenced to 99 years.

3 were sentenced to 50 years.

1 was sentenced to 45 years.

4 were sentenced to 40 years.

19 were sentenced to 30 years.

1 was sentenced to 28 years.

57 were sentenced to 25 years.

73 were sentenced to 20 years.

1 was sentenced to 18 years.

47 were sentenced to 15 years.

1 was sentenced to 13 years.

1 was sentenced to 12 years.

1 was sentenced to 11 years.

89 were sentenced to 10 years.

1 was sentenced to 8 years.

29 were sentenced to 5 years.

5 were sentenced to 3 years.

3 were sentenced to 2 years.

4 were sentenced to 1 year.

3 were sentenced to less than one year.

None of the shooting sentences were carried out, and on Nov. 23, 1920, the last of the C.O.'s were freed. This was two years after the armistice, and fifteen months after the last of the British C.O.'s were released.

Treatment

It is impossible here to give the whole picture of the brutal treatment of C.O.'s in some army camps and in military prisons.

A group of Molokans, for instance, together with a group of other C.O.'s who had sympathized with them, were placed in completely dark solitary cells at Leavenworth. They were forbidden to read, write, or talk. They were fed alternate two-week periods on bread and water. They were manacled to the bars in standing positions nine hours a day and slept on the concrete floors. Those who broke the no-talking rule were, for a while, manacled with their backs to the bars and their arms chained above their heads. One of the men, Harold Moore, was awarded a Carnegie Medal for bravery for rescuing a woman from drowning at the risk of his own life. The award came while he was chained in solitary.

Probably the saddest case was that of the three Hoter brothers. They were members of the Hutterian Brethren whose pacifist teachings date back to 1536. The three men were sent to Alcatraz as C.O.'s, where they were beaten by the guards (and the chaplain). Their civilian clothes were taken from them, and clad only in underwear they were manacled in a completely dark, wet, foul dungeon. A soldier's uniform was placed beside them, and they were promised relief if they would consent to wear it.

After a few days of starvation in the "hole," during which they refused to put on the uniform, they were transferred to Leavenworth. Here again they refused to wear the uniform or obey army orders, and were sent back to solitary.

Because of the hardships and perhaps the change of climate, two of them contracted pneumonia and died. The body of the one brother was then shipped home—dressed in a military uniform.

The following will give the prison situation of this war. The close observer will notice considerable improvement. Besides, it is also evident that the governments have given more opportunity for C.O.'s of other communions, as well as "political pacifists." Most of the courts have had to deal with the radical Jehovah's Witness sect. The following tells its own story:

Treaties

Despite the fact that certain Indian tribes were exempted by treaty from serving as soldiers in this country, they are subject to the draft under the present law. The Selective Training and Service Act of 1940 provides for the suspension "of all laws or parts of laws in conflict with the provision of this act." Treaties are no more binding than statutes, the courts ruled in this case. The last one passed is the one that counts.

The Canadian Government promised the first Mennonite and Doukhobour settlers that they would not force military service upon the members of these two churches. They are not required to appear before their local Canadian draft boards to defend their positions, as all other C.O.'s are. Upon presentation of certificates from their churches, Doukhobours and Mennonites are assigned directly to A.S.W. camps, the Canadian counterpart of C.P.S.

The Selective Training and Service Act of 1940 provides that violators of the act may be

sentenced up to five years in prison, fined \$5,000, or both.

By Oct. 1, 1943, 6,036 persons had been convicted of violating the law. Sentences imposed totaled 14,102 years, and fines levied totaled \$672,830. These figures are for all violators of the act, including C.O.'s.

The Department of Justice estimates that up to Oct. 15 of this year 2,446 of the men sentenced under this law were conscientious objectors. This figure accounts for over a third of all convictions.

Violations

By far the largest number of admitted C.O.'s were sentenced for refusing to report for induction into the army. The last complete figures on violations were compiled up to June 30, 1943. By that date, 1,046 C.O.'s had been sentenced for refusal to report for induction. 686 of them were Jehovah's Witnesses.

618 C.O.'s were convicted for refusing to report to C.P.S., and 542 of these were Jehovah's Witnesses.

241 C.O.'s were sentenced for refusal to register by that date.

50 men had been sentenced for not reporting for physical examinations and another 50 had been sentenced for walking out of C.P.S. or refusing to work there.

38 men had been sentenced for failing to return their questionnaires, and 24 had been sentenced for "counseling or aiding evasion." Four men in the June 30 listing were classed as "Miscellaneous."

On June 30, 1943, 1,630 C.O.'s were actually in prison, and roughly two thousand are in prison at the present.

Breakdown

At the same time the Department of Justice released a religious breakdown of the 2,071 C.O.'s who had been convicted up to that time. These men, according to the Department, were considered conscientious objectors under the widest interpretation of the phrase.

They considered 167 of the C.O.'s "essentially philosophical or political objectors." 1,253 were Jehovah's Witnesses, 238 were members of large religious denominations, 166 had no religious affiliation, 100 were Negro Moslems, 89 belonged to small religious groups, and 58 were unclassified.

With the exception of the Jehovah's Witnesses and the Moslems, no single religious group had more than 45 men in prison as C.O.'s. The total of historic peace church members was over fifty.

Jehovah's Witnesses

Prior to July 1, 1942, 386 C.O.'s were convicted of violating the Selective Service Act. Of these, 170 were Jehovah's Witnesses. From July 1, 1942, to July 1, 1943, 1,685 C.O.'s were convicted, of whom 1,083 were Jehovah's Witnesses.

Most Jehovah's Witnesses claim exemption from the draft as ministers of religion. On August 31, there were 195 Jehovah's Witnesses in C.P.S. and over 1,300 in prison. The vast majority of C.O.'s going to prison at the present are Jehovah's Witnesses.

Offenses

There are twelve offenses for which men have been imprisoned under the Draft Act:

- Failure to register.
- Failure to report for army induction.
- Failure to notify draft board of change of address.
- Failure to report to C.P.S.
- Failure to report for physical examination.
- Failure to return questionnaire.
- Failure to report to local board.
- Failure to have registration card.
- Making a false statement.
- Walking out or striking in C.P.S.
- Counseling evasion.
- Interference by force or violence with administration of the act.

Delinquents

During the period, Jan. 1 through Sept. 30, 1943, 328 C.O.'s were ordered to C.P.S. and did not appear. They belonged to these religious denominations:

Assembly of God	1
Baptist	2
Brethren	2
Church of God	3
Father Divine	1
Friends	2
Gospel Hall	1
Jehovah's Witnesses	290
Lutheran	1
Mennonites	9
Molokan	1

No affiliation
Pentecostal
Presbyterian

11
1
3

Prisons

There are four types of Federal prisons, and C.O.'s have been sent to all four types.

Penitentiaries are walled institutions usually reserved for older or habitual criminals. C.O.'s have been sent to Penitentiaries at Atlanta, Terre Haute, Lewisburg (Pa.), and McNeil Island (Wash.).

Correctional Institutions are more of a reformatory type of institution with closer custody of the men than in reformatories. Most of them are not walled. C.O.'s have been sent to correctional institutions at Denver, Danbury, Tallahassee, Ashland (Ky.), Milan (Mich.), Sandstone (Minn.), and Texarkana (Tex.).

Reformatories are usually reserved for younger men and are surrounded by wire fences. C.O.'s have been sent to reformatories at Chillicothe (Ohio), El Reno (Okla.), and Petersburg (Va.).

Prison camps and farm camps are for men whom the government feels would not attempt to escape. The work is not unlike that of some C.P.S. camps though the restrictions are obviously much greater. C.O.'s have been sent to prison camps at Montgomery (Ala.), Tucson, Kooskia (Idaho), Leavenworth, Lewisburg, Springfield (Mo.), Dupont (Wash.), McNeil Island, and Mill Point (W. Va.).

The judge sentencing the man specifies the type of institution to which he shall be sent. His recommendation is followed by the Department of Justice which assigns the man to the specific institution.



FEATHERED NAME SPEAKERS

Do you see that bird on the apple tree.
As white with blossoms as it can be?
Ask her name and she'll sing to thee—
She heard you and answers, "Phe-be,
Phe-be!"

Lo, here comes another! What do you think?
Blithely he whistles from morn till night;
Timid is he and seldom in sight;
How sweetly he tells me his name—
"Bob White!"

Lo, there comes another! Where do you think
This fellow stands to teeter and prink?
On a clover top, where the cattle drink,
He chatters his own name, "Bobolink!"

And now it is night and the world is still;
Not a ray of sunshine gleams on the hill.
Another bird speaks in accents shrill,
Suddenly giving her name—"Whip-poor-will."

Who taught you, O birdies, to know so well
Those names you're always quite ready to tell
With voices musical, clear as a bell?
Alas! we must bid each other farewell.

Again we shall meet, though you'll go away:
Bobolink, Phebe, dear, sing while you stay,
And whistle, "Bob White," while they're making the hay;
Winter will silence the music of May.
—Selected.

1917

The Selective Service Act of 1917 differed from the present one in two important ways.

Refusal to register under the 1917 act was a misdemeanor punishable by a maximum of one year in jail. It was not necessary to have an indictment by a Grand Jury; a simple bill of complaint was efficient. From 1917 until June 30, 1918, there were 8,422 convictions in civil courts for violations of the act; and from July 1, 1918, to June 30, 1919, there were a total of 5,923 convictions, making a total of at least 14,345 men sentenced. There are no figures as to how many of these were true C.O.'s.

The other point of difference in the earlier act was the use of court-martial. As soon as a draft board had mailed a notice of induction to a registrant, that man was legally in the army, and was subject to court-martial. Refusal to obey orders in war times can be punished by death under the Articles of War. Men were then taken to the army camps by force.

This interpretation of the law brought up the peculiar situation of dozens of ununiformed C.O.'s living in army camps not required to drill and refusing to obey orders. Under the courts-martial, C.O.'s were sentenced to terms of 15 years for refusal to sign the pay roll or 25 years for refusing to cut down a sunflower. The C.O.'s felt that they could not comply with any military commands.

Under the present law, a man is tried by civil courts for all violations including refusal to report for induction. The penalties are fixed at a five-year maximum. Thus it is almost impossible to contrast the lengths of sentences meted out for violations of the two acts. The same difficulty arises in contrasting the number of prosecutions. From Oct. 16, 1940, to Dec. 1, 1942, 151,888 cases were turned over to the F.B.I. by Selective Service. Rather than go through the long expensive procedure in trying a felony and giving a man a felony record, the government has attempted to seek compliance with the act in cases involving technical violations rather than prosecute.

SUNDAY SCHOOL SUPERINTENDENT

(Continued from page 153)

There is something very significant in the statement of a Sunday-school superintendent who recently commented on the attitude of pupils who live in his Sunday-school community. He said that the children of the community used to speak of the Sunday school as "our Sunday school." Now, however, they always speak of it in terms of "the Mennonite Sunday school." For some reason that personal "our" has been lost and with it the loyal and faithful attendance of these pupils. Definitely there is power to work for the Lord in the school where all the officers, teachers, and pupils feel that spirit of personal interest as expressed in the little word "our." The superintendent who would have his school to be a success would do well to foster this spirit of personal interest among the workers and pupils.

This spirit, however, can become self-centered if the superintendent and the school at large do not have a vision of the need of the lost of the community. The superintendent should foster the conviction in the school that there is a definite obligation the school owes to the lost of the community. How fortunate the Sunday school whose members have this conviction and are constrained by the love of Christ to bring in the boys and girls and grown men and women to hear the Word of God! For it is only by hearing the Word that they may believe and be saved.

There are many seemingly trivial things which contribute strongly to the success of the superintendent's work, such as taking special notice of the little children, and noticing when pupils are absent and telling them they were missed. These all help the pupils

Our New Summer Camp

Name

There has been a hearty response to the request for names for the new church camp near Laurelville. One hundred and twenty-six people have submitted 440 names. Steps are being taken to select the best name. A decision and announcement may be made in May.

Summer Schedule

The Summer Schedule is practically completed. It will be used largely by our own people. Several groups who have used the grounds in past years were quite desirous of renting them again this year. But the high standards that the Association have set up did not suit them. The only non-Mennonite group renting the grounds is the American Sunday School Union, which is sympathetic with the Association standards. The following is the summer schedule as it now stands:

Activity	Date	For Information—Write
*Dedicatory Conference	July 9-11	
*Young People's Conference	July 12-16	
American S.S. Union	July 19-24	John E. Strabel, Missionary Scottdale, Pa.
Boys' Camp	July 25-Aug. 1	
City Missionaries' Retreat	Aug. 1-8	Nelson E. Kauffman, Director 1417 Broadway, Hannibal, Mo.
Young People's Institute	Aug. 9-20	C. F. Yake, Secy. Sw. Pa. Conf. Institute Comm., Scottdale, Pa.
Family Week	Aug. 22-29	Paul Erb, Director, Goshen, Ind.
*Plans Pending		

The accommodations this season will take care of one hundred fifty to two hundred persons, depending on equipment available. Reservations for any of the above Mennonite periods should be made early. Write to the men in charge as listed above, or to the Association where no name is assigned.

Cottages

Previous to and following the camp season (July 9 to Aug. 29), cottages will be available to Christian families or groups, such as Sunday-school classes, or boys' or girls' groups when properly supervised. Four to six large cottages are available. They are fully equipped except for linens, blankets, and other personal items. Each has a large open fireplace, spacious veranda, and other features and surroundings conducive to the Lord's invitation "come ye . . . apart . . . and rest a while."

Mennonite Camp Ground Association, Scottdale, Pa.

to feel that their presence in the service is appreciated. Above all, show love to those who may not be dressed so well or who may seem to be neglected by others. Only in this way can the love of Christ come to them. Christ loved us too when we were unlovely.

Although the superintendent's calling is an important one and much responsibility rests upon him for the program of the school, he will find the greatest measure of success in co-operation with the church that has called him to this position of service. After all, the Sunday school is not separate from the church.

It is the teaching agency of that body. Happy is that school whose superintendent and ministry sympathetically understand one another's problems and mutually share the same vision of the purpose and program of this teaching agency of the church.

Elkhart, Ind.

'Tis always morning somewhere, and above
The awakening continents from shore to
shore,

Somewhere the birds are singing evermore.

FORD READS BIBLE DAILY

Whatever your thoughts of Henry Ford may be, you will be interested in knowing that, at 80 years of age, the venerable industrialist said:

"Basic in my religion, such as I have, is a reverence for the old hymns. It goes back to my boyhood when I used to hear these hymns in my home and in Sunday school. My mother was deeply religious and we always had hymn singing and Bible reading in our home.

"In grammar school we always started the day with what we called 'devotions,' consisting of reading a Bible passage and singing a hymn, with a brief prayer at the end.

"This kind of religious emphasis in school is a great thing and I wish it still prevailed in every schoolroom in America. For that way of beginning the day instills subconsciously in every scholar a feeling of reverence and a set of ideals that cannot be lost in later life.

"People don't read the Bible enough nowadays. If you look around this house (the Ford home at Dearborn) you will notice a Bible in every room. I like to be able to lay my hands on a Bible wherever I sit down to relax.

"During the first World War, Woodrow Wilson and I took a pledge together to read a chapter of the Bible every day. I have kept my pledge and I understand that he did until his death."—Selected.

EXEMPTS MENNONITES FROM MILITARY DUTY

Stockholm.—Hundreds of German Mennonites, inhabitants of the autonomous Volga Republic, have been exempted, at their own request, from service in Russian Armed Forces, according to a Moscow report.

The Mennonites are descendants of German emigrants who settled in Russia during the reign of Catherine the Great. While refusing to enter military service because of religious scruples the sect members are serving as nurses and interpreters in German prison camps in Russia.—Religious News Service.

God's goodness should not remain in the Christian's heart alone; it should pass on and out to others. The Christian life is not a mere enclosed cistern on the housetop: it is an open spring sparkling by the wayside, refreshing all who pass.—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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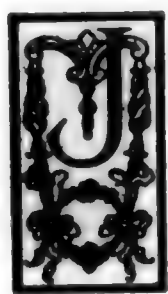
Bro. A. H. Kauffman with Two Faithful Members of the Church at Normanna, Texas
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THE DAWNING OF A NEW DAY

BY GOLDIE HUMMEL



JAKE HENDRICKS looked up from his plowing as the sound of a dinner bell rang out on the warm October air. At the welcome sound, Jake urged his horses forward. Near the end of the long brown field he unloosed them from the plow and started homeward.

When he reached the top of the big hill, he pulled the reins. Before him stretched the broad level valley, dotted here and there with country homesteads. A feeling of pride crept into his heart as he looked on his own home. It was the largest and most beautiful of all the farms in Union County and stretched far out into the valley. For many years he had been known as "The Land King," and his joy in life was to excel his neighbors in the acquiring of land and in the raising of fine crops.

But suddenly the light in his eyes faded and a frown darkened his countenance as he beheld a small farmhouse some miles below. It was the home of Nathan Allen, a brother in the church whom Jake had come almost to hate. A dispute over the boundary of land had started it all, and Jake had not been willing to settle the matter even after Nathan had given him the land.

"Jake," said his wife at the supper table that night, "Jake, Dan has got his papers."

"Marthy, ya ya mean he's been drafted?"

"Yes, Jacob, an', an', he wants to join the army."

"The army!" Jake rose from the table with sparks of anger in his steel gray eyes. "What's the matter with the lad? Don't he know I've preached all my life to him that it's wrong? Marthy, we can't let him go."

"Sit down, Jacob; calm yourself." Martha beckoned to the chair. "When he gets back from town we'll talk it over."

It was almost eleven o'clock when Dan drove up to the gate and stepped from the shiny black coupé. The moon was bright and it was a warm night. The parents, seated on the comfortable porch furniture, looked with loving eyes on the tall, handsome youth who, with a quick step, passed through the gate and came up the stone walk. For a moment he paused and stood looking at the glories of the autumn night; then with a quick movement he turned and came up the steps to the porch.

"Dan." Young Hendricks looked up somewhat startled at the unexpected voice.

"Yes, Dad."

"Ma tells me you got your papers."

"Yes, Dad."

"An' that you are planning to join the army."

"I was."

But Jake did not hear this last remark. In a storm of anger he burst out, "Well, is that all you can say? Haven't I told you hundreds of times it's wrong? Hasn't Parson Brown preached it in the pulpit at least once each year since you were a babe in your Ma's arms? Well? Can't you answer? Don't you know what the Bible says about goin' and fightin' agin your enemies? Answer me, Dan!"

"Yes, Father."

A sob came from the corner of the porch. Jake gave a disapproving glance and continued. "Dan, I'll make a bargain with you. Listen. If you will stay here and work on the farm, I'll give you that north-fifty tract of land and you and Joyce can get married and start building at once. I know you have been wanting it for a long time and it's one of my best. I'll give it to you, Dan, as your very own. I'll go to town and get the deed tomorrow, and I'll do more—I'll build you a little home. It won't be much now on account of the building law; but later on when the war is over, I'll make it a \$10,000 home if you will stay now. What do you say, Son? Is it a bargain?"

Dan lifted his brown eyes and looked into the face of his father. In the bright light of the moon, young Hendricks could see clearly every detail of his father's face—the firm set mouth and chin, the steel gray eyes, so sharp and piercing that it seemed they could touch one's very soul. Yes, they were steel gray eyes and

WHY HESITATE

O Thou living Father-God,
With a heart of love divine;
Should I fear the chastening rod,
When Thou sayest, "Child be Mine?"

O Thou loving Saviour-God,
Should I doubt Thy grace divine?
When for me earth's ways you trod,
And your love would make me Thine?

O Thou mighty Spirit-God,
Energizing power divine,
Make my heart Thine own abode,
Then will I be wholly Thine.

—Fred Scott Shepard.

in them was a look of hardness, cold as steel itself. Above them were black bushy eyebrows, a high forehead, and dark hair that was beginning to show gray at the temples.

"Dad," Dan spoke in a clear, steady tone, "Dad, I've listened to you; now I want you to listen to me. Stop," he cried, as he saw the older man about to speak. "I'm going to talk now and I want you to listen. You don't want me to go to the army. You say it isn't right to fight our enemies; we should love them. And yet, Dad, as long as I can remember you have quarreled with Nathan Allen. It's the old story, Dad—you know what I mean—land—yes, land, LAND LAND. Land is your god and you are determined to get it at any cost. There never was a kinder, truer Christian than Nathan Allen, yet all these years you have held a grudge and hated—yes, actually hated him. Last year when Sally and I wanted to get married, you refused. You said that you wouldn't have a son of yours marry a daughter of his. You coaxed, you pleaded, and finally you bribed me by buying me my car, and I consented. I let the finest girl in the world go because of you. Yes, I'm

going with the girl of *your* choice now, but Joyce can't hold a candle to Sally.

"Then there's the church, too. You coaxed me to join by buying me the horse I wanted. What kind of Christian is that? I wasn't a Christian and you knew it, but you wanted to make an impression. Well, Dad, you can't do it any longer; you have ruled me long enough. You say you are a Christian, yet in reality you are really a hypocrite. Things are going to be different from now on and—and, well, I guess that's all I have to say for tonight. Good night."

As the boy turned and walked into the house, the older man made a motion as if to speak; he stopped, however, and instead began to pace up and down the porch.

Finally, Martha arose from her chair and went into the house to prepare for her rest; but Jake continued to pace restlessly up and down. His hands were clinched or held tightly behind his back. For the first time in years this proud, haughty man faced the facts. He was a hypocrite and he knew it. He had put on a bluff, pretended to be so good, took an active part in the little white church in Green Valley, yet under it all was, as Dan had said, the god called Land.

Suddenly, he saw it all—the vanity, the sin, and he saw more. He saw the Saviour, the crucified Lord with His nail-torn hands outstretched and pleading, pleading for the wanderer to come home.

For a moment Jake stood transfixed. It was so clear, so real, and he was afraid. He, Jacob Arthur Hendricks, the fearless, the bold, trembled as he saw the loving look of the Saviour. Then at the foot of the cross he knelt. The pride, the hypocrisy, the hatred were all gone. He begged for mercy, and the loving Father stooped in pity and received the hard stony heart, and made it anew.

Jake arose from his knees just as the sun was peeping over the eastern horizon and, with a look of joy and happiness which he had not had since he was a child at his mother's knee, started for his son's bedroom.

When Dan left his father, he went to his bedroom but not to sleep. Instead, he knelt beside the open window. The autumn air was getting cooler, but Dan's heart was warm. All unknown to his father, Dan had gone that evening to his father's hated enemy, Nathan Allen, to ask his advice on the war question; and that true man of God had not only shown Dan the inadvisableness of going to the army but had also led him to Christ. Never before had Dan heard the story so simply, so stirringly as Nathan had told it to him that night, and Dan had yielded his all to Christ, his loving Saviour. Now he knelt by his window and looked up at the stars, shining so steadily and brightly, and as he looked, Dan prayed—first for his father and then for Sally and himself. They had met again at the Allen home that night, and the look that passed between them told of brighter things ahead. How glad she had been that he had found Christ—her Christ! Now He was Dan's Christ, too.

And so Dan prayed, all unmindful of the time. Then, just as the sun was peeping over the eastern horizon, he too arose from his knees and

(Continued on page 173)

CHRISTIAN MONITOR

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Vol. XXXVI

SCOTTDALE, PA., JUNE, 1944

No. 6

"THANK YOU, LORD, FOR SAVING MY SOUL"

BY ARLEAN LEIBERT



MARY ELLEN and Marjory Ann Stanley had lived all their lives in a big white house on Maple Street.

During the summers there had been outings and childhood parties with their friends down by the river. They played tennis and went roller skating in the evenings, while the neighbors sat on their screened porches and fanned themselves vigorously, marveling at the energy of the modern generation.

Over by the high school there was a big hill where coasting was excellent in the wintertime. When they got a good start, they would go flying down, down, down. Sometimes they could go as far as half a mile, their bright sweaters, scarves, and mittens making a brilliant flash of color against the sparkling snow. Cheeks grew pink and eyes bright with the excitement and cold.

Now Mary Ellen and Marjory Ann were growing up. Mary Ellen was now a junior, while her sister was in her senior year of high school. They still loved their childhood sports, however.

Instead of curling up in a chair as a kitten would, and as they had done in former years, they now sat with their feet on the floor.

Mary Ellen was getting ready for bed. She stood before the mirror, her face covered with cold cream. For several moments she had been massaging her cheeks. Then glancing at her older sister she asked, "Do you think I'm pretty?"

"Yes, I guess you are, but don't be conceited about it. You know so many nice-looking young girls become vain and spend much valuable time before the mirror."

Mary Ellen frowned slightly. "Well, I just asked your opinion. Ted says he thinks I'm perfectly beautiful. Do you know, I'd like to be an actress when I'm grown. Our dramatics teacher says that I do have a very expressive face. Also, I sing nicely, if I do say so myself."

Mary Ellen paused. "Why don't you put that book down?" she asked with annoyance. "I want to talk a while."

Marjory Ann sighed gently. "I was preparing my Sunday-school lesson, but I suppose tomorrow night would do just as well. What do you wish to talk about?"

"Oh, bother the old Sunday-school lesson. I never look at mine and I get by O.K. I said that I would like to be an actress someday. I'm a pretty good singer or I would never have gotten into the Glee Club."

"Give yourself a pat on the back, a pat on the back, a pat on the back, and . . .," sang Marjory Ann. She broke off quickly at seeing the hurt expression in her younger sister's eyes.

"I'm sorry. I didn't mean to offend you. What an ambition, though! Just a few years of earthly glory, and then what? Besides, Father and Mother would never give their consent."

"When I'm eighteen, I could run away from home," said Mary Ellen with a toss of her head.

Her sister's eyes widened, "You wouldn't dare."

"Oh, wouldn't I?" cried the younger girl. "Do you think I'm going to spend all my life in this 'dump' of a town? Ted says I've a future before me."

Marjory Ann was silent. "Well, sister of mine, please let me give you a bit of advice. Better forget that young man if you value a good name. I don't care if his father is a banker."

Mary Ellen got into one of the twin beds and pulled the covers close up under her chin. "Could it be," she wanted to know innocently, "that you are a bit jealous because you don't have a boy friend?"

"Indeed I am not. I have other things to think about besides boys. There is plenty of time for them later. I just don't want to see you make a fool of yourself." She kissed Mary Ellen on the forehead. "Mad at me? Well, don't be. After all you are my sister, and I do love you. Good night."

Turning out the lights, Marjory Ann knelt at her bedside. Long before her prayers were finished the quiet breathing of Mary Ellen fell upon the night air.

For some time Marjory Ann had been worried by her younger sister's behavior. In the years gone by she had been interested in the work of the church. For some time now she had been slipping. Several times lately there was a faint odor of liquor on her breath. And yes-



terdy she was sure Mary Ellen had been smoking.

The older sister was thankful that her parents had not noticed. They would be heartbroken, she knew. "Well, I'll not worry about the matter, but trust God to take care of her," she mused. Turning upon her side, she too, was soon fast asleep.

Sunday evening everyone was ready for church but Mary Ellen. Coming into the living room, Father announced that he was going to get the car out of the garage, although it was still a bit early.

"Better get your coat on, Baby." He still called her Baby. Mary Ellen glanced up from the library book that she held in one hand.

"Do I have to go, Daddy?" she pleaded.

Mr. Stanley smiled down at his youngest child. "No one but you can take your place in our pew."

When he answered in this way, she never could refuse him.

"That's my girl. Would you like to drive? I'm not as young as I used to be," he remarked, his blue eyes twinkling.

"Oh, Daddy, you are far from being old, but I do love to drive the car, and I'll be very careful."

Her father looked pleased. "Good," he answered. "In these days of rationing I don't know what we would do without a car; so be sure you don't run into anything." How these two loved to banter!

Quickly, she jumped up and hugged her father. "Be ready in a jiffy," she cried, dashing for the closet.

But Mary Ellen found the services extremely boring that evening. It seemed to her that the preacher always talked about the sin of worldly pleasure. What was that he was saying now? Oh, that a Christian should never wear jewelry.

She thought of the beautiful string of pearls that Ted had given her for her birthday. They were as smooth as satin and the color of warm milk. How she loved the feel of them about her throat! No one knew about them but herself. They lay in their blue velvet-lined box at the bottom of her dresser drawer.

When she was a rich actress, she would have loads of fine jewelry.

Why did God permit such nice things in the world if it was a sin to enjoy them? It was all so very queer. She was at a loss to understand. She supposed that it would all be different if she were a nun and shut up in a convent. It would be very easy then to be a Christian. A Christian's life was dull though, to say the least.

Well, Mary Ellen thought she certainly didn't want to be one any longer. There would be too

many things to give up. When she was old like Grandma Anderson, perhaps she might become a Christian. She smiled at the thought of her beautiful pearls around the wrinkled neck. She was sure that when she had grown old the way would be much easier. She would not want forbidden fruit then. But Mary Ellen was unaware of the fact that Satan tempts one no matter what his age.

Just now she was a lovely young girl with a desire to enjoy life to the fullest extent. The Lord, in His loving mercy and kindness, must needs teach her a lesson. So day by day He allowed the rebellion in her heart to grow. Many an evening after the household had grown quiet, Mary Ellen softly raised her bedroom window and climbed down the ladder that her lover had placed there for her. Sometimes it was to go to a dance hall where a hilarious crowd danced to sensual music, or perhaps to go to a thrilling movie of crime and lust.

Church attendance had now become almost torture for her. She still went as a matter of form, but only to please her father. She had formed a habit of shutting her ears to the sermons. She pitied the people because they could not find anything more "exciting" to do. "Why they are only half living," she often whispered to herself. "Just imagine what a drab life it would be! No place to go but to Sunday school, church, and prayer meeting! How do they stand it?" she wondered idly.

It wasn't very long after Mary Ellen had graduated from high school that Ted persuaded her to elope with him. He pictured life to her as a long beautiful dream. He had a high-powered automobile and a good-sized sum of money. "We could leave some evening and be clear out of the state by morning," he coaxed.

So it was all arranged that her clothes were to be packed and everything made ready in advance. On Thursday evening he would come for her just as soon as the house was dark. Fortunately, Marjory Ann was away from home at the time, visiting a friend, or it might have been difficult to get away. As it was, the girl's flight was not discovered until late the next day. The banker's son was also missing, and the townspeople put two and two together.

Mary Ellen's parents were heartbroken. It was hard for them to believe that their baby could do such a thing to them. But they never lost faith that God would bring their daughter back again.

The years passed by. The beautiful dream of life that Ted had pictured to his sweetheart had turned out to be a nightmare. Their money was soon spent, and before long he tired of his wife.

Two little children were born to them, and God in His great mercy took the little ones to His bosom, while the husband went from bad to worse and finally died in a drunken brawl.

Mary Ellen was now in her early thirties. Bitter sorrow and disappointment had aged her features. Her hair was almost white. No longer was she the gay, carefree young girl of a few short years ago. And of late, she had a great longing to see her parents once more.

It was dark when she arrived in the old home town. Cautiously she opened the creaky front gate and made her way up the old familiar path. There in the living room was Father,

sitting in his easy chair by the fireplace. He was reading the Bible aloud. Mother was seated across the room, her hands folded quietly in her lap. In the soft glow of the lamp, her silvery hair shone. Her expression was one of peace and contentment.

Mary Ellen feasted her eyes on the old room, where it seemed but yesterday she also had lived. Hungrily she gazed upon the countenances of her parents. "Should she go in?" she asked herself. "Would they welcome the prodigal?"

She stood there in a moment of indecision. Her loneliness was very great, and she was quite weary.

Then she pressed the doorbell. Father came to open the door. There stood a stranger. "Come in," he invited kindly.

Mary Ellen stepped inside.

"Who is it?" Mother called from the living room.

At the sound of the beloved voice, Mary Ellen stretched forth her hands. "Father," she cried, "I've come home."

Although she had changed greatly in appearance, her voice had not.

"Thank God, and Father folded her to his bosom. Mother, too, rejoiced at her daughter's return.

Afterwards she told them something of what her life had been.

"If we had known of the struggle that you were having, we could have helped you," Father told her. "But how thankful we are that God did bring you back to us. We never doubted for a moment that He would hear and answer our prayer. Praise His dear name!"

The years passed by. Time had mellowed Mary Ellen's features. Gone was the look of anguish in her eyes. She had not willingly given up her babies. Yet, in spite of the tragedy of former years, she could say with all sincerity, "God is good."

Had He not spared her life that she might once more accept salvation, that she might once

again enjoy the blessings of worshiping Him?

It was on a Sabbath afternoon that Mary Ellen sat alone in the living room on the couch. Father and Mother were resting in their rooms. She was clad in a plain dark dress, and her immaculate prayer head covering rested with quiet dignity upon her silvery hair.

After a while she spoke musingly, "I wish that I could shout from the roof tops to the youth of the land, 'Hold fast to your faith in God. Never let it go. It is worth more than precious jewels, gold or silver.' Once caught in the whirlpool of sin and worldly pleasures, one is like a man who is drowning in quicksand. The more he flounders, the deeper he sinks."

And lifting her eyes heavenward, she softly sang:

"Thank you, Lord, for saving my soul;
Thank you, Lord, for making me whole;
Thank you, Lord, for giving to me
Thy great salvation, so rich and free."

Nampa, Idaho.

THE BENEFIT OF KINDNESS

Esther D. Hooley

"Just being kind" is an accomplishment that is far more valuable and worth while than we realize. Many tragedies are caused through lack of kindness. Animals respond to kindness—speak kindly to a dog and watch how he wags his tail.

A noted doctor whose mission in life was that of treating bodies at a health resort, said that it was a great surprise to him to find how the body responds to a little kindness.

As a rule you will find that everybody responds to a little kindness. A criminal seemed to be so hardened that nothing or nobody could make an impression on him. Harsh treatment and punishment only served to make him worse. One day a woman came to visit the prisoners, and noticing that this man had a very sore foot, asked him if he would like her to dress the wound. The guard tried to dissuade her from entering the cell, as this man was so hardened it would not be safe. However, she insisted on going, assuring the guard that she would not hold him responsible for the consequences. After securing salve, bandages, and a basin of warm water, she entered the cell and gently bathed the man's sore foot and bound it up. To her astonishment he burst into tears. The hardened wretch became as a little child. What severity couldn't accomplish, kindness did.

It is very rare (if ever) that any good is accomplished by faultfinding. It is so easy to criticize and find fault, but it accomplishes little or nothing and promotes bad feeling. Kindness and encouragement accomplish a million times more. Kindness is the oil that makes the machinery of life run smoothly. If we want to make our own lives and others happy, we must use a lot of kindness.—Selected.

There is nothing small or trivial, for God is ready to take every act and motive and work through them to the formation of character and the development of holy and useful lives that will convey grace to the world.—Mary Slessor.

SAILING ON THE SEA OF LIFE

By Arlean Leibert

**Sailing on the sea of life,
How the billows roll!
We surely need a Pilot
As Captain of the soul.**

**There are swells and shallows,
And the currents' swift,
All alone you cannot sail,
You'll surely go adrift.**

**Tossing in the billows
With darkness all around,
If you are not careful
You will run aground.**

**There's a chart and compass,
Steady, firm, and true,
It will guide you safely
All your journey through.**

**When you look to Jesus,
On the other shore,
You will reach the harbor,
Safe forevermore.**

**O weary, storm-tossed trav'ler,
The time is growing short,
Come, accept the Pilot,
Sail safely into port.**

Nampa, Idaho

MYSTERIOUS MOTHER NATURE

BY L. F. NEWTON

There are many unexplainable facts and many mysteries in nature. Man has been unable to explain satisfactorily many of the movements of Nature's children, and there has been much conjecturing and a wide difference of opinion as to just what is the cause of strange and often-times unnecessary migrations and other enigmatic wanderings of animals and birds. One theory is that migrations started back in geologic periods when climates were such that creatures were compelled to move and that they have periodically migrated ever since. There are, however, possible flaws in this theory. Still another idea is that they are urged on and controlled by some inexorable force, just as the flight of birds may be affected by changing tides and other forces.

It sometimes happens that birds will be blown many miles off their course by the buffeting winds in severe storms. Flocks of them have been known to come down on ships and boats at sea during high gales and stay there until the winds abated; also scarcity of food will drive birds from their natural habitats to localities where they are rarely seen, which is logical, but one wonders why birds that could escape cold winter weather by going a few hundred miles choose to fly a thousand or more miles to spend the winter.

Ornithologists and naturalists have been able to study the movements of birds by banding. Discretion should be used by amateurs in banding as many birds have been known to become crippled where the banding was improperly done.

The bird executing the longest migration flight is the Arctic Tern which flies eleven thousand miles; after breeding in the Arctic regions they fly to the Antarctic to spend the summer. The Golden Plover ranks next in distance of flight; they also breed in the Arctic regions and then they frequently make one long nonstop ocean trip of twenty-five hundred miles. The Sandpipers after spending the winter in the south go to the Arctic to nest. Some other birds making long migratory flights are certain species of warblers that fly from northern climes to Florida, cross the gulf to Cuba, thence to the Caribbean and to South America.

It is also interesting to note the long flights made by many species of butterflies; the common Monarch covers about one thousand miles in migrating and has been seen in large flocks far out at sea. The Cloudless Sulphur (a tropical species which is also seen in Northern United States) flies long distances in flocks. The Painted Lady has been known to fly two thousand or three thousand miles; however there is some question as to whether or not they are the same butterflies or successive generations as these insects lay eggs as they travel on the journey. In 1879 a flock of these butterflies started from Africa and migrated to Europe. It is possible that these long migrations are completed by the same insects that started. It is known that the adult of this species hibernates but where is a mystery.

Eels trek thousands of miles from the ocean depths of the Azores and then in a few years travel the long miles back again to their birthplace to die. The Scandinavian Lemmings every few years start a huge migration to the sea. Traveling by night it takes a year or more to make the trip and when they have reached the Atlantic they cast themselves into the waters and are drowned. Why? Just one more instance of the many unexplainable mysteries of Nature. The Frost Fish, or Tom Cod, spawns in New Zealand and eventually travel across the Atlantic and on frosty nights tens of thousands of them cast themselves out of the sea to die or be captured.

It passes comprehension how the tiny hummingbird negotiates the distance to Central and South America to winter. The Phoebe,



Wild Geese Migrating—Notice the "V" Formation

frequenting a wide range in North America, often migrates to Central America and the West Indies to spend the winter. As these birds mate for life it therefore seems quite unaccountable why the male should arrive in Northern states in March which is a full two weeks ahead of its mate's arrival. Another bird-life mystery awaiting solution as they mate for life, why don't they migrate together?

One of the most mysterious of birds is the waxwing, only three species of which are known to scientists and two of these are native to America. They are silent and erratic nomads ranging throughout Northern United States and British Canada. Having no fixed seasons for migrating they rove around and should you see a flock of them they are quite liable to suddenly take their departure not to be seen again for days, weeks, or possibly years. The Bohemian waxwing is an irregu-

lar winter visitant in Northern United States; both species of waxwings usually winter in Central America.

Much could be written about the flight of birds; the altitude at which they fly and the speed and grace of their flight. Both the swallows and the larks have been seen at one thousand feet while rooks have been noted at sixteen hundred and fifty feet. It is quite possible that weather conditions have an influence over the height at which they fly. The herring gull is the master of intricate flight and is a very graceful flyer in any and all kinds of weather. During migration many birds are night flyers; included among these are the hummingbirds, wild geese, ducks, purple martins and certain warblers. The flight of the eagle has been the subject of numerous comments, and its marvelous flight is world famous, while many of the hawks are magnificent flyers. A few years ago in Ontario a large black hawk imitated all the flying stunts of a plane operated by J. B. Derckworth of the Curtiss Flying Field at Grosse. This he accomplished with the greatest of ease, afterwards winging casually away. The swallow is beautiful to behold while on the wing and in addition is the swiftest of flyers, capable of flying one hundred miles an hour; small birds average twenty to forty miles per hour, homing pigeons sixty miles, while a purple martin has been known to average one hundred and twenty miles a night for twelve nights. The woodduck can travel one hundred miles an hour and the Canada goose one hundred and twenty-five.

In reference to the unexplainable movements of birds and animals at divers seasons the following should be found interesting: A mocking bird was seen and identified by ornithologists in Concord, New Hampshire in January 1931 and another was reported as being seen at the same time in another section of the city. A mockingbird was also a winter visitant there in 1919. This in spite of the fact that this bird is very rare in New Hampshire at any season of the year. Grey squirrels by the thousands moved out of Connecticut in a general migration in the autumn of 1933. Vultures were seen in New England in 1930 and are extremely rare in this part of the country. A few seasons ago a horned grebe was found dying in Concord, New Hampshire and was nursed back to health and liberated. This bird is rarely seen in New Hampshire. A few years ago an European lapwing was found near death from starvation and exhaustion on Long Pond, Aristook County, Maine. It was the only one ever found on this side of the Atlantic and it seems probable that the bird must have flown across the ocean. Two bald eagles spent the winters along the banks of the Swampscott River near Newfields, New Hampshire for over forty years. Occasionally they failed to put in an appearance (during mild winters) but always reappeared a season or two later. Once they failed to appear for eight years but were seen again in 1931 and 1932 at their usual range along the river. A night hawk came back year after year to the same elm tree in Milford, New Hampshire always selecting the same limb of the tree for

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CHRISTIAN MONITOR PULPIT

A CALL TO PRAYER

BY EZRA BEACHY

TEXT: If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—II Chron. 7:14.

The occasion for the words of our text came shortly after the dedication of the Temple by Solomon. This was indeed a period of rejoicing and praise for the children of Israel. After the dedicatory prayer by Solomon, the congregation of Israel witnessed the fire coming down from heaven and consuming the burnt offering; they saw the visible manifestation of the glory of the Lord filling the Temple. Seeing this, they bowed their faces to the ground; they worshiped; they praised the Lord; they proclaimed His mercy. In verse five of the same chapter we are told of the unparalleled magnitude of offerings presented on this unique occasion. After the days of the feast were fulfilled, after the people were gone to their homes, after the ceremonies of the dedication were all completed, then the Lord appeared to Solomon by night to give him the assurance of His blessing upon His people in the words of our text.

Through some of our church periodicals, request has been made for a day set aside for prayer, with special emphasis upon the promises of this text. No doubt a message from this text has been brought from most of our pulpits in the recent past. The need and occasion for not only a day of prayer, but for constant, persistent, prevailing prayer cannot be overemphasized. Certainly if ever a land needed healing, our land is in need of the healing balm which can come in no other way than through a spiritual awakening and revival. Instead of praying for our government officials, too often we as Christians are guilty of criticizing them. In spite of the many policies with which we may disagree, and which we may believe to be economically unsound, we need to recognize the fact that "the powers that be are ordained of God," and as such need our prayers; and we need to be subject unto them rather than critical.

As we look at the text, we notice that it is addressed to "my people, which are called by my name." We find nothing in this text which is less applicable to the present age than to the old economy under which it was given. Thus, we may consider this message as spoken to Christendom—not merely Christian people, but all professing Christians who "are called by my name."

Four Things Man Must Do

The first requisite is to humble ourselves. This is a virtue that is hard for the natural man to exemplify. Why is humility a prime Christian requisite? One of the hardest things to do is to admit an error or failure. We like to think of the things we can do and of the

achievements to which we can attain. Time and again the children of Israel, in times of prosperity, forgot the source of their blessings and considered those blessings the work of their own hands. Only as they were humiliated by adversity, and as they recognized their own inability to cope with the problems facing them, were they in a position to entreat the Lord for mercy. Jesus gives a striking example of humility in the parable of the Pharisee and the publican. Micah mentions as one of three essential requirements of the Lord that we "walk humbly with . . . God" (Mic. 5:8). "God resisteth the proud, but giveth grace unto the humble." In Isaiah 66:2 the Lord says, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Mat. 18:4). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17). It is impossible for any individual to come to God in an acceptable way—a way in which the Lord can bless, unless he recognizes his own undone condition, and recognizes the Lord as the source of all blessing. This is diametrically opposite to the spirit that is in the world. Without humility, it is impossible to please God. "Humble yourselves in the sight of the Lord, and he shall lift you up" (Jas. 4:10).

Our text further admonishes us to pray. Solomon, in his prayer at the dedication of the Temple, prayed to God for assurance of His blessing upon the children of Israel. The promises of our text are a direct answer to his prayer. Too often our prayers are a repetition of expressions and ideas which have lost their meaning. If our children would ask us for things in the tone of voice and in the attitude in which prayers are frequently offered, I am afraid we would decide they do not actually want the things they are asking for. The Lord will not honor our petitions if we do not desire them to the extent that we will do everything within our power to answer them ourselves. When we are willing to labor, to spend and be spent, in bringing to pass the things for which we are burdened and praying, then will He hear and answer. We have so many commands and admonitions to pray. "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Mat. 7:7).

It causes us to marvel at the fact that the Lord has chosen this method and this means of blessing to mankind. Why should the Creator of the universe be mindful of man's petitions? Yet the tenor of Scripture again and again verifies the fact that the Lord is attentive to the cry of His people. Many instances could be given in which the Lord answered prayer. I will refer to just one instance which had a prominent place in the news some time ago. A group of men spent twenty-one days on a raft. When their food was gone and their water supply exhausted—when they were utterly destitute and almost without hope—they had a prayer meeting. A short time afterwards, a sea gull perched itself on the shoulder of one of the men, and in his weakened condition, he was able to grasp it. This provided the means of sustenance until their rescue. There is no question in the mind of the men who went through that experience, about the effectiveness of prayer. In Mat. 18:19, we have the words of the Master Himself, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." How much more can the church of Jesus Christ claim that promise if there is united prayer throughout the church, throughout the land, throughout the world for a mighty spiritual awakening.

But we must notice further the requirements held up in the text. "And seek my face," is a further condition of blessing. Men today are seeking everything but the face of the Lord. Nations are placing their confidence in armaments, in instruments of destruction, in the basest things which man can devise—placing their trust in these for their own security, instead of seeking the face of God for His counsel, His will, His guidance in the weightier and important decisions in life. This spirit which is running rampant in the world is making an impact upon the church of such magnitude that, unless we think carefully, and truly seek His face, we will be influenced by it.

Finally, His blessing is conditioned in turning "from their wicked ways." No doubt there are countless hosts of petitions being offered by lips which never uttered a prayer before. We have ample evidence of this in the statement, "There are no atheists in fox-holes," and other examples which hold a prominent place in the news of the day. Prayers are offered for the safety of husbands, sons, and loved ones. If these multitudinous petitions could be supported by deeply penitent hearts and by a willingness to turn from evil, what a mighty power for good they would be in our land! God promised Abraham that if even ten righteous persons could be found in the city of Sodom, that exceedingly wicked city would be spared from de-

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Editorials

How Is Your Dollar Spent?

Money is comparatively plentiful in these days of war-induced prosperity. And you hear quite a few expressions from people that they are going to get all of it they can while they have the opportunity. And so we find mothers giving their children into the care of someone else, or allowing them to shift for themselves, while they work a shift in some defense plant. Many would not need to do so from a financial standpoint, but they want to make extra money while the war work lasts. In various lesser degrees we find this spirit gripping even Christian people who profess to have conscientious scruples against engaging in war or war work.

It is interesting to note just how people spend the money which is coming to them rather easily and in larger amounts than many have experienced before. A recent chart by Roger Babson divides the American dollar as follows: 24 cents for living, 21 for luxuries, 12 for waste, 11 miscellaneous, 10 for investment, 9 for crime, 2 for education, and 1 for church. From this it would seem that the cost of living has been rather successfully kept from getting out of hand in relation to the income per person. But it is some of the other trends that we want to notice particularly. First, the combined expenditure for luxuries, waste, and crime, is 42 cents, or nearly half of the entire income. Second, the gifts for the church constitute only 1 per cent of the total income in our so-called Christian America. Third, nine times as much is expended because of crime as is spent for religious causes. Other deductions can be made, but these should be enough to cause very serious thought.

Now we realize that these are overall figures and that the picture for Christian people and for the Mennonite Church in particular would be quite different. But we as a church also need to think seriously along these lines. Whether we like it or not, and maybe we like it more than we admit even to ourselves, we are sharing in one way or another in the present wave of war prosperity. Furthermore, unless we are on our guard we will also be caught in the tide of careless spending of the money which comes our way. Increased incomes apparently create a tendency for people to spend recklessly all they earn or even to live beyond their income. And so they will need to guard lest they neglect to give to the cause of the Lord as they should.

There are many Christian causes that should be remembered at this time. Our missions both at home and abroad need money for support and for better buildings and equipment. The call comes from a number of rural outposts for adequate buildings in which to hold their worship. Our foreign missions constantly need funds for buildings and equipment and for expansion of the work. Our home churches need to be financed better and often could be better equipped. Many pastors should be given more financial help than they now receive, if any. Then our church institutions—the old people's and children's homes, the schools, the hospitals—have constant need of funds for maintenance and expansion of the work.

Then too, we should remember the great need of the millions who are suffering because of the present war. The suffering in many places is intense now, although some of the places of greatest need cannot be reached as yet. There will be many millions more who will no doubt be in need before the war reaches its tragic and weary end. We should give for the needy now so that when the way opens to help in a larger way the millions of innocent sufferers from the present horrible conflict, we may be ready and able to do our bit, for it will be small at the best.

And last, but not least, is our support of Civilian Public Service. The Church has supported this program remarkably well, and she will probably need to continue to do so even after the

war is over, for there are strong probabilities that there will be some form of peacetime conscription. And along with that is the need of sharing with our brethren who are in camp and have no means of earning anything to meet their current expenses and to support their dependents, in the cases of husbands and fathers.

And so the question comes to us as Christians, How are we spending our dollars? Are we following in the trend of the world to spend our money for luxuries, or to waste our substance in some way or other? Or are we alive to our privileges and responsibilities, as good stewards of the means that the Lord has committed to our care, and returning to Him a fair proportion of that which is in reality His own? We trust that no less than ten cents of our dollars go to the Lord's cause. We should be satisfied with no less, and should give more as the Lord prospers us.

Days in June

"What is so rare as a day in June?" have become much-quoted words since Lowell wrote them in his great classic, "The Vision of Sir Launfal." He went on to describe them as the "perfect days" from the standpoint of nature, and probably few of us would care to dispute any of his statements, for who does not enjoy immensely these days in "the high tide of the year"?

But we would like to think of June days from other angles than of the weather and nature in general. Perhaps the first thoughts that come to us relating to June have to do with schools—commencement exercises, graduation, etc., although with the more accelerated programs these to a large extent have been held in May this year. But the traditional June idea lingers with us, and we congratulate all graduates and trust that they will dedicate their lives to the service of their Lord and allow Him to use the talents and skills which they have developed.

June weddings also come to our minds as something traditional, and this year will no doubt find its share of these. To such as venture out on the sea of matrimony at this time of the year we also extend our congratulations. But there are other important events that come in June. One of these is the annual meeting of the Mennonite Board of Missions and Charities. This is one of the high points in the calendar of the church. The meeting this year will be held at Kidron, Ohio, June 1 to 4. The program, as printed in the May number of "Christian Missions," the mission section of the Gospel Herald, reveals that there will not only be many helpful and inspiring addresses but much business to transact that will be of great importance in directing the missionary work of the church for the days that lie ahead.

Then also June is the time when many Summer Bible schools will be held throughout the church. This work presents great opportunity to teach the Bible not only to the young people of the church but of the entire community. And the youth of today greatly need this ministry. Although we live in a land of Bibles and in a time when more Bibles are printed than ever before in the history of the world, we also, strange to say, live in a time of colossal ignorance of the teachings of the Bible, as practically all tests reveal. There is a definite challenge through summer Bible school work to help to supply, in part, the teaching of the Bible which our nation needs so much today.

June is also a time when many church conferences and other district meetings are held. These too are of great importance and should be attended by all of their constituents who can do so.

For some people June will also mark the beginning of vacation days, although the present school program cuts through the traditional vacation period for some people. But many will be faced with the problem of using vacation time to the best advantage physically, mentally, and spiritually. And let it be remembered that unless a vacation contributes to the last named as well as to the others it is not what it should be. To this end the church has established the young people's institute to help supply the right kind of vacation for young people—a place where there can be true recreation, a renewal of strength for the threefold man.

The days of June will be here no doubt when this paper reaches the reader. Let us use these rare days to the building up of the cause of Christ and to the honor and glory of God.

CHRISTIAN LIFE

PREACHING EVANGELISM

BY OSCAR BURKHOLDER

This article supplements the Young People's Bible Meeting topic for June 11.

Generally speaking, much of the preaching of the present-day preachers is not evangelistic. And much so-called evangelistic preaching is not evangelistic either. It is necessary, then, to look into God's Word to find what God has determined is evangelistic preaching. For it matters little, in the sight of God, what our opinions or methods in this field are or have been; unless such opinions and methods stand the test of God's unchangeable Word, substitutions have been made for the real thing. Considering present-day evangelism as a whole, everything from dead formalism to rabid fanaticism is found. It is not a question, either, of finding a happy medium between these two, but it decidedly is necessary that we know the will of God in this matter, and conduct ourselves accordingly. And since this message is to concern itself with preaching evangelism, we wish to note a few scriptural positions that must be recognized in order that such preaching may meet God's approval first of all, and win the lost to Christ because of such obedience.

Preaching Evangelism Must Be Holy Spirit Preaching

There are several characteristics that mark Holy Spirit preaching. One of them is the preacher's submission to the guidance of the Holy Spirit. This guidance is plainly seen both in the selection of the subject for discussion and in the subject matter presented in the discussion. The Holy Spirit preacher does not venture to say "I think," and "It is a matter of opinion among great scholars," and "Certain scientists" or "Certain educators" or "Certain statesmen" say this, that, and the other thing. It may be a source of encouragement to the preacher to know what other men say on the subject he is studying at the moment, but when he stands before the spiritually living and the spiritually dead, he must make sure that he tells them what God has to say. For it is what God has decided that has to do with man's present happiness and his future destiny. All the opinions, considerations, and commentaries (no matter how well written), unless they agree submissively and exactly with the Word of God, which is the expressed will of the Holy Spirit, will lead away from God rather than towards Him.

Then another characteristic of Holy Spirit preaching is the language of the Spirit. Some popular preachers seem to be possessed of the idea that they must speak in the current slang phraseology of the day to be effective. Recently I heard an evangelist, during the course of his sermon, whistle, frequently clap his hands, and use popular slang phrases, in

order to "put his message across." In my mind I said, "Poor man! All that you are putting across is yourself, and what must the Holy Spirit think of such a poor substitute for the precious Gospel of God unto salvation?" No evangelist has the right to depart from the pure, wholesome, and life-giving words of the Scripture to make a personal impression upon his audience, let alone use such language in an effort to win the lost to Him who spoke so graciously in His blessed Book.

Preaching Evangelism Must Be Truthful Preaching

Misrepresentation, exaggeration, and unintentional lying are some of the pitfalls into which preachers sometimes fall. Enthusiasm is substituted for the moving power of the Holy Ghost. Entertainment of the audience is desired rather than the giving of wholesome spiritual food. A preacher desires to impress his audience with the idea that he has done, and is doing, his part, and if the audience would be as fully consecrated and as diligent as he, there would be no doubt about the breaking out of a great revival. I once heard an evangelist say, "I have studied all afternoon on this subject," when the truth of the matter was that he had not studied all afternoon at all. At another time an evangelist made an exaggerated statement, and it was no sooner said than he spied a man in the audience who knew all about it; so, in an effort to save his face, he said, "Well, it wasn't quite like that. You know preachers sometimes do not know what they are saying anyway." Such public statements not only belittle the work of the ministry but disgrace the very vital cause of winning the lost to Christ. The sinner hears so much of what he

A POURED OUT LIFE

A poured out life, yea, let it be,
A life poured out, for Thee, for Thee!
Earth's millions lost, I see, I see!
O Lord, I pour my life for Thee!

My hopes, my plans, my life, my all,
I gladly leave to heed Thy call,
And when men face the judgment hall
I then can say, "I gave my all."

My all! it seemed so much to me—
Lord, help me give it now to Thee,
That when the trumpet sounded be
I'll rise to be for e'er with Thee.

A poured out life Thou gavest me,
When suffering death on Calvary.
What matters now, my life to me?
All Heaven's glories soon I'll see.

—Selected.

calls "kidding," but which in reality is supposed to be a sort of witty lying, that when he hears the same thing uttered from the sacred pulpit he is astonished beyond measure.

Illustrations, anecdotes, even personal experiences occasionally, are permissible in the course of an evangelistic message, provided they are the truth, or, to be specific, in harmony with the facts in the case. Jesus and Paul used them, and we would do far better to repeat their illustrations than to give garbled accounts of our own or of others. There is probably nothing more disappointing along this line than to hear an evangelist praise his home, his family, his home congregation, or individuals in his home district in glowing terms, only to have members of his audience track down the stories and find them half, or less than half, true. The sinner, and oftentimes the Christian, argues that if the preacher cannot be believed when he is "warmed" up in a sermon on the subject of salvation for the lost, just when is his word dependable. And if his word is not dependable, then is this business of accepting the Lord Jesus Christ as personal Saviour a dependable experience? "Lying lips are abomination to the Lord; but they that deal truly are his delight" (Prov. 12:22).

Preaching Evangelism Must Be Humble Preaching

To listen to some evangelists talk about themselves one receives the impression that they are conferring a great favor upon the Lord by giving their time and talent to the work of soul saving. It is true that a good evangelist possesses talents and abilities which, if devoted to the business of making a living, would enable him to compete successfully with others, and probably to live more luxuriously than he does as an evangelist. We do well to consider one of the Lord's admonitions here. "Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:10-12). It is evident that the flesh clamors for recognition and promotion. It follows, then, that if we are to be successful servants in God's sight, we will, for the good of the cause and for the good of the servant, keep our bodies under—refuse to exalt ourselves, our talents, and abilities, or our achievements. We will rather exalt the Christ; and because He has done so much for us, we will do all we can for Him, and for His glory, "that no flesh should glory in his presence."

Preaching Evangelism Must Be Christian Preaching

The pulpit of the evangelist is a Christian pulpit. It is not the stage of a theater or of a concert hall, nor is it located in a recreational center. It is a sacred place in this that it is set apart from everything that is worldly. It would seem that real evangelism has been cheapened by using buildings where the world gathers for pleasure and sport. When Christ comes into the sinner's heart, the world goes out. When Christ is in the pulpit in the heart of His representative, then everything that

belongs to this old world system must go out. There can be no mixing of the two spheres of activity any more than there can be a partnership, with Christ and the devil as partners. If the preacher's pulpit means anything at all, it must mean that which is Christian—nothing more and nothing less.

In examining the headlines of church advertisements in a daily newspaper, it would appear that some churches are devoted to politics, and others to riding hobbies, such as, the form of baptism, the so-called second work of grace, eternal security, religious socialism, or something else. A few weeks ago I met one of the Kitchener pastors on the street. He seemed especially disgusted with the current week's list of sermon subjects. He said, "As pastor of a Kitchener church, one hardly knows what is best to do. It would seem that the pastor who can put on the biggest show is the one who is regarded as the most successful." It certainly is Christian to proclaim the Gospel, but it can be nothing but worldly to advertise in the popular worldly fashion. Evangelists who make a great display of themselves in announcements and advertising, to say the least, draw a great

deal of attention to themselves that must be diverted from attention to the Gospel which they are expected to preach. Such methods surely cannot be in harmony with the spirit and word of true evangelism.

Finally, then, the nearer the evangelist can keep to the written Word of the Lord, the more he can employ the methods of the Scriptures, and the more consistently he can both speak and live the Gospel which he preaches, the greater and more permanent will be the results of his work. As he keeps in mind Paul's memorable statement, "I have planted, Apollos watered; but God gave the increase," the more humble he will become in his service, the more gladly he will glorify his Lord for every soul rescued, and the less value will he place on his personal efforts in the whole soul-winning plan of the Lord. After all, the greatest and the least in God's great army of soul winners are but ambassadors, representing Him who is able to save and to keep. May preaching evangelism be a faithful and obedient example of God's will and plan for the saving of the lost.

Breslau, Ont.

THE IMPORTANCE OF THE PROPHETIC TESTIMONY

BY A. J. METZLER

A stenographic report of an address given at Mennonite General Conference, Goshen, Ind., August 23, 1943.

"Despise not prophesyings" (I Thess. 5:20) would make a suitable text as a basis for this message. The word "despise," as it is used here, is the old English word, meaning to depreciate, to belittle, to undervalue. We are told that Esau despised his birthright; that is, he did not place true value upon it. In Matthew 18 we read, "Take heed that ye despise not one of these little ones." Certainly no parent, no normal person would hate a child, but we are warned to be careful lest we fail to give the child, in the home and in the church, the place of significance and importance that we should give it. Our text warns us not to despise prophesyings; that is, we should not fail to place due value, emphasis, and importance upon this large portion of divine revelation as we have it in God's Word. The term "prophetic," as it is used in our subject, refers to divine predictions of events which were yet future at the time the prophecy was given. Today this portion of divine truth, the prophetic word, falls into two divisions: first, fulfilled prophecy, meaning those divine predictions which have been fulfilled already; and second, unfulfilled prophecy, or predictions which are yet to be fulfilled. By testimony we mean the proclaiming of this truth by preaching, teaching, or the printed page.

We will suggest eight reasons why we believe this prophetic testimony is important.

1. **The prophetic testimony is important because of the prominent place it has in the Scriptures.** Both the Old and New Testaments give a large place to prophetic truth. Certainly anything that finds so large a place in God's Word as prophetic truth does, must be in the mind of God of great importance for

His people of all times. We believe it is important, therefore, that this testimony be given by every practical means. Because God has seen fit in His divine wisdom to give it such a large place in His Word is sufficient reason for us as preachers and teachers of the Word to give it a large place in our study, in our teaching and preaching, and in our printed publications.

2. **The prophetic testimony is important because it is a stimulant to one's faith in the Word of God.** I refer particularly to the marvelous stimulus one receives to his faith in God's Word by studying the fulfilled prophecies. My own personal testimony is probably the experience of many. While taking a correspondence course in Bible study a number of years ago, I spent considerable time studying fulfilled prophecy. I shall always remember, and be grateful for, the blessing that came to my soul as my faith in the Word of God was strengthened by that study. From a child I always believed all of God's Word. I was never troubled with doubt. But it is not only a question of believing God's Word; every one of us needs to have his faith strengthened, and there are few things that will help to strengthen one's faith as much as a careful study of fulfilled prophecy. I will always remember those hours that I spent going over hundreds of prophecies. I would read the revelations of God which sometimes predicted very unusual things—things which from a natural standpoint were unbelievable and impossible, and then I would turn to another portion and see how those things came to pass. And that study and teaching, that phase of the prophetic

testimony will thrill any Christian. We believe that we as ministers and also our congregations will be blessed by such teaching.

3. **The prophetic testimony is important because it affords a wonderful revelation of God.** As ministers we need a true conception of God. We need to give our people a clear understanding of God and of all His attributes. The prophetic testimony reveals the knowledge of God. God is truly omniscient, for the prophetic Word shows that He knows the future just as clearly as any historian ever knew the past. When we see the Wonderful knowledge of God revealed, and these many and detailed and accurate descriptions of events in the future, some of which have been fulfilled and others yet to be fulfilled, we get a revelation of the knowledge of what shall come to pass, and also see His overruling power to bring it to pass irrespective of any obstacle that should come in the way. God is thus revealed as we are shown His marvelous plan for the ages. Truly we have all been made to stand in awe as we have seen from history and from prophecy the unfolding of God's divine plan for the ages. As we see that, we are also shown something of the character and nature of God. We are reminded of the words of David when he gave the charge to his son before taking over the kingdom. He said, "Know thou the God of thy father." It is a vision of God, first of all, that we need to give our people, and truly the prophetic testimony helps people to get a correct understanding of God.

4. **The prophetic testimony is important because it increases our appreciation of God's wonderful Word.** A vision of that which is yet to come to pass enhances and gives meaning and significance to divine history and to that which has already been fulfilled. At this point I would like to use a commonplace illustration. Most of you have either worked on what an old friend of mine calls a zigzag puzzle or have watched over your children's shoulders while they were engaged in putting the pieces together. As each piece is put in place, the picture is formed. The more nearly complete the picture is, the more we see and understand the significance of each piece. All the pieces are seen in their true light and relationship only when the picture is completed. And so it is with divine revelation. This marvelous revelation of divine truth which God has given to us in its entirety is one wonderful, perfect, and complete whole, and every part of that revelation is understood and appreciated in its true significance only when it is seen in the light of the entire revelation.

We could illustrate this by any number of truths. Take, for instance, the doctrine of redemption which is so marvelously revealed throughout God's Word. Part of it is history, such as the atonement and the cross. Your personal experience is a definite experience in your own life. But the full unfolding of the marvelous plan of redemption and all that God will do through His power on the cross of Calvary remains yet to be seen. Our conception of redemption, of the atonement, and of God's marvelous plan of salvation whereby He is going to restore to its original state, through the atonement of Christ on the

cross, that which was undone in the sin of the first Adam, is not yet realized.

Let me give you an illustration. The redemption of our bodies is yet future. The redemption of these bodies was made possible through the atonement on Calvary's cross, and someday we will experience a redemption of the body. Many of us believe the same is true of this universe. The whole universe will be restored to its original glory and splendor. That is what I mean when I say that the view of that which is to come to pass enhances and gives significance to that which has already come to pass or been fulfilled.

On the matter of redemption I would call your attention to Eph. 1:7, where we find these words: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Paul is here referring to that portion of redemption which we have already experienced as the riches of His grace. In Eph. 2:7 we read, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." We now have an experience and a revelation of the riches of His grace and redemption through Christ, but the more full and complete unveiling of the possibilities of that redemption is going to reveal the exceeding riches of His glory. It is the riches of His grace now, but it is the exceeding riches of His glory that will be experienced in the future.

This same truth applies to the revelation of other great truths in God's Word. Take, for instance, Israel, or the church, or the nations, or any other great truth revealed in the Old or New Testament. An understanding of Israel in God's plan and purpose is possible not only in the light of history and prophecy concerning Israel which has already been fulfilled but that yet to be fulfilled. The same is true concerning the church. A true conception of the church is to be had only in the light of the church at present and of what God says about it in the future. The same is true concerning nations. The prophetic testimony is important because it increases our appreciation of God's wonderful Word. A vision of that which is yet to come to pass enhances and gives meaning and significance to divine history and to that which has already been fulfilled. And the outstanding illustration of this concerns our Lord and Saviour, Jesus Christ, Himself. A true conception of Jesus Christ, of His person, of His character, and of His work, is possible only in the light of the past and the present and the future as God's Word gives it to us.

5. The prophetic testimony is important because of the approach of the end time. In this case I have a very simple illustration to help us understand what we mean by this statement. I have here a road map of the United States. Suppose I plan a trip by automobile from Indiana to California. As I look at the map my main concern is on the eastern portion, then on the central portion, then more on the western portion. I glance occasionally at California but do not concentrate my attention there. As I approach California, I turn to a map of that state. I see there roads, main roads, crossroads, towns, and

cities. They are taking on a new significance to me now. As I travel across the state of California and approach Los Angeles, my destination, I turn to a map of that city on a large scale. There I see the streets marked out. I was not interested in them before. The details of that city come to my view and attract my interest and attention in a way that they never did before. This is to illustrate the importance of the prophetic testimony as we near the end time. Our forefathers were not so much concerned about California and Los Angeles, but as the journey goes on and as we approach our destination, California, eventually Los Angeles takes on a new meaning to us. We see things we never saw before. I believe this illustration can be carried over to prophetic testimony for the minister of God's Word if we will rightly divide the Word of truth, because we are approaching that end time and the events that are given to us there mean more to us now than they did a few generations ago to our forefathers.

6. The prophetic testimony is important because it promises a blessing to those who read, hear, and keep this truth. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3). "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

7. The prophetic testimony is important because it gives a strong incentive to holy living on the part of Christians. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:2,3). Prophetic testimony, if clearly taught and

believed, will serve as a strong incentive to holy living, and God knows how great is the need for more holy living in our midst.

8. The prophetic testimony is important because it adds a wholesome appeal to our evangelistic message. Here I would refer you to the book of Hebrews. Each challenge to holy life and conduct that we find here comes in a twofold way. In the second chapter we have this statement: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." We should give more earnest heed because of what precedes. If this appeal does not find a responsive chord because Jesus is speaking, then hell fire is added to it. "How shall we escape, if we neglect so great salvation . . . ?" All through Hebrews we have this. Let us go on because of the challenge that comes to us, but if people do not respond to that challenge, here is what follows: "There remaineth no more sacrifice." The marvelous message of God's love and grace does not stir some people; so we need to preach what will come to pass in God's judgments. The prophetic message of God's judgments and all that is to come to pass, therefore, has a rightful place in, and gives a wholesome appeal to, our evangelistic message.

In conclusion, the prophetic testimony is important for the following reasons: (1) because of the prominent place it has in the Scriptures; (2) because it is a stimulant to one's faith in the Word of God; (3) because it affords a wonderful revelation of God; (4) because it increases our appreciation of God's wonderful Word; (5) because of the approach of the end time; (6) because it promises a blessing to those who read, hear, and keep this truth; (7) because it gives a strong incentive to holy living on the part of Christians; and (8) because it adds a wholesome appeal to our evangelistic message.

Scottdale, Pa.

BLESSINGS IN HELPFULNESS TO OTHERS

BY MARY VON WAYRE

A true Christian always thinks of others, as this is the very heart of Christianity. Just how much responsibility do we have to others? Christ, who is our greatest example, said, "Whatsoever ye would that men should do to you, do ye even so to them." I am sure that if we would observe this golden rule, and treat others as we would like to be treated ourselves, much unhappiness and trouble could be avoided. In our daily life we are happy to the extent that we make others happy. The dissatisfied people are always those selfish individuals who are seeking happiness only for themselves. Self is our greatest enemy. If we could but forget self and lose ourselves in helping others, how great a blessing we might be to those around us.

One of the most excellent things we can do is to adopt as a life motto, the words, "I live for the good of others." Some years ago the aged General Booth, head of the Salvation Army in England, wished to send Christmas greetings to the Salvation Army

in the United States. He asked his assistants to prepare a carefully worded cablegram and submit it to him for approval. They did so, but he found it too lengthy. They tried again and again, but each time the old white-haired leader rejected their efforts. Finally, after crossing out word after word, he wrote one which expressed the objectives of this great organization, and this was the message sent—simply one word, "Others."

Jesus' whole life, even His death on the cross, was for others. We have no record that He ever turned anyone away who came to Him sincerely, in need of help. All of his miracles were performed because of His compassion for suffering humanity. It is true that we cannot heal the sick or feed the multitudes as He did, but we can follow His example and be directed by the Holy Spirit. We can do much to lighten the burdens of others. The spirit of a Christian truly is sensitive to the problems, needs, and longings of others.

The parable of the Good Samaritan con-

tains a lesson for us. The priest and the Levite did not take advantage of the opportunity to help the poor traveler who had been robbed by a band of thieves and left half dead by the roadside. When the Samaritan finally came along, he did not look upon him, and then pass by as the others had done, but he grasped the opportunity to help and did everything possible for his comfort. He not only bound up his wounds, pouring oil upon them, but he also placed him upon his own beast, took him into town to an inn, and gave the innkeeper money for keeping him. He did not think of himself and say that this man should have taken care of himself, or "It's none of my business whether he lives or dies," or "It will cost me money if I help him." He saw in that wounded man only a soul who needed help. The stripped and wounded are about us everywhere. The trouble is that we are so busy with our own affairs that we fail to see them. Are you a "Good Samaritan"?

Let us consider a few of the many ways by which we can show our helpfulness to others, and by so doing also enrich our own lives. The boys and girls have an excellent opportunity to show a spirit of helpfulness in the home to father and mother, brothers and sisters. By each member of the family assuming his share of the duties and responsibilities, the home can become a little paradise. There will be no regrets later in life when we grow older and leave the parental roof, that we did not do what we could for our parents while we had the opportunity. Never think that there are too many acts of mercy and kindness shown to the loved ones around us, for did not Christ say, "Whosoever of you will be the chiefest, shall be servant of all"?

Every life we touch gives us an occasion to do good. Day after day situations arise whereby we can render someone a good turn. Some opportunities loom before us like mountains and thrust themselves into our pathway. Others we must run after to catch, but they pass our door and we dare not be asleep. The deeds that count have been done by those who were wide awake and did not leave the good chances all slip by. Life is very short. It is tragically short for him who squanders time and opportunity. We can do nothing that will benefit the people of the past. Today is the day when we are called to serve our fellow men. We will not live here forever, but our influence will live. In other words, we can "leave behind us footprints on the sands of time."

In order to help people, we must love them. If we love God, we will love our fellow men, and by serving them, we serve God. A cheerful smile is just a small thing, yet what a lift it may be to some discouraged one who perhaps feels friendless and alone! There is a memory gem that says, "If you bring a smiling visage to the glass, you meet a smile." Cheerfulness is a good thing to carry along. Treat the people about you with plenty of it and you will get some of it reflected to you. Let us cultivate the habit of smiling as we meet people. How much brighter the world will then seem! Even the most timid one can smile and thus help to brighten a little corner of this darkened world. I like

the sentiment expressed in the following little poem:

So Little

It takes so little sunshine
To bless a weary day
If we but raise our eyelids
To find the welcome ray.

It takes so little kindness
To help a tired one,
And make the task seem lighter
From morn till set of sun.

One smile, one word of gladness
May with a loved one stay
Through hours of weary working,
Through all the busy day.

—Lina Z. Ressler.

More hearts pine away in secret anguish for the want of kindness from those who should be their comforters than from any calamity in life. A word of kindness is a seed which when dropped by chance springs up a flower.

Just a song as we go about our work may also help someone along life's way. Perhaps some unknown listening ear may need just the message which it brings.

On Sunday afternoons groups of young people might visit the homes of the aged and sick and thus help to make life a little brighter for those who are not so fortunate. A few songs, Scripture reading, and prayer may brighten an otherwise dreary day and leave the shut-ins with something to think about during the long days of confinement.

We should all make a greater effort to visit those who are ill. Just an appropriate card will mean a lot to let them know that we are remembering them. When a neighbor is sick, let us visit him, taking some flowers along, or something we know he would appreciate; and let our conversation be cheerful. This will not only make the sick happy, but we will be happier, too. After someone has died, we often hear the expression, "I intended to go to see her, but just neglected to do it. Now the opportunity is gone." This always leaves us with a feeling of remorse. How much better it is to give flowers to the living!

If we are Christians we will demonstrate our Christianity in everyday living. We need more practical Christianity. We need the Christianity that is shown in feeding the hungry, in clothing the naked, in aiding the homeless, in comforting the sorrowing, and in helping the widows and orphans.

We may make a great profession, but if we do nothing for others our faith is dead. Jesus said the same thing in these words, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The world is watching our lives. In a sense, each Christian is writing the Gospel for someone every day, because the life of the Christian is the only gospel they read. It behooves us to write it correctly, and then how much happier our own lives will be. I like the way the poet has put it:

"There's a sweet old story translated for
man,
But writ in the long, long ago,
The Gospel according to Mark, Luke, and
John,
Of Christ and His mission below.

"You are writing a gospel, a chapter each
day,
By deeds that you do, by words that you
say;
Men read what you write, whether faithless
or true;
Say, what is the gospel according to you?"

"You are writing each day a letter to men;
Take care that the writing is true;
'Tis the only gospel some men will read,
That gospel according to you."

The ministry of caring for the needy is a blessed ministry indeed; yet there are countless numbers of folks who deprive themselves of this blessing because they are not faithful stewards of their means. Truly we need to consecrate our pocketbooks to the Lord. Our missionaries on the foreign field and in the homeland are always in need of our support. Certainly we should not fail to give in every way we can to spread the Gospel, for that is the Christian's mission in this world. We cannot all go, but we can give of our means so that others can go.

The early Christians, when the need arose, sacrificed to send help to those in Judea who were in need because of famine. There are so many calls for help in a material way today in this war-torn world. The relief program in our own church is always calling for more funds and we should certainly do all we can. When we think of how wonderfully we are blessed compared with many in the world today, we can only bow our heads in humble gratitude to God and do everything in our power to help our less fortunate brothers. Our homes are not bombed; we have plenty to eat and wear; and we have the privilege of assembling ourselves together in the house of God at any time without fear. How thankful we should be!

We sisters have an excellent opportunity to help the needy by attending the monthly sewing circle meetings. So many calls are coming for clothing from the European countries and elsewhere today that each one of us who can should set aside one day of the month to sew for the needy. Certainly one day in thirty is no great sacrifice, and I am sure that we will receive a blessing from our association with each other, and in knowing that we have helped in a small way to provide clothing for those in need. Those who cannot come may still help. The sewing circle is always glad to hand out garments to be made by those who find it inconvenient to attend the sewings. When done in the right spirit, sharing with the poor illustrates the words of our Lord, "It is more blessed to give than to receive."

Let us make a greater effort than ever before to help those in need in every way we can.

I am sure that if we make the following poem our daily prayer, our lives will be supremely happy, and we will have no time to fill our minds with evil thoughts, or to do

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OUR HOME CIRCLE

POSSIBILITIES OF A CHRISTIAN PARENTS' FELLOWSHIP

BY ALTA MAE ERB

This article is presented through the co-operation of the Secretary of Home Interests of the Mennonite Commission for Christian Education and Young People's Work, Bro. Chester K. Lehman, Harrisonburg, Va. He will be glad to take care of any correspondence that has to do with home interests.

A few Mennonite congregations have parent fellowship meetings. In some congregations only the sisters meet regularly. These are often called "Homemakers" meetings. In either case there was a felt need for study and discussion of the Christian family problems. We do give time for meetings to better our poultry, hogs, stock, and milk. We should also take time to learn how to have better homes, to be better parents, to bring up our children in the nurture and admonition of the Lord. And while such meetings of parents function for better homes, they can also bring the parents of different homes together in Christian social fellowship.

In some communities there are monthly meetings for parents such as the Farm Bureau and Federated Club meetings. But the purpose of these is not primarily Christian. We should have meetings of our own in which some of the same problems as of the above-named organizations may be discussed, but always with a Christian emphasis.

I can see many values that might come out of such meetings. (I should say that most of these I have experienced in parent fellowship meetings.) It is right that the parents of any one church in a community should make one social group. I do not mean that we would have nothing to do with any one not of our group, but those of one faith have and should have a tie that binds them together. They have common problems. They want to solve their problems in such a way that they will all be working together for a common testimony. They need one another's help. If some parents really do not need much help, they should be willing to help others. The problems of the Christian home are the most important we have. I am thinking particularly of our religious, social, school, and family life, and such phases of the home problem. I do recognize, however, that while the boys are milking or studying, they are living in a very real sense, and the total home life of the Christian home is intrinsically Christian.

The testimony of a church in any community is made up of the total life of the homes of that church. We, as a Mennonite Church, have a certain pattern of life, patterned after the Gospel. It is difficult in these days to work out this simple pattern in every phase of life, especially in this ever-changing world. There is little time in the church and Sunday school for discussion of our many-sided problematic living. Parents, fellow-

shipping in a purposeful occasional meeting, would certainly get much help for giving a united, consistent testimony through their homes.

It burdens us much that we do not give enough time to the spirit of the home and all the members of the home (their spirit makes the spirit of the home). We know we give relatively too much attention to our cows, our hogs, our houses, our cooking, our sewing, and neglect our children. We must become better students of child life and home life. This is far more important than our food, shelter, and clothing, much as we appreciate the need for studying them too. We should read many good books and magazines on the home and on the training of our children. These could be shared in a fellowship meeting. Discussion will awaken us and send us to more study and prayer. Our spiritual advancement costs too little of time, money, and energy. Everything worth while costs.

The home must be the center of social life for our young people and children. We do not want them to seek their pleasures at worldly places of amusements. But we know they must meet together. God has made them that way. There is great need for co-operation in any one community, in opening up our homes to the youth especially. The world has provided such organizations as Boy Scouts and Girl Scouts for the junior age. Should not each church make some provision for this age group? Their natural instincts could be satisfied, and under Christian direction they could be interested in nature, in agriculture, and in many wholesome interests which will lay good character foundation and will not leave them free to yield to temptations of the world. Each

BEAUTY

These things are more beautiful to me
Than sunset on a rolling sea:
A little boy with manly grace
Trying to fill his Daddy's place;
A mother bravely fighting on
Long after strength and hope seem gone;
A father with his clothes worn thin
That children may hold up their chin;
The baby girl who runs to meet
Her brother coming down the street.
Yes, these are beautiful to me,
Filling my heart with ecstasy.

—Margaret Swigart.

church must have worth-while youth projects and especially later youth projects for the girls, since the boys of this age are and probably will be absent for a while. How to make our homes and ourselves serve the youth and the children is an essential problem for parent fellowship meetings.

At such a meeting problems pertaining to church activities will and should arise. Why should our first interests not loom large and important? What a help it would be to any church if all the parents stood together in Christ and worked for the spiritual growth of the whole church! We must be more co-operatively constructive and less individually destructive. What better group would there be for a special prayer meeting for the solution of church problems?

As Christians in a community we desire to walk circumspectly, as we are commanded. Our problems of citizenship in the particular local community should be considered together. We should be among the best citizens. We should help anyone in need. The problems of our local schools should be our problems, and they should be prayerfully approached and studied. Our children should not be asked to stand alone on some fundamental doctrine. We should stand ready to help them in Christlike ways. Many opportunities for love and service arise in any community and most often should be met in a unified manner.

Some possible topics for discussion might further explain the purpose and value of parent fellowship meetings. Here are a few: how to prepare for a holy Christmastide; conduct of youth and children in church; how to interest our children in nature study; how to answer our children's questions concerning death, heaven, and hell; teaching children the value of money; disciplining our children in love; special problems of youth and how to deal with them; our private devotions; playthings that have moral or social values; the neglected people of our community; books we should buy for our children. These were just selected at random. Some of these might consume several meetings. They are not in any sense inclusive. A year's program should be definitely planned. No one subject should be made so general that it will not bring benefit. This can easily happen. A studious and very interested committee may do well to select the program for its own fellowship rather than follow a book written for parents. Again, a book with a Christian emphasis might well be used for some meetings. It could be interspersed with special local and seasonal topics.

Someone asks, "How is such a meeting started?" The ministers in one church started their fellowship. Again a group of interested parents might encourage and push it. All the parents should be invited. You may not wish to have a roll. Keep the meeting so helpful that all who can will come. It should be no one man's meeting, but the meeting of all the parents.

A committee of three lay members with the ministry or without might make a good organization. This committee might serve for a year or for half a year. The meetings should be well planned for, with a long view.

This will give the speakers time to prepare well. If at all possible, the best meeting place is in the different homes. If refreshments are served, they should be kept very simple. Perhaps serving refreshments will make possible a time for fellowship. In any case, the meetings should accomplish some other definite purpose besides fellowship. Since the men cannot go to a daytime meeting, better than have none, the sisters alone might have a monthly meeting with an occasional meeting in the evening for men and women. Outside speakers should be called in occasionally.

Another feature that will greatly help the parents of any church, whether they have regular meetings or not, is a reading circle. Each family might buy one good book for home and family life. These could then make

a library of books to be passed around. They might often be used to advantage in meetings too. The books should be carefully selected so as to cover a variety of phases of parenthood and also of good authors.

In this article we have tried to show some of the possibilities that lie in a parents' organization for the study of their particular problems. Should you never have an organization for this purpose, many of the suggested studies should be made by parents in their own homes. I believe we must pay a greater price if we want to maintain in our simple way of life a deep spiritual tone.

Teach us, O Lord. Give us understanding. May we be diligent in the business of Christian parenthood and Christian homemaking.

Goshen, Ind.

WANTED, A TIPTOE MOTHER

BY FLORENCE S. STUDEBAKER

It was all the little mother could do to reach the loveliest blossom for her child. I saw her standing on tiptoe, reaching and stretching with all her might. Beside her was the two-year-old watching, eager, expectant, waiting for the promised treasure of a beautiful flower.

The tiptoe of expectancy is the charm of motherhood. Eyes open, muscles tense, mind centered, heart throbbing; something is going to happen. Without aspiration, without intensive white-hot wishing, she cannot expect to set her ideal very high for her little ones. Nor can she give them the beautiful flower of Christian character without constant and persistent urge to noble aspirations. Truly Browning encouraged tiptoe living when he said, "A man's reach should exceed his grasp; else what's a heaven for?"

In a little parable for mothers written by Temple Bailey, the young mother, happy with her family on the journey of life, cried out again and again, "Nothing will ever be lovelier than this." But as time went on, each new day seemed happier than the last. Someone who knew how to put the thought into poetry viewed it like this:

"I've found the road to happiness.

As but a girl I climbed the purple hill
To pick a rose, then paused to rest beside
The laughing waterfall below the mill.

"Much greater happiness I found the day
That dear tall John asked me his lot to
share;
My heart cried out to God in gratitude
That such a man as he had learned to care.

"I thought my heart would burst with happiness
When first we moved into our cottage
small.
What joy to cook and scrub and mend!
Then arm in arm to watch the shadows
fall.

"But, oh, the happiness I've found today!
I thank thee, Lord, for all that thou hast
done.

John kisses me and kneels beside my chair
To clasp within his arms our baby son!"

It is said of the home of Louisa M. Alcott that living was rather high at the time the family was growing up, making it rather difficult for the mother to keep the wolf from the door. Later in adult life Louisa said, "Yes, living was high, but **thinking** in our family was high, too." No doubt the mother felt the pinch of poverty many times, but how nobly she rose above it in the desire to keep her loved ones from feeling the pinch of spiritual poverty.

The mother of Russell H. Conwell a noted minister and educator, was a tiptoe mother. Although the rocky little farm in the Berkshire hills yielded a scant living and the home held few, if any luxuries, she read to her children every night from books she secured at great sacrifice and self-denial. And from that home there went forth sons who helped to make her dreams come true, who set the lives of others aglow with a desire for beautiful, triumphant living. One has only to read of the great challenge one of Conwell's lectures, *Acres of Diamonds*, has given the world, to see the worth and result of high thinking.

Wanted—a tiptoe mother! Mothers of high ideals and noble aspirations! Mothers who know and feel the responsibility of writing God's name on the hearts of their loved ones! Someone asked a noted minister once if he were not frightened to preach before her Majesty, the Queen of England. Whereupon the minister replied humbly: "I have preached before my mother, first." Emerson once said, "Our chief want in life is somebody who shall make us do what we can." It may be that this is the task of the tiptoe mother. Let the theme of the mother aspiring to tiptoe living be, "Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).—Gospel Messenger.

THE DAWNING OF A NEW DAY

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started down the stairs to meet his father. "Poor father," he thought. "Perhaps I should have told him all about it, but somehow I felt he needed to think it over before I let him know. Now I'm going to tell him all. I'm a Christian now, and I hope that he too may become one."

On the stairs they met—the elderly man and the son—each eager, each waiting to tell his story. And then it came—the clasp of hand and the thrill of knowing that each had become a new creature in Christ Jesus. When finally they heard Martha preparing breakfast in the neat little kitchen, they went down the stairs side by side to tell her the good news.

Harrisonburg, Va.

A CALL TO PRAYER

(Continued from page 166)

struction. We do not know how near the border line of destruction the wickedness of our land has brought it, but we do know that if there were a mighty turning from wickedness, commensurable blessings would be enjoyed. Men cannot hope to enjoy the blessings of the Lord without meeting the condition of this last requirement.

God's Part

Let us notice the promise of God which is conditional on the above things: "Then will I hear from heaven, and will forgive their sin, and will heal their land." This is a very definite and clear promise from the Lord. We can fully depend upon it. Do we believe this promise? If professing Christians would claim this promise and make it their own, the Lord would open the windows of heaven and pour out a blessing that we would not be able to receive. When we think of healing our land, our thoughts at once turn to the military crisis in which our country finds itself today. Can we pray for victory for our country in the present conflict? It may be necessary for the Lord to permit conditions to come to pass far worse than anything we have ever seen before men will "humble" themselves and turn from their wicked ways. We have no right to expect the third part of the above clause until we make it possible for the Lord to do the second—"forgive their sin." This promise has been verified again and again in individual lives; it was repeatedly verified in the history of Israel; and it will be honored in our own lives, in our congregations, and in our land if we meet the conditions. May we, as a church, truly pray as never before for a heart-searching, soul-stirring spiritual awakening that will shake the land, and win men to the "Lamb of God, which taketh away the sin of the world."

Pickney, Mich.

There is no ignorance like ignorance of God: no poverty like poverty of soul: no forgetfulness like forgetfulness of his benefits toward us.—Clipped.

MISSIONS

THE WORK AT MARKSTAY, ONTARIO

BY ARTHUR GINGRICH

The purpose of a missionary enterprise is primarily to present Christ to the lost in order to effect their salvation.

Since this work began in the spring of 1936, I can remember fifty-three persons who professed to receive Christ. Some have turned back in the heat of the day. Some have be-

establishing a work of God in northern Ontario.

The first two years of the work were very fruitful in interest and public attendance. We held services in four communities, having an average attendance of from twenty-five to thirty at each service. On special occasions there were from sixty to seventy-five present. We had many visitors from the South in those days. This was a great boon to the work. Most of the people were poor and were ready to accept both the material and spiritual help we offered.

Looking back to the first years of the work, I am made to realize that the Lord led us to this place at the most opportune time. It is to be regretted that in

those first years the workers were not accompanied by someone of mature Christian experience as well as a veteran in the Lord's service. The opportunity we then had is gone forever. The zeal of youth is not sufficient qualification for Christian service.

I believe it was in the fall of 1937, when the work was in a good state and we had four workers on the field, that it was shown to us that the Lord purposed to expand the work to the numerous unreached rural communities throughout the North. The matter was taken up with the Board, and the following spring, Bro. James Greenwood and myself, in a converted Model T. Ford hearse, equipped with all necessities for a practical service, distributed Gospel literature, preached, and engaged in personal visitation and witnessing. But this blessed work was soon discontinued because of reverses in the work at Markstay. We felt that our services were needed at that place.

As I review the Lord's direction in those

tours, and the blessed experiences which we had, I feel certain that we should never have discontinued the work. From that time, every attempt to extend our work was hindered by Satan until the present time. For the past few months we have been reaching out to witness in the surrounding communities, and the Lord is giving the victory.

By the year 1940, I was alone in the work. In September the Lord provided another worker in the person of my wife. Until that time we had been living in rented buildings, moving about from time to time. We were living in crowded quarters, and no suitable house seemed available at the time. Therefore we felt that it was the time to build. The Mission Board was not prepared to undertake the building of a house at that time; so we asked permission to build on our own responsibility. The building of the house in which we now live is a story in itself. Suffice it to say that the Lord lacks nothing, and that they who trust Him lack nothing either. The total cash outlay for the building of this house is at the present time roughly \$760.00. Besides this, a few hundred dollars worth of labor has been donated. We have been living here since April 1941, and are still building as the Lord provides time and means.

By all the means which we have used to discern the will of God, we believe that if we would obey Him, we must preach Christ to the other sheep to whom He is not being preached.

Several years ago four brethren drove five hundred miles to pray with me at my home in Waterloo County. The Lord met with us that evening. Our burden was for the expansion of the work in northern Ontario. During the season of prayer those four brethren laid \$50.00 before the Lord to be used in evangelizing northern Ontario. Recently, we received another donation from a small congregation in Ontario for the extension of the work to the unreached. There are also other



The First Mission Home, Known as McLean's Farm

come engrossed in the cares of the world. The few are bringing forth fruit unto eternal life.

Those who make up our fellowship today come from various faiths—Catholic, Anglican, Presbyterian, Adventist, and Salvation Army. "By one Spirit are we all baptized into one body."

This work, since its beginning, has been supervised and supported by the Ontario Mennonite Mission Board. Those who have served here for various periods of time, in order of their arrival on the field, are: Walter MacDowell, Arthur Gingrich, Alson Bauman, Mary Gingrich (now Mrs. Freeman Austin), Mr. and Mrs. Henry Hurst, Gladys Shantz (now Mrs. Arnold Gingrich), Willard Shantz (deceased), James Greenwood, Mrs. Arthur Gingrich (nee Marie Burkholder). Others assisted in summer Bible school work and for shorter periods of time.

In the remainder of this article I wish to trace the leading of the Lord in His work at Markstay.

Bro. Linford Hackman had it in his heart from his boyhood to come to northern Canada as a trapper. When he became a Christian, his concern was turned to the souls of men. The brethren, Hackman and Llewellyn Groff, made a few visits to northern Ontario, distributing clothing to the needy. These men saw the spiritual needs of the people and, in conjunction with the Mission Board, located this field. Thus it came to pass that God used the adventurous spirit in a common boy from Pennsylvania as a prime factor in



The Present Mission Home, the House the Lord Built

signs by which we understand that the Lord's purpose at this time is to go out into the highways and byways to bring in the lost and wandering who will heed the message of the Gospel. By the grace of God, we shall not fail Him this time.

"Onward! are His marching orders,
He who leads to victory,
Onward! till the world is taken
For the Man of Galilee.

"O, Thou Man of Galilee!
We will follow only Thee,
O, Thou fearless, peerless Leader,
Glorious Man of Galilee!"

Markstay, Ont.

THE PLACE AND NECESSITY OF LAY WITNESSING IN THE HOME FIELD

BY D. D. MILLER

An address delivered at Mennonite General Conference, Goshen, Ind., August 23, 1943.
Stenographically reported.

"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4, 5). In the matter of salvation, God deals with individuals, person by person. Our subject involves individuals, member by member—finally making up the larger body, the church.

The first family was the first witnessing body of God, but this family was largely a failure. Moses, you will recall, pleaded with his people to come back to God and to go forward into the country of God. Joshua, not long before he died, called this people together and said to them in effect: "We have been wrong. We have failed to witness to the world. Our lives have very largely been a failure. Let us come together and rededicate our lives to our God." He comes with this beautiful text: "As for me and my house, we will serve the Lord." The ministry and laity cannot be separated. A minister does not want any separation. He wants to be one with the group—one of every age and type in his group. I am glad that I do not need to speak to the laity only, or to a group of ministers only. I am happy to have the privilege of speaking to both groups.

There is a responsibility for every one in the church, member by member, individual by individual, whether we have carried it out or whether we have not. The child in the home has a responsibility in the home. This is a fundamental principle of society—in the community, in the church, and wherever there is a group of people among whom man moves.

There is not a standard for the ministers, another for the deacons, and another for the bishops; these three are the same. And there is not a separate standard when it comes to witnessing for God; the standard is one. People are saved by the same Saviour. It is true that there are diversities of gifts. Some are called to be teachers, but not all; some are called to be pastors, but not all. But the standards of witnessing are the same, that is, the same for the laity and the ministry. "He that believeth on the Son of God hath the witness in himself." And that soul, that individual, that witness (lay member or minister), if he believes in the Son of God, if his faith is an active principle which involves his whole life and his every activity, is impregnable as long as he remains in that faith.

Nature reveals a beautiful story. A plant may be dead in appearance, but the root is alive. There is life there. The inside holds the life; the outside reveals; and the whole

together witnesses. The same is true of the child of God. The order is given. We are to be witnesses of the truth. Truth to most people is intolerable, and therefore our witnessing is not acceptable to them. Some people get the idea that witnessing for God is easy—a very pleasant life. If I were to ask the younger brethren and sisters whether witnessing is easy, they would probably answer somewhat like this: "I enjoy my Christian experience. I would not go back to the time when I was not a Christian." If I were to ask the older group, they would undoubtedly testify to the same thing. But witnessing is not like buying a ticket on the Pullman car and telling the porter to wake us when we get to the destination. It means to be alert, to be alive, to live for God. Witnessing for God is impossible without a life behind it. It is alertness to the things of God.

The motives behind our witnessing are of several types—good, bad, and mixed. Some may be motivated by the following: "This is pleasant"; or, "This is popular"; or, "This is profitable." None of these are worthy, however, without the other and fundamental motive of the child of God, namely, "This is right."

Witnessing for God is a serious matter. On this point a story comes to my mind. A ship in the middle of the ocean one time sprang a serious leak. The captain observed that in spite of the persistent efforts of the men, they were unable to bale the water out fast enough. He called for a volunteer to go down and put his arm into the hole, and if need be to sacrifice life itself. There was no response. Again he called: "Unless there is some man who will volunteer to give his life, the ship will sink." A young man walked forward, saying, "I am ready." In spite of his father's objection, that young man said: "I am ready to go down, and if need be to give my life to save others." He went down and put his arm in the hole. The men began to dip and were soon able to keep the water baled out as fast as it came in. Later, when they went down, they discovered the body of the young man floating on the water. He sacrificed his own life to save the lives of others. In our witnessing for God may we be inspired by the example of this young man.

Let us take a view of the possibilities of each member of the church. There are marvelous opportunities. Between man's best and man's worst, we find the following: good and better, bad and worse, but very little of the worst or of the best. God always works with the material He has at hand. And

then we wonder why we are not doing more effective work. It is because our witness is not what it should be.

Our goal should be to follow Christ. We should pattern our life after His life. We are to be examples. There is a plan for every life. Each part of a machine has its particular place. The church is a body. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." There is a plan, a place, for every life, but the trouble is to find that place and fit into it.

The Place of Lay Witnessing. Let us consider a church with a membership of two hundred, with two or more ministers. This would mean that about ninety-six per cent of the testimony would come from the membership, according to the number of individuals. Even in the matter of taking care of weak Christians, Paul said, "Brethren [not preachers], if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." The place of witnessing is in the church, outside the church, right in the community, and as far as our testimony will reach; we might say, wherever there is opportunity to testify.

The Necessity for Lay Witnessing. From the angle of Scripture, God's impelling love compels us to testify. "For the love of Christ constraineth us" (II Cor. 5:14). The life of God's Son and the drawing power of God's Word are forces which make it necessary for every child of God—every church member—to be a real witness everywhere he goes. Then, too, we should be impelled by the experiences of Christians in former times who have left such glowing testimonies for us. If you as a member of a group were on a desert looking for water, and finally you discovered a little oasis, what would you do? You would cry at the top of your voice, "Water! Water! Let us drink." Do you love your Christ that much? Are you telling the world, "I have the water of life?"

A certain judge in Ohio made this statement recently: "It has got to the place where the churches are largely a failure; the schools are largely a failure; the homes are largely a failure, and the youngsters are brought into the law for justice." We cannot say that there is no truth to this. Some one asked him, "Do you believe in the old idea, 'The hand that rocks the cradle rules the world?'" "I do," he said, "but the trouble today is that the hands that rock the cradle are working in defense plants, and the homes are going to hell." We do not blame this on the ministry or on the laity; we blame it on Christians as a whole—on the professing church. We must admit that there is failure. In the world today nations are being drained of their blood, millions are killing millions, wives are being widowed, mothers are losing sons, children are being orphaned, unspeakable poverty and misery are abounding everywhere, and the world is setting its throne from which to challenge God. And this is only part of the story. Billions of dollars are being spent in the war. Millions are spent each year for crime. Morals are on a very low level. While traveling during the last year I saw things that I never saw before,

and I have traveled across the country different times. Never, however, until this year have I seen such things. Mothers take their daughters, thirteen years of age, and have them go out and entertain a uniformed man. You know what that entertainment can mean.

Our nation is deep in sin. We young men and older, young women and older should adopt the following motto: "From henceforth I am going to shine for God wherever I am." If there is light there, it will shine. If there is spirituality there, it cannot be hidden. When it comes to the Mennonite Church, we are many members but one body, and I hope and trust there are no divisions. We are told, "Ye are the body of Christ, and members in particular."

Recently, I went into the station in Lancaster to get a ticket. As I went in I saw a young sister sitting there. How did I know she was a sister? She was wearing her covering. After buying my ticket, I opened up a conversation with her. She said, "I enjoy witnessing for my Saviour." She was a member of the Brethren Church. She said further, "In the factory where my sister and I work, we are the only two who wear a covering." Is that witnessing? We need more of it. We need a laity with life—not only struggling for existence, but full of life. I am glad there are young men growing up who are expecting to become ministers. They should not be ashamed of it. If one has a conviction, he should tell it. We want active witnesses among the laity.

I wish we as a Mennonite Church would be ready to witness and let the world know what we believe. I wish we might be agreed on every doctrine, not omitting a single one. Let us uphold the principle of nonresistance, which is being tested at the present time. Let us uphold the principle of nonconformity to the world with its various phases. If we are children of God, we will not need to tell the world; they will know it.

If you are living in the love of Christ, you will witness wherever you are—on the street, in the home, in the church. The covering will be more than just a church covering. Modest apparel will be more than just a statement in the Bible. Honesty will be more than a policy. Yes, living in the love of Christ means doing the things He has taught.

May God keep us as a ministry and laity, and may He help us to witness together—every member for God and under God.

Berlin, Ohio.

When dying, General Booth, of the Salvation Army, was asked by Wilbur Chapman to what he owed his success in life. He replied: "Other men have been far more gifted, they have had far greater opportunities, have had much superior educational advantages. If there is any secret at all to my life, it is this, 'When Booth gave his life to Christ, he gave Him all that there was of Booth!'"

That is the secret of making our lives beautiful. They must be given to the Master to mold.—Selected.

GLIMPSES OF MEXICAN WORK IN TEXAS

BY AMSA H. KAUFFMAN

The work among the Mexicans in Texas began in 1935. That year the Mennonite Board of Missions and Charities sent the brethren, Wm. Detweiler and T. K. Hershey, to cover the territory from Brownsville, Texas, to California. The purpose of this trip was to gather information concerning the possibilities of opening work among the Latin-American people. These brethren reported their findings to the General Board in 1936. Several needy fields were considered, but the one chosen was the territory between San Antonio and Brownsville, Texas. This same year (1936) the Board sent Bro. and Sister Hershey to the new field. They were to open the work and to seek out suitable places where we, as a Mennonite Church, might teach the Gospel. Then the following year Bro. Hershey was called to his work in South America, and we (the Kauffmans) were appointed to take charge of the work. We ar-

fields will open to us and a more permanent work can be established in larger centers.

During the first years on the field, with the help of David C. Alwine and wife and Arthur Shertz and wife, we were able to open a number of new stations. The work at Normanna was begun by Bro. Hershey soon after his arrival in Texas. The station at Helena was opened as a result of a drive Bro. Alwine and I made one day, distributing tracts and literature. We found in this place a school that had over a hundred Mexican pupils enrolled, and they were without church privileges. We began immediately to see what could be done in meeting this need. God led in a wonderful way in helping to open this work. At this station we have had some of the best responses in our work. We have learned to love and appreciate these people in a special way because of their sincere devotion, and their interest in spiritual things.



A Group of Mexicans at Falfurrias, Texas, at a Christmas Day Meeting

rived on the field on June 26, 1937. The first year was spent in language study and in getting acquainted with the work.

During this first year in Texas, we found that the Mexican population lies along the Rio Grande, extending inland an average of several hundred miles. We found, too, that there is a large shifting element which extended inland to the larger cities of the state. And during the last years this shifting element has gone to many parts of the United States in answer to the call for help in the harvest fields. According to reports in the Texas Almanac (1944), the two years, 1941 and 1942, witnessed the greatest shifting of Texas population in any comparable period in the history of the state. This was due largely to the call for men into the armed forces. But there was also a great shift in civilian population during these years, due to the establishment of army camps and war industries. This shift included no small number of Mexicans. It is a bit difficult to say what this change of conditions will mean in our work. Perhaps in a year or two, new

The work at Falfurrias was opened because of the interest manifested there by several Mennonite families who lived in the community. Bro. and Sister Arthur Shertz conduct Sunday school each Sunday morning for the Mexicans at this place. Several other small stations have been opened where we have services as time and rationing permit.

The results of our efforts among the Latin-American people are encouraging at times and then again quite discouraging. Each year we have been able to report some gains. Up to a year ago our total membership, including all stations and two workers, was sixty-two. But during the last year we lost three by death and one family to another church. Outside influences and the general trend of the times are causing some to become indifferent and cold. The forces of evil that come as a "roaring lion," and at times clothed in the garb of religion, are hindering our work very much.

You might be interested in several special meetings we have had, some of which we call "landmarks" in our work. The first one we

will mention is the first baptismal service with the Mexicans. At this service Bro. E. S. Hallman, of Tuleta, officiated. Eleven converts were baptized and two were received upon confession. This service took place at Normanna and was the first fruits of the efforts put forth by our workers among the Mexicans. The second special service was the ordination and consecration service of Sister Kauffman and myself. This also took place at the little old schoolhouse at Normanna, and was in charge of Bishop E. S. Hallman, with Bro. Reist, of Falfurrias, Texas, assisting. This was an entirely new experience for our Latin-American friends, and they came in large numbers to see what was being done. Our first communion service was one of interest because they (the members) could take part in it. The bread and wine had a meaning to them. The ordinance of feet washing was entirely new to them and perhaps somewhat difficult to understand. One brother was so enthusiastic about the feet washing that he began washing his own feet instead of waiting for another to do it. At another time we had at Normanna, what we like to call a little conference. Three stations were represented, and we had the largest number present of any meeting we have had in our work. We had a program for the day, served lunch at noon, and had a real enjoyable time together. Several of our Christmas programs have proved real blessings in many ways. New homes have been opened to us, and many new contacts have been made. The true Christmas spirit has been taught and received where it was unknown. This is a time when nearly everyone in the community attends a service—the old and young, the good boys and girls and those who are not so well behaved, some with nice clothes and some with dirty clothes, some with clean faces and some with dirty hands and faces. Yes, one has to think, Surely this is one time of the year when children should have clean faces at least. But not so among the Mexican children! These children, in many instances, do not know what cleanliness is, or perhaps that a little soap might change their appearance. A dear sister from Iowa was present at Falfurrias last Christmas morning and saw conditions among the children. After the meeting she said she could not sing like angels or preach like Paul, but she could clean up some of those children if she had an opportunity.

We want to tell you about our visitation work among these people who are known for their hospitality. The various items of clothing and other gifts which are made available by friends and sewing circles help us to get into homes and show the true Christian spirit among a needy people. These contacts are often made in homes that do not look so nice. As we enter these homes, especially after we have gotten acquainted, we are offered the best they have—an old box for a chair, or at the best a broken chair. Many times we are offered a cup of coffee or something to eat, which will show their appreciation for our kindness. One cold morning last winter, while giving some clothes to some poor people, we came to a home where an old man and his wife lived. The house was

very old and small. There was nothing but an old stove in the kitchen. After visiting for a while, the lady of the house went to the stove, picked up the coffee pot, and poured a cup of coffee. After putting sugar and milk in, she tasted it, and then passed it to me. Since coffee is all many of these people have for breakfast, I excused myself by saying that I had my breakfast only a short time before. I had also taken coffee at this place before; so they knew I was not too much afraid of eating with them.

Missionaries are not all doctors, but many times a little home remedy suggested by a missionary will work wonders. A few weeks ago, one of our old sisters scalded herself quite badly. She prayed that we would come to help her. A few days later, we went to visit her, and she said she was so glad we came because she needed some help. She was lying in bed, making herself believe she was in a serious condition. We went to the store and bought some little home remedy and gave directions concerning how to apply. When we left, she was very happy and gave us several dozen eggs for our services. Other instances might be given, but we want to give you a glimpse of the home life of the Mexican.

Upon entering the homes of the peon type of Mexican, one will not always find nice tables, white tablecloths, and white sheets; nor will he find enough beds for the family. Some families of from eight to ten in number have but one bed in the house. So those who cannot get the bed, roll up in a blanket and sleep on the floor.

The food of the Mexican home—that without which no family, rich or poor, can pass the day—is frijoles, or beans. The Mexican beans, a large pink variety, are put into the earthen boiling pot early in the morning and left over a slow fire until the dinner hour. Then shortly before serving, they are put into a hot skillet of lard, and a plentiful amount of grated cheese is stirred in. This makes a royal dish. The Mexican is very fond of meat and will have it if he can afford

it at all. To the meat is added chili sauce, or red pepper dressing. Pepper as a food is said to be antimalarial, and this may explain the craving for highly seasoned dishes so common in hot countries. Pepper in one form or another is rarely absent from the Mexican bill of fare. Corn tortillas, made delicately thin, toasted to a crisp, and served hot, take the place of bread in the Mexican home.

The Mexican home, without exception, has children. One man has said, "Nowhere under heaven are babies more plentiful." Families of eight, twelve, or more are the rule. If the birth rate among the Mexicans is extraordinary, no less so is the infant mortality. Ignorance as to proper sanitary conditions in the home is largely responsible for the sad state. Children's diseases take their toll too.

In the humble Mexican home, few or no books are found, and no newspapers. The postman never comes. There is no evening lamp; there are no easy chairs. But usually all enjoy themselves until bedtime. More and more children are going to school, however, and learning how to take care of themselves. But along with this they are also learning the customs of the American people, and will live like all others who do not know Christ. So after all is said and done, we come back to this one thought, namely, Without Christ they are lost. It is not the nature of the Mexican to be seeking for the best, but rather to be satisfied with what he has. Yes, the Mexican has a form of religion, but it will not take him to glory. The two million or more Mexicans within our gates are challenges to us. Even in abnormal conditions, such as face us now, a few may respond. So may God bless the work among these, our friends.

Premont, Texas.

THE NEW VISION

There used to be a man in the city of Chicago who stood at one of our street corners. He was almost an imbecile. He stood there day after day, asking alms. One day it was bitterly cold, and he slipped into one of our rescue missions. That night he found Jesus, and the man who was almost an imbecile was marvelously saved. He wore out three Bibles in three years. The editor of one of our papers made up his mind he would see that man. He climbed up to his garret, and he saw him with his Bible open upon his knees. He said to the man, "Would you mind reading the Bible to me?" Said my friend, "I thought I had heard the Bible read, and I thought I had read it myself, but as this man read it, with tears overflowing and his voice trembling, I stopped him and said, 'Tell me, if you will, what is the secret of your power?' The man shut up his Bible, hesitated a second, and then said, 'I have seen Jesus.'" That is what these two men received—a new vision.—J. Wilbur Chapman.

"If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city."—Phillips Brooks.

GIVE

By Grenville Kleiser

GIVE, GIVE, GIVE, GIVE!
GIVE of your substance, freely give.
GIVE to the sick, give to the poor,
GIVE to the stranger at your door.

GIVE from the fullness of your heart,
GIVE a kind thought, give a fresh start.
GIVE to the sorrowful, weary and worn,
GIVE a new lift to some one forlorn.

GIVE with a loving word and smile,
GIVE from your purse a gift worth while.
GIVE to a neighbor, give good cheer,
GIVE of yourself each day in the year.

GIVE of your counsel, give of your praise,
GIVE to make this the finest of days.
GIVE of your peace and good will to men,
GIVE and still give, again and again.

GIVE of your faith in God supreme,
GIVE and make giving your daily theme.
GIVE to the utmost, though thanks be few,
GIVE since Christ gave all for you!

New York, N. Y.

EDUCATIONAL

THINGS THAT REMAIN

A Message to Graduates

BY SANFORD CALVIN YODER

And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.—Hebrews 12:27.

This is commencement time, and we are "knee deep" in June, normally the month of graduations and weddings, two of the happiest events in the experiences of young people. The woods with their pungent smell and newborn flowers never wore a fairer garb than now, nor did the fields appear more green and promising. In spite of the world-wide upheaval, the Lord has again given witness of Himself in that He has given us rain from heaven and the promise of fruitful seasons to fill our hearts with food and gladness. In these days when our normal way of living is constantly being interrupted and we find ourselves face to face with strange and untried situations, it is refreshing to know that the most necessary and essential things are not affected by the world catastrophe which has thrown everything out of joint, but that the great factors that are so essential to our existence function as of yore. Seedtime and harvest, and heat and cold, and summer and winter, and day and night, have not ceased. Into such a world you who leave your books and studies are called upon to go.

For many young people this graduation time means that school days are over. Whatever their plans for the future may have been, they can likely not be carried out now. Conditions under which we live make this impossible. Other duties call, and new agencies that grew out of this world-wide upheaval make demands upon young people that may carry them far from their original moorings and assign them to tasks of which they had never dreamed. Those who have been so fortunate as to be able to continue their studies until their "commencement" was reached are to be congratulated, and now as they leave these familiar scenes to be thrown into the great stream of human need we bid them farewell and Godspeed. Our prayers follow them, and we shall not fail to ask our heavenly Father to prosper them as they go. May He impart grace to each one to use the learning and skills he has acquired during his years of study in a constructive way for the good of mankind and the glory of God. This road may lead to hard places but there is always the assurance that:

"I am in my Father's keeping
I am in His tender care,
Whether waking, whether sleeping,
I am in His care."

It seems that every so often the race has to go through a calamitous and catastrophic

shaking up, such as it is experiencing now, in order to clear away rubbish that has accumulated through the years and to set the greater fundamental essentials and virtues again in a clearer light in their rightful place. Human study and research and investigation have made marvelous discoveries, for which we are glad. They have brought us comforts and benefits hitherto unknown, yet they have not been an unmitigated blessing to mankind. Some of the finest things that have been discovered are now turned into uses that make possible a war of savagery and destruction such as the world has not witnessed before. Besides this, probably the most damaging

OUR MASTER

Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never ebbing sea!

Our outward lips confess thy name,
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

Blow, winds of God, awake and blow
The mists of earth away!
Shine out, O Light Divine, and show
How wide and far we stray!

Hush every lip, close every book,
The strife of tongues forbear;
Why forward reach, or backward look
For love that clasps like air?

We may not climb the heavenly steeps
To bring the Lord Christ down:
In vain we search the lowest deeps,
For him no depths can drown.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said
Our lips in childhood frame,
The last low whispers of our dead
Are burdened with his name.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

O Love! O Life! Our faith and sight,
Thy presence maketh one;
As through transfigured clouds of white
We trace the noon-day sun.

Alone, O Love ineffable!
Thy saving name is given;
To turn aside from thee is hell,
To walk with thee is heaven.

—John Greenleaf Whittier.

consequences that come as a result of all our study and labors, is the fact that people depend upon themselves and the fruit of their labors for what they need and no longer feel the need of dependence upon God and the efficacy of the laws He set forth for men to live by.

Long ago God warned the people (Deut. 8:6-18) of what would happen when they rely on the might and power of their hand to acquire what they need, thus substituting their own accomplishments and philosophies and devices for the divine things. The dark ages of the Judges, the banishment of Israel, the Babylonian Exile of the Jews, and the moral and spiritual lapse of the church of the Middle Ages, are outstanding examples that can never be forgotten.

The Things That Can Be Shaken

One need not look beyond the present generation for evidence of the inadequacy of human reason—large a place as it has—to provide for the needs of man and satisfy the deepest longings of the soul.

A generation ago statesmen felt that if the vanquished were properly penalized, if the boundary lines were put in the right places, if emperors and kings were deposed and the government placed into the hands of the people, and if a League of Nations were set up, the world would become a safe place to live in. We know now that this was not true. However honest and sincere and conscientious the makers of these treaties may have been, they failed because they did not take into account in their deliberations the great, irrevocable and unfailing laws of God, enunciated on Mt. Sinai and in the Sermon on the Mount.

All through the centuries men have sought for the ideal state. The theocracy of the Judges, the divinely instituted fifty-year plan of Moses for the redistribution of wealth, Plato's Republic, More's Utopia, Karl Marx and the Socialist State, and kindred prospects have all failed. Some of them were wrong in their inception and were founded on wrong principles. Others were right in their origin and were based on sound principles but did not accomplish their end because there was always the factor of sin in human nature that thwarted the best designs and brought them to naught.

Again, after the dip in the curve of the financial chart in the early '20's economists cheered our hearts when they told us that now that the Federal Reserve Act had been passed, there would be no more panics nor depressions. Then followed a period of unrestrained and reckless investment and speculation, only to be followed by the blackest of all the "black Mondays" in our economic history. Those gloomy days of the early '30's will always be remembered by those who saw the bread lines—the long lines of drifting men, unemployed, jobless, discouraged, and in despair. Since then we have hobbled along, bolstered up by subsidies of various kinds, trying to spend ourselves into prosperity while building up a debt that knows no parallel in modern history—perhaps not in all history. During all this while the age-old doctrines of thrift and industry, sacrifice and self-denial,

and saving and being content with such things as we can have, shrieked unheeded from the dust, but modern "wisdom" declared them outmoded and no longer adequate for our needs.

Like the Virginia statesman of Revolutionary fame, I know of no way of judging the future but by the past. If this criterion still holds, as I believe it does, then we have a day of great disillusionment ahead, and if we do not learn before then, we will learn later when our "house falls" that the old, old ways of honesty, hard work, and contentment with a simple life, are virtues that make a great and strong people and forestall the calamities and catastrophies and sorrows that are so common among men.

Social and labor agencies have pooled their ingenuity to solve the problems of mankind, but any and every plan that did not take into account the divine will fell that far short of bringing a satisfactory solution to the situations they were struggling with.

Today all this accumulation of programs, plans, devices, ways and means are again in the process of being shaken in order that those which can not be shaken may remain. In this upheaval many unpredictable things may come to pass. No one knows what nations will survive. We can not tell where the boundary lines will be nor can we predict what forms of government will continue nor what kind of social order will emerge. We are going through a process of dissolution, perhaps of liquidation, but of one thing we may be certain—when bombs cease to crash around us, when the cannon no longer roar, when the smoke drifts from ruined cities and fields of battle, some things, the essential things, the best things, will remain.

The Things That Will Remain

What are these things? First of all, and towering above all, there is God. He will remain. He can not be destroyed by all the nefarious devices of men. He can not be blasted out of existence. He cannot be legislated out of a nation—that has been tried. His purposes will not change. His plans will not fail. Christians may face dire times along with everyone else—perhaps they ought to, perhaps they have lived so poorly that they have hardly earned the right to be called Christians. Man may fail, but God will not fail. Those who seek Him may find Him. To the desolate and heartbroken one He calls: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To those who heed His call He comes with healing in His wings and makes them able for whatever life may hold. To you, graduates, who go to serve the world in His name He says "Lo, I am with you alway, even unto the end of the world." What a consolation! What a source of power!

Secondly, regardless of what men may do or think, there are enduring standards of righteousness that can not be set aside. This is one of the things that can not be touched by cannon or bombs or poison gas or liquid fire. Where people have done their worst to each other and all their philosophies and devices have failed and are swept away, it is upon this foundation, the righteousness of

God, that men may build an enduring structure that can not be moved. Men of God! You, who begin to build after the storm is over, you are not in the dark as to where and how it should be done.

Then, too, there will be a world to live in. It will be a broken world, a world of hungry, bewildered people, many of whom will have lost all faith in mankind and probably in God. Nations may disappear, armies and navies may be destroyed, cities may be blasted out of existence to rise no more, but there will be a world, and in it there will be people who live and love and hate and die as people have always done. When the smoke has drifted away, the stars will shine again and the sun. Rain will fall from heaven to water the earth. Food will grow, flowers will bloom, and the birds will sing. Life will be possible, and the world will go on. Or, if it pass away, for the Scriptures say it will some day, there will be a new heaven and a new earth in which righteousness will dwell. There will be a place for the saints of God, "though the earth be removed, and though the mountains be carried into the midst of the sea."

Last, but not least among the things that will remain, will be the Christian Church. Today it is surrounded by all kinds of obstacles. In some countries it is suppressed, in others it may be destroyed or driven underground. On every side there are limitations and restrictions and closed doors and often violent opposition. This is not the first time

in history that this has happened. In fact the church was born of the cross on Calvary, it was watered by the blood of her martyred saints through all the years, it bloomed and bore its fairest fruits in times of tribulation—in times of St. Paul, Polycarp, Ridgley, and Latimer and a host of others of whom the world was not worthy. These all came out of such times as these, but the church lived on. It will again, and under the guidance of Him whose star led the Wise Men from afar, she will go on doing her work and fulfilling the purposes for which Christ gave her.

These are not days for despair but days of opportunity. Many of those who graduate this year are longing for a chance to serve human need in a godly way. This is your day, and who knows but that you have been called for such a time as this? Those who have the spirit of Christ have the opportunity to manifest it to mankind as it has not been manifested before in our day, and those who go forth in His Name have reasons to expect great things from God, who has promised to supply all our needs according to His riches in glory by Christ Jesus, while the things that can be shaken are being removed so that "THOSE THINGS WHICH CAN NOT BE SHAKEN MAY REMAIN" to witness to the glory and truth of God the Father and His Son Jesus Christ our Lord.

Goshen, Ind.

POSTWAR NEEDS OF CIVILIAN PUBLIC SERVICE MEN

Findings of a Preliminary Survey Taken by the Mennonite Central Committee

BY J. WINFIELD FRETZ

This is the first of a series of articles by Bro. Fretz in which he will deal with postwar conditions and other matters of interest of Mennonite people.

I. Mutual Aid a Scriptural Principle

It is a scriptural principle that Christian people should bear one another's burdens both spiritually and materially. Galatians 6:2 says, "Bear ye one another's burdens, and so fulfill the law of Christ." When certain widows in the early church were in need, the apostle said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). When the Christians at Jerusalem suffered from a dearth, those at Antioch brought them relief. Acts 11:27-29. In I John 3:17 we are told, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In I Tim. 5:8 we read, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

II. A Traditional Mennonite Principle

From the very beginning of the Mennonite Church, concern for all members of the brotherhood was a generally recognized characteristic. In early days in case of property loss by

fire or other losses, the brotherhood raised the money necessary to help the one who suffered. Likewise, assistance was given in times of sickness and death. Only within the last century has this plan of Christian mutual aid been increasingly more neglected within our church.

III. Survey Results

The men in C.P.S. camps receive no pay from the government either for themselves or their dependents. They will not receive any financial assistance in the form of mustering out pay, bonus, pension, or aid toward vocational guidance and their future education. Therefore, if the C.P.S. men are to be given any assistance, the brotherhood to which they belong must do it. The Mennonite Central Committee through its representatives has been instructed that the Mennonite Church throughout the country wishes to assume this plan of mutual aid and Christian responsibility for those of its members who have consistently testified to the faith during the war. A preliminary survey as to the needs and the plans of the men in the C.P.S. units has been completed. Of 2,870 questionnaires sent out, 2,191 (or 76%) have been returned and tabulated

as of March 1, 1944. The following are the questions and the answers for the total returns of all C.P.S. men in M.C.C. administered camps.

Are you planning to continue your education after C.P.S.?

	Number	Per Cent
Yes	472	21
No	1,327	61
Uncertain	84	4
No answer	308	14

Check the one occupational classification which comes closest to the field in which you want to do your life work.

	Number	Per Cent
Farming	1,308	60
Business	194	9
Teaching	123	5
Religious work	135	6
Office work	42	2
Skilled trade	192	9
Factory work	60	3
All others	61	3
No answer	76	3

As anticipated, the largest number of C.P.S. men prefer to return to farming for their life work. It is worthy to note that the experience in C.P.S. camp away from home and in contact with other influences did not result in turning many from the occupation of their parents and their previous life work. Another factor of significance is the large number interested in religious work. It is evident that C.P.S. experience had a decided influence in leading men to choose this form of service because if these men had had this interest before entering camp it is likely that most of them could have had a 4-D classification as ministers or ministerial students. The fact that only 3% of the total want to engage in factory work and 3% in various forms of other work is also significant because it indicates that there has not been a large shift of interest from rural to urban areas and occupations.

Do you need financial assistance to get started in the work you want to do?

	Number	Per Cent
Yes	938	43
No	973	44
Uncertain	101	5
No answer	179	8

Would you welcome financial assistance from your branch of the church if available on a loan basis, at a low rate of interest and to be repaid over a long period of time?

	Number	Per Cent
Yes	1,107	51
No	614	28
Uncertain	88	4
No answer	382	17

The last two questions are related, but they are not identical. The first simply asks whether the men need financial assistance. It was asked to reveal the size of the financial problem of C.P.S. men. Many of these men may have sources from which they can secure the assistance needed. The second of these questions was asked to find out how many men would welcome assistance from their church or from any other agency designated by their church, such as the M.C.C. The question does not say that the church will give assistance on the condition stated. It was meant to show the churches both their opportunity and responsibility for rendering assistance to the C.P.S. men. The answers to these two questions will enable churches to develop plans in accordance with the situations that confront them.

If you need financial assistance, check for which of the following purposes:

	Number*	Per Cent*
To further my education	253	11
To buy stock and equipment for a farm	608	28
To buy a farm	240	11
To get started in business	157	7
Other purposes	28	1
No answer	1,049	48

* The reason the totals are more than 2,191, or more than 100%, is that some gave more than one answer.

The answers to this question simply indicate the areas of greatest need. A large number of men felt that they did not need assistance.

Do you need guidance and information to help you get started in the work you want to do?

	Number	Per Cent
Yes	496	23
No	1,293	59
Uncertain	33	1
No answer	369	17

If you need guidance or information, check for which of the following purposes:

	Number	Per Cent
Where to find a job	105	5
Where to find a farm to rent	125	6
Where to find a farm to buy	124	5
Where to find business opportunities	79	4
Where to continue education	103	5
Other	25	1
No answer	1,630	74

The last two questions were asked to discover the number of men needing other than financial assistance. It is significant that a large number of men thought they needed no assistance. Those who did express a need should be given careful consideration, especially in such situations where the investment of funds is required to satisfy the needs. Educational institutions will want to take note that over a hundred men want guidance as to where to continue their education.

After you are released from Selective Service would you prefer to settle in:

	Number	Per Cent
Your home community	1,566	72
A non-Mennonite community	45	2
Any Mennonite community where there is opportunity to earn a living	337	15
A newly established community primarily of C.P.S. men	67	3
No answer	176	8

The answers to this question should be very encouraging to the home churches and communities. It is evident that C.P.S. has deepened the love of the home community. Many of the men expressed a preference for other Mennonite communities only because they might offer a better opportunity for earning a living. The number wanting to settle in a non-Mennonite community was to a large extent determined by non-Mennonite men in M.C.C. camps who filled out the questionnaires. A reflection on the value of the C.P.S. experience in terms of a way of life and the friendships that were developed is indicated in answer to the question regarding the establishment of a new community of C.P.S. men. In addition to those who gave that as their primary preference, an equally large number indicated a secondary preference in such a community.

This preliminary survey will be followed by a more intensive study of the particular needs of those who expressed a preference

for some form of assistance. The results of this study should impress upon the Mennonite Church the general areas of its young men's needs. Each local congregation would do well to discuss these findings and see how it could best fulfill the scriptural injunction of bearing its brethren's burdens and so carry out the law of Christ. Akron, Pa.

TRACTOR PLOWING AND SCHOOLS

By L. J. Lantz

A school boy could do it with his eyes shut, provided, of course, that the tractor would turn itself around at every headland, and that the coulters would never choke.

A tractor is not a team of horses; it is just a thing. You start the thing and set a throttle and sit there holding a wheel. You pull a rope to let down the plowshares; another pull brings them up again.

The simplicity of such a job would make it easy to get careless. I was thinking of that this afternoon as I started out across the grassfield with a two-bottom plow behind the tractor. At the same time I remembered something else.

Just over the hill is a Christian grade school. This is a school in which teachers can teach the "3 R's" of salvation from experience; a place where it might truly be said:

"Christ is the Head of this school,
The Unseen Teacher of every class,
The Silent Listener to every recitation."

Going over the hilltop and down, I could watch the school ground. The scene looked familiar. I had a good view of it between glances at the furrows ahead and the furrows turning over behind. . . .

A small building with large windows. . . . Children standing around or chasing each other . . . the older boys playing baseball. . . .

Their pitcher's style looked odd. He twisted his arms in fancy windups and an underhand throw.

It was a trick ball. Several times it missed the tall catcher's glove. Then a batter contacted it . . . a quick single to left infield. . . .

Turning, I raised the plowshares; turning again, I lowered them into the sod, remembering the days which I had gone to public school. . . .

There had been stories of the universe evolving out of nowhere . . . pictures of prehistoric cavemen, and of less amusing but more fascinating subjects . . . history books full of bloody wars and muddy politics . . . magazines, comic sheets . . . phonograph records of radio and dance music . . . militant poetry by Kipling, Tennyson, and other stars of the same stripe . . . long rows of library books, some of them shady, others worse.

Some of those potent influences work like narcotic poisons. There is always the desire for something stronger, and more of it. Only the power of Christ can break those chains . . . but the scars remain.

Again and again I went over the hill and down, watching furrows, and getting glimpses of the ball game. Various boys pitched and batted. The underhand pitcher knocked a fly-ball over second base with ample clearance . . . a chubby little fellow looked puzzled

(Continued on page 185)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

PAUL PLEADS FOR A RUNAWAY SLAVE

Philemon

Lesson for June 11, 1944

Golden Text.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

In Galatians, Paul tells us that there is no law against the fruit of the Spirit, and he could have also added that no law of outward compulsion can ever produce such fruit. This fruit is the natural result of a new spirit and a new disposition in the heart of the regenerate. Laws may act as a check on human misconduct, but they cannot change the spirit of a man nor create goodness. The saint without law is a far better man than the sinner under the regulations of the Sermon on the Mount.

Philemon was a well-to-do Colossian who had found in Christ a Saviour, and he was one whose love for all the saints was manifested by many kindly deeds. Even the services of the congregation in Colosse were held in his home, and Archippus, a faithful minister of the Word, was probably his son. The common people have always been the principal constituents of the church. Comparatively few of the upper and the nether strata of society have availed themselves of its soul- and life-saving potentialities; but whenever they have, the rich have been humbled and the humble exalted. True grace knows no class distinctions.

Onesimus (meaning "profitable") had apparently been an unusually worthless slave, who finally crowned his misconduct by theft and desertion. Under Roman law both of these crimes on the part of a slave were punishable with death at the discretion of the slaveowner. Onesimus had fled to Rome, where he could most easily hide himself from capture. Whether he was reduced to abjection like another prodigal, or whatever the reason, he finally sought out Paul, the preacher and prisoner. Whatever his purpose in going to Paul, Paul soon persuaded him that his great need was to get right with God. This he did. Paul now could speak of him as a child and a brother beloved, who at last lived up to the meaning of his name. The spirit of Christ is one of helpfulness. Not "what can I get, but what can I give," is the standard by which the individual saint gauges his success or failure as a citizen in the kingdom of God. And this holds true not only in the church as an organized body, but in all human relations.

Lowly station in life, like that of a slave, does not make a man less of a man; nor does

exalted station, as that of a king, add to it. Paul, the prisoner, was the greatest man the human race has produced in two thousand years; Nero, his contemporary, although Caesar, never had an inferior.

When Onesimus found the Lord, he also found that he had obligations. One of these was to go back to his slave master. But Philemon was a Christian, and the new relation of slave and master in a Christian domicile was that of a father and child, and in the church that of brothers beloved. The Christian spirit took the sting out of slavery. And where there is the spirit of equality, the institution itself will soon cease to exist, law or no law.

Where the love of Christ fills the heart, it is easy to forgive. I wonder who had the hardest job, Onesimus or Philemon—Onesimus, the penitent fugitive from justice, or Philemon, the wronged master. Which is the easier—to ask forgiveness or to give it? And I wonder, too, if the Lord ever allowed Paul to go to Colosse and, in the sympathetic care of the wealthy Philemon, recover his strength after years of imprisonment, ere the love of Christ within his soul again drove him forth to the hardships of the pioneer missionary.

Now and then some man of wealth will leave money for a home for retired and indigent missionaries or preachers. That is fine, but it would show a great deal more of the spirit of Christ if those men would prove their brotherliness by addicting themselves to the ministering to the saints by opening wide their doors to workers in the vineyard of the Lord who need rest and recuperation for body and spirit. Those who do this are fellow laborers with preachers and missionaries in a fullness of service incomprehensible now, but we shall know hereafter. Bro. J. A. Ressler used to say that the church was so cold that it was difficult to keep oneself from freezing. Sometimes I feel similarly. But, brethren, refresh my soul by doing more than I, or your pastors, may say or ask. Prove the fullness of your faith and love by seeking opportunities to help and cheer your fellow pilgrims on the way to the city of God.

A GOOD SOLDIER OF JESUS CHRIST

Epistle of II Timothy

Lesson for June 18, 1944

Golden Text.—Thou therefore endure hardness, as a good soldier of Jesus Christ.—II Tim. 2:3.

Paul's second epistle to Timothy is his last known message. It was but a short time later that he met a martyr's death at the hands of Roman officials. Of his last defense and testi-

mony for his Lord, we have no record. But the two letters to Timothy, written by an aged messenger of the cross to a young man whom he loved as his own son, and who was carrying on the work of the Lord in the regions where Paul had started it, are of so great moral and spiritual worth that it would pay all the preachers of Christendom to read them repeatedly as though they had been written for each of them alone.

The faithful messenger of the cross has greater blessings than those of natural sons and daughters. Spiritual children, begotten through the Gospel, especially when they work with you in the same mind and spirit as a son with his father, are a comfort that exceeds. Timothy was such a one. Timothy was blessed with a godly maternal heritage of at least two generations, and his natural bent was to walk in the ways of righteousness. Today there is a great cry over the moral delinquencies of youth. What can you expect of an age where the parents have so completely smothered their desire for godliness that their consciences are hibernating during the winter of religious apostasy? If we had godly fathers and mothers, juvenile problems would be easy to solve. But as the parents are examples to the children, so the pastor is to be an example to the congregation. And the pastor has his disappointments also. So few of the congregation are of the stuff of which spiritual heroes are made, and in times of crisis many prove unfaithful.

Chapter 2:1-4. The fact that others may and do fail should be an added reason to you why you should not. Because others are so weak is just another reason why you should be strong. And it devolves on you, as it did on Timothy, to find faithful men, men of trust, who will allow themselves to be trained and equipped so that they will multiply your efforts by each one's becoming a duplicate of yourself. One shall chase a thousand, and two shall put ten thousand to flight when the Lord is with them. In times of war, men will unselfishly give their very lives for love of home and country. The Master gave to the church an equivalent appeal. And for the first few centuries those who gave their lives that the banner of the cross might gain sway over all peoples and tongues and nations were legion. That spirit must be revived in the church or it will soon surrender all the gains of past centuries to the hosts of evil. The would-be successful warrior must disentangle himself from the things of this life—home, business, politics. The Christian soldier must do likewise.

Verses 5-12. When the messenger of the Gospel is bound, the Word of God is spread abroad. The enemies of the Gospel, by their opposition, are invaluable aids to the furtherance of the Gospel. But this result is contingent upon the faithfulness, under all conditions, of the messengers to their calling and

duty. Faithfulness unto death is the way to win the crown. The winners of the martyr's crown shall reign with Him. Should I follow my Lord all the way to the cross but betray Him there, I would lose all the gains of my labors, and have my Lord deny me salvation and the crown at the end. Consider Judas Iscariot.

II Tim. 4:5-8. I am afraid that we place too much value on a man's dying words. The life that he lived from his youth is a much stronger testimony to the value of the life and the worth-whileness of having been. But when the two unite in complete harmony, as did the life and the dying testimony of the Apostle Paul, then the testimony is worth more than gold.

In verse 7 the definite article is used three times (R.V.)—"the good fight," "the course," and "the faith." Only the soldier of the cross fights "the good fight"; only on the highway of holiness is it possible for me to run and to finish "the course"; only by being true to the Lord can I keep "the faith." He that keeps the faith is kept by that faith. To such His glorious appearing is loved and longed for. And all such will be given the crown of righteousness, and the crown of life, and the crown of glory at the hour when the Master shall redeem His own. In the battle of life, the best defense is to attack. The sins that attack you will flee when you attack them.

THE POWER IN SIMPLE LIVING

(Temperance Lesson)

Daniel 1:8-16, 19, 20

Lesson for June 2, 1944

Golden Text.—But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. 1:8

In the Old Testament, great emphasis was placed on ceremonial defilement. Certain animals are unclean. To eat their meat would defile. To touch the dead or the unclean would also defile you. Food offered to idols was unclean and defiling. This ceremonial defilement was the ensample of a moral and spiritual defilement that made you unclean with an uncleanness that only divine grace could wash away. It is entirely probable that a man with the spiritual insight of Daniel could see beyond the ceremonial to the spiritual. But one thing he knew, i.e., he could not maintain ceremonial purity by partaking of the king's dainties; and I believe he knew that it was impossible to walk in the ways of the heathen and maintain spiritual purity. Many professing Christians seem to be ignorant of this truth. But whether he knew that the divine plan of life was so complete that strict adherence thereto would also bring bodily health and mental alertness I do not know; but he demonstrated it to himself, to the chief of eunuchs, and to the court of Nebuchadnezzar. And the spiritual attitude towards life also has much to do with the physical and mental. If these young men would have been given a diet of pulse and water when their soul loathed it, the physical and mental effects would not have been so pronounced as when they ate it because they were assured in their own hearts and minds

that this was the way to keep in the will and in the love of God. To attain to the highest and best, there dare not be conflict between mind, soul, and body; for when all three are fully surrendered to the will of God, there is no dissipation of powers and energies.

Verse 9. Some individuals are naturally much more likable than others; but the grace of God within the heart will make the spines of a chestnut bur as pleasant to the touch as down. Are you a bur? Grace can make you likable.

Courtesy and tact are never wanting in a Spirit-filled life. It is possible to be congenial without being weak; to be firm without being stubborn. A mule may be set in his ways, but that does not make him a better mule.

Verses 10-16. Respect for elders and for those in authority, with consideration for the feelings of all those about one, is the mark of a sober Christian gentleman. Daniel did not want the prince of the eunuchs to lose his head for disobeying the king's orders; he did not want the marks of malnutrition upon the persons of himself and his friends; but with the confidence that what he was desiring was for the best interests of all, he besought the steward to make a ten-day test. Was he worried about the outcome? There is no evidence of it.

And much as you may be ridiculed in this self-indulging age if you refuse strong drink or tobacco, or nay other narcotic, and avoid the path that tends to ease and luxury, you need have no fear that in the years to come you will have advanced far ahead of those of similar abilities to yours, but who would not say No when invited to go with the crowd.

Verses 17-20. The course of training for Daniel and his friends was a three-year course. Usually the effects of dietary changes are not immediately noticeable. But in the case of these boys the improvement was marked within the ten days of the test. How marked must the change have been at the end of three years! In reverse, it takes less than three years for the girl who turns her back on the church and Sunday school to enter

TARRY AND GO

"Tarry ye . . . until ye be endued with power from on High" (Luke 24:49).

"Go ye therefore, and teach all nations" (Matt. 28:19).

Tarry till ye be endued
With the power from Above.
Tarry till ye be possessed
With the fullness of God's love.

Tarry till He bids you go
To the field to harvest white.
Tarry till you really know
Where you are to shed your light.

Go, then, when you hear His voice
Making clear His plan for you.
Go in person if He calls,
Do the thing He bids you do.

Go with gifts that you can give,
Gifts to those already there.
Go in God's appointed way—
Everyone can go by prayer.

—M. E. Dettterline.

the houses of shame; it takes less than three years for the boy who rebels against home and church restraints to be under restraint in the reformatory. While Daniel and his three friends were climbing to unfading greatness, the rest of the student body were coasting downhill to failure and historical oblivion. You do not need to climb very high to be above the fellow that is going down. But there is a fascination in climbing; and the higher you climb, the greater the resolve to climb to the top.

The abstainers from fleshly lusts because of love for God outgrow and outreach all others mentally, physically, morally, spiritually. In my experience as a schoolteacher I always observed that tobacco users headed for the foot of the class. Getting other bad habits had a similar effect. Seek the kingdom of God and His righteousness and all worthwhile things shall be added to make your life greatly good.

ENTERING THE PROMISED LAND

Joshua, Chapters 1-6, 23, 24

Lesson for July 2, 1944

Golden Text.—Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Josh. 1:9.

Joshua 1:1-9. Moses had a forty-year job in bringing the children of Israel from Egypt, by way of Sinai, to the borders of Canaan. As much as he had done for them, he had to die before they could enter the land promised to their fathers. We are the heirs of former generations, but with each generation new conditions and new problems arise, and the leaders of tomorrow may not be the leaders of today. The leaders of today, if they would lead us to good success, must needs steer their course by all the proved good of the past; and the leaders of tomorrow must do the same.

The inhabitants of Palestine lost their inheritance because they were unworthy. Their cup of iniquity was full, and the land spewed them out. The land was not given to the sons of Jacob because they were worthy; and no land is given to people because of their worth. But after having received it as a home and a possession, they can keep it only by proving themselves worthy. Grace provides the gift, but worthlessness forfeits it.

God is just as good to me as He was to those who have gone before me. And He will do just as great things through me as He did through them if I do not hinder Him by turning aside from the paths of life. There are no turns in that road. It is straight as well as strait. All turnoffs turn away from God.

Many people have the book of the law of God in their houses, but God's word to Joshua was that it was to be in his mouth and in his meditations. It was to be the perennial subject of conversation, and the day and night occupation of the mind. The mind is like the sea; storms may ruffle its surface, but only a few feet beneath is calm. The conscious mind is affected by the environment of the hour, but the subconscious, which is the instrument by which we meditate, is free

and unaffected. In moments of quiet, its thoughts enter the realm of the conscious. You may analyze the workings of the subconscious by asking and answering yourself this question—What do I think about when I don't think?

The fear of the Lord causes us to overcome the fear of man. The primary meaning of "courage" is "to have heart". Do you have heart to study His Word? Do you have heart to obey its precepts? Do you have heart to fight life's battles on the Lord's side? Well and good! Victory and success are assured. If you do not have heart, you are defeated before you begin.

There are many things that cause fear and fright, and even terror; but the knowledge that the Lord is with us gives a consciousness of safety and comfort. God gives us more than we need. When He gave the children of Israel all the land from the river of Egypt unto Lebanon, and from the Euphrates to the Great Sea, He gave them more than a greatly multiplied Israel could occupy: Some say that God promised them that much but never gave it. Joshua tells us plainly that God kept His promise to the full (chap. 23:14), and the tribes of Israel gave him witness. I do not believe that Joshua was ignorant of the meaning of the promises pertaining to their national inheritance; but I am almost sure that many who talk so knowingly about these same scriptures know not whereof they speak. They possessed it through conquest, but they never fully occupied it; and eventually they lost it by being as unworthy as the inhabitants that they supplanted.

In many churches the pastors are retired when they reach a certain age; the same thing is true in the army and in business. But Caleb was eighty-five years old when he attacked the giants of Kirjath-arba; and Joshua was well past eighty when the mantle of Moses fell upon him. The only time when a man should be retired is when he ceases to look ahead. A man goes where he is looking, and the size of his heart is the measure of his capabilities. When you begin to look back, you will begin to retrogress; and when your courage fails you, you will instill the spirit of defeat into the hearts of others. Neither Joshua nor Paul ever lost heart, and they conquered where all the wise prophesied defeat.

But God encouraged Joshua, and so did the membership of the tribes. Even the bravest and the strongest need the encouragement and support of those beside and under them. Your spiritual leaders can and will only keep courage as you requite them with the courage that they instilled into your soul. The Lord opened the way into Palestine by stopping the flow of the Jordan, but Israel had to renew her vows and consecration before she could conquer.

If we would all agree to read a chapter in the New Testament each day and put into our living the principles presented in this, the best of all books, we would in a short time have the whole world throbbing with the power of a great religious awakening!—J. Wilbur Chapman.

DISCIPLESHIP COSTS

Young Borden was a student at Yale some years ago. He was a millionaire. He had decided to become a missionary, and was preparing for work in Mohammedan lands. At that time he wrote a few lines on the meaning of discipleship that have been preserved. They run, "Say 'no' to self, and 'yes' to Jesus every time. . . . In every man's heart there is a throne, and a cross. If Christ is on the throne, self is on the cross; and if self, even a little bit, is on the throne, Jesus is on the cross in that man's heart. . . . If Jesus is on the throne, you will go where He wants you to go. Jesus on the throne glorifies every work or spot."

The reader feels this young millionaire was writing a spiritual biography of himself. There can be little doubt that many of us know almost nothing of the personal cost of discipleship. We do not have about us the marks of the Lord Jesus. Or do we? They are not something we would talk about very freely.

When we think of what it cost the early disciples to be Christians, and when we think of what it has cost the missionaries in all the centuries to be true to Jesus, and when we think of what it has cost men and women of all the ages to live up to their convictions, as the eleventh chapter of Hebrews sets the matter before us, we cannot help seeing an accusing finger pointing toward us and saying, "Your religion has not cost you very much." Still the supreme question runs, "Is Jesus on the throne or on the cross in our lives?"—Selected.

SUMMER TIME IS GROWING TIME

There are very few people who do not welcome spring and summer. Even the children, who are fond of snow and ice, look forward to the coming of the warmer months of the year, when they can take off heavy clothes and go out to play in the warm sunshine. In the spring nature awakens from the winter sleep, buds and leaves begin to sprout, the grass changes its dull color to one of green, and everywhere there are signs of life. This year again, all who can are asked to have gardens to raise all the food possible. Those who have gardens, or live in the country, like to see things grow; and even city folks like to get away from the bustle, noise and smoke of the city to watch the growing crops.

Suppose there were no life in mother earth this summer. Suppose no plants would grow. We could not live if they were to stop. Without growth, everything would be dead and lifeless. We expect things to grow for us; why should we not want to grow ourselves? Why stunt ourselves by hindering our full development? Put forth effort to grow this summer and be bigger in every way at the close of the season.

Grow physically. Every young person wants to grow up into adulthood and be physically up to par. Summer time can be used to advantage for this purpose. In the country there is ample opportunity for growth, with its fresh air and sunshine, fields and woods. In the cities there are beautiful parks.

In city or country, attention should be paid to proper habits of eating, drinking, sleeping and exercise.

Grow mentally. Don't look upon summer as a time to cast aside all books and mental activity, but as a time to do some of the things you cannot do during the school year. If possible, visit museums and art galleries to help you to understand the past and the present. Make a study of nature for your own enrichment and future benefit. Read good books and magazines instead of the trashy kind. In other words, exercise your mind.

Grow spiritually. Many people think summer is the time to let down a bit spiritually, but don't you do as they do. Do the opposite, and make summer a time of real spiritual help. Take an active part in the services of the church, even though the weather may be uncomfortable and you don't feel like "dressing up." If possible, attend one or more summer conventions, Bible conferences, etc., and increase your spiritual knowledge and growth.—United Evangelical.

MYSTERIOUS MOTHER NATURE

(Continued from page 165)

his daily repose. In the spring of 1936 a pair of European cormorants were seen flying about Hog Island, near Bath, Maine; a bird extremely rare on this side of the Atlantic.

Why did many wild ducks fail to migrate from New England in the severe winter of 1935 and 1936? Did their instinct fail to warn them of the terrible winter in store for them? Or have they come to fear the increasing dangers of migration, choosing to remain north and face the cold and shortage of food? Surely dangers attendant on migration have increased alarmingly in the past few years.

That domestic animals have inherited a wandering instinct from their ancestors and that they are capable of unerringly finding their way to certain destinations has been proven. Often their movements though are as puzzling as those of their wild brothers. A foxhound in Maine reverted to the wild and ran with the wild foxes. In the fall of 1935 a housecat traveled one hundred and fifty miles from Fryeburg, Maine to Belmont, Massachusetts. He executed the journey back to his home in four months and one week, with a broken paw. In 1935 a Shepherd dog hiked all alone, covering two hundred and fifty miles in an effort to return to its young master in Massachusetts. In May 1933, a housecat appeared at the observatory at the summit of Mount Washington, New Hampshire, the highest peak east of the Rockies. No one had crossed the southern peaks for seven months and there had only been one ascent up the cog railway since March first. It is possible that the animal had spent the previous winter in those regions and that he survived is proof of his sagaciousness and prowess.

The more we study nature the more we are convinced that the Creator intended many of the movements of Nature's children to be mystifying to man and that Old Mother Nature will always remain enigmatic and mysterious.—The Watchword.

BIBLE STUDY

CHRISTIAN DOCTRINE

LVIII. The Doctrine of Atonement—Concluded

BY THE BIBLE STUDY EDITOR

The Old Testament, having its foundations of fellowship with God in the atonement, does not deal so much with the methods and the results of the atonement. It does say that when one offers the sacrifices for sin, "it shall be forgiven him." The fact that the offering for sin through the shedding of blood was required in the old dispensation intimates that the consequences would be a condition of peace with God, and that the blessings of God would be bestowed on His people who had kept His ordinances and had offered His sacrifices for sin. The New Testament, having but one sacrifice in Jesus Christ, has many results and experiences to present to the believer. It seems that these many results and blessings of redemption occupy our thought and invite our emphasis almost more than the offering for sin, which has brought the blessing to us.

Atonement and Forgiveness of Sin

It was not an uncommon thing for the Lord to talk to His followers concerning sin and the forgiveness of sin. Jesus was pointed out as the "Lamb of God, which taketh away the sin of the world." The prophetess, Anna, who served God in the temple, spoke concerning the child Jesus "to all them that looked for redemption in Jerusalem." To the woman who had sinned and had been condemned by the Jews, Jesus said, "Neither do I condemn thee: go, and sin no more." To the impotent man at the pool, Jesus said, "Son, thy sins be forgiven thee." One may well inquire how Jesus could speak of the forgiveness of sins and how He could forgive sins before the sacrifice for sin had been offered.

We should not omit the fact that those to whom the Lord had spoken concerning the forgiveness of sins were among the people who had continued in the offering of sacrifices for sin—in the daily offerings, morning and evening, in the daily offerings that they had themselves brought and in which many had participated in times of feasting. They were among the souls who were included in the annual offerings for sin, when the high priest offered the blood of atonement on the one day of the year when all sin was atoned for. The blessings of the sacrifices on the altar were continued until they were fulfilled on the cross, when our Lord said, "It is finished." It was when "he bowed his head, and gave up the ghost."

Because of the efficacy of the work of grace which God had provided through His Son, the blessings of salvation and the forgiveness of sins were granted to those who worshiped

under the conditions of the covenants from Adam to Moses, and to those who kept the statutes of offerings and sacrifices under the law. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:23-26).

The above citation suggests what has been stated, i. e., that the Lord forgave the sins of the past through Christ whom He set forth to be the propitiation for the remission of sins that are past. Again, the declaration is made in the same passage that the forgiveness of sins was granted on the basis of faith in His blood. By the offering of the blood of beasts there was a "remembrance . . . of sins every year," while the forgiveness must have been granted on the grounds of the propitiation which God set forth in the blood of the Son, or by the death of the divinely appointed sacrifice—the Lamb of God.

We are concerned primarily in this discussion with the fact of the forgiveness of sins. With the beginning of the law there was mention made of forgiveness and pardon for sins against God. "If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance" (Ex. 34:9). At the time of this rebellion on the part of Israel, the tabernacle had not been set up, and there had been no offering made for sin. But the directions for the construction of the ark of the covenant, the altar of burnt offering, and the altar of incense had already been given with the purposes for each. In this description and use of the furnishings for sacrifice the purpose had also been given. Moses knew that there was forgiveness of sin for his people, and he based his approach to God for pardon on the grounds that pardon for sin and reconciliation to God were possible according to His law.

Cruden makes use of the term, "pardon," in its various forms, moods, and tenses twenty times—sixteen times in a positive sense and four times negatively. Likewise he refers to the term, "forgive," in its tenses and moods (referring to God) sixty-two times, of which five references are in a negative sense. Forgiveness is used only eight times—once negatively. This fact shows the mercy of God who

is ready to forgive men their sins, because there are provisions made for their return to Him in fellowship after they have sinned against Him. In Num. 14:19, 20, two terms are used: "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word." In these two uses of the words, "forgive" and "pardon," the Hebrew terms also differ, but in both cases the words are those commonly used for pardon and forgiveness. They are not particularly related to the basic word for atonement, which is "Kaphar." Three references are found which use the term, "forgiveness," and have the base in "Kaphar" or redemption—Ps. 78:38; Jer. 18:23; Deut. 21:8. In II Chron. 30:18 the term, "pardon," is associated with "Kaphar." In the great number of instances where the words, "forgive" and "pardon," are used, they have the same basic idea of forgiving or lifting the guilt, or of forgiving, pardoning, or sparing the guilty one. The terms would imply that God, by His own act and will, assumes the changed attitude of love and mercy toward the offending one. But this attitude depends upon the just dealing with the transgressions which are pardoned or forgiven. The idea often prevails that God covers the sins of men by the blood of atonement. As has already been pointed out, there are but four references in the Old Testament in which the root of forgiveness and of atonement is the same. The familiar passage in Rom. 4:7, 8, "Blessed are they whose iniquities are forgiven, and whose sins are covered . . .," is taken from Psalm 32:1, where the terms again are not associated with the idea of covering sin. It is rather the forgiving or lifting of the guilt; and of pardon, or filling up or hiding of the deficiency caused by sin.

We should conclude that God does not cover up a man's sins by allowing them to remain and covering them by His blood of atonement. Too frequently do we think of God's overlooking the sins which we commit, or those which result from our infirmities or because of our human nature and the flesh in which we live. There is a covering for those whom God forgives, but the forgiveness is such that the guilt is removed and the sins pardoned, so that they no longer remain in the consciousness of God. "Their sins and iniquities will I remember no more." The atonement made by the death of Christ is a propitiation for the sins of the whole world. The sins of all men could be covered by the blood of Christ, and thus all could be saved. But not all men are forgiven, and their guilt remains until their sins are acknowledged and confessed; and at such a time and under those conditions God forgives their sins and the "blood of Jesus Christ . . . cleanseth us

from all sin." Our sins are better than covered when they are forgiven.

At this point we should refer to the further references of the Old Testament in which the basis of forgiveness is stated; for no sins were forgiven without the designated offerings for sin. Sin is not overlooked when it is forgiven. There is an adequate compensation for transgression, and a just dealing with the matter of sin. "The wages of sin is death," and "without shedding of blood [there] is no remission." In the following passages the thought is given that the priest shall make atonement, and it shall be forgiven them. Every sin is judged by death before it is forgiven, but the judgment is provided in the sacrifice of another in order that the sins of men could be forgiven. Lev. 4, 5 and 6, various verses; also Num. 15:25, 26, 28; Deut. 21:8. Because of atonement for sin, there is forgiveness of sin. It is the privilege of every believer to have the assurance of the forgiveness of every sin. Should there be sins of ignorance, or sins of which one is not conscious, they are included in the atonement and are forgiven; for the sins of ignorance on the part of those who came to the altar were not known to the worshiper until the sin was discovered by the priest. The sin was atoned for by the sacrifice made by the priest.

The Christian lives in Christ and is in fellowship with the Father and the Son because of his new life in Christ and his walk in the light. In this spirit of life the blood of Jesus Christ constitutes a continual cleansing power for him. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (I Jno. 1:8-10). There is in this Scripture no room for self-justification, but there is every ground for the assurance of forgiveness of all sins and of constant fellowship with God under His righteous dealing with sin and His faithfulness to cleanse us from all sin. Our sins are not overlooked; they are atoned for and are forgiven.

Atonement and Peace

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Peace is appropriated by faith, but the faith rests upon an accomplished work of Jesus Christ, by whom atonement was made for sin. "Therefore" is the conclusion of Romans 4, in which chapter the apostle stated the basis for righteousness by faith. Righteousness is also a matter of faith, but faith must have somewhat to believe. The righteousness of faith alone could go no further than the knowledge and power of man. Righteousness which rests in God and in His work of grace and righteousness may be appropriated by faith, and one may live in that faith in God and be righteous. But the work of God includes the provisions for man's righteousness. Abraham believed in the sacrifices of worship and fellowship with God, in the light of the ancient covenants, which included a sacrifice for sin.

The faith of the believer, like the faith of Abraham, was that which believed in the

resurrection of one from the dead. Abraham believed in Him who had the power to raise the dead. The believer believes in one who raised from the dead Jesus Christ, "who was delivered for our offences, and was raised again for our justification." This is the basis of our peace with God. It is a peace of reconciliation, through the atonement accomplished by the death of Christ for our sins. It may be argued that one who believes in God is justified because he believes in God. And the same may be said of faith in Jesus Christ. How can one have fellowship with his enemy? How can God have friendship with those who are at enmity with Him? Only on the basis of a reconciliation between God and man can there be a fellowship of peace and a relationship as of sons and Father.

Christ was delivered for our offenses. Jesus did not enlarge upon the idea of His atoning for our sins, but He declared, "If I be lifted up . . . [I] will draw all men unto me." He declared that He laid down His life for the sheep. He stated that except a man eat His flesh and drink His blood he could have no life in him. It was evident that Jesus knew His mission of redemption, and consequently He could promise peace to His disciples. To His disciples He said, "Peace I leave with you . . . not as the world giveth . . ." A peace with God, which is possible when the sins have been put away, is a peace that gives the fellowship with God and with His Son. It is a peace that enables the coming of the Holy Spirit who is the Comforter and the abiding presence of the Father and the Son, into the heart and life. There could be no abiding peace without the provisions of an abiding atonement and reconciliation.

There could be no abiding peace if it depended on a condition of perfection in life and thought. The defilement of sin in the world and our contacts with sin would be sufficient to deny our righteousness. Every imperfect act in one's life would destroy the fact of righteousness and deprive us of our fellowship with the Holy One. If we have constant peace, and that is what is promised us, it depends solely upon our constant atonement in the Advocate with the Father. "He is the propitiation for our sins." The present tense of the advocacy of Christ is essential to our peace. "We have an advocate with the Father, Jesus Christ the righteous." The Saviour whom John saw standing before the throne was as "a Lamb . . . slain." He was delivered for our offenses, and so long as there are offenses He is the reconciler. The past death is sufficient, for He died once, and by that once offered for sin, by which offering we are perfected forever. It is the virtue of that redemption price that is the foundation of our constant forgiveness, and of our constant peace with Him who calls us His sons and whom we, through faith, can call our Father.

Accepting Atonement by Faith

"He that believeth on the Son hath everlasting life" (Jno. 3:36). "Whosoever believeth in him . . . [hath] everlasting life." "He that believeth on him is not condemned." Believing in Him is believing on Him, and believing on Him is the same as believing in Him. Believing on Him may suggest the fact

of faith as it rests upon the work that He has accomplished for us. But those who believe that Christ died for the sins of the world are not always enjoying the forgiveness which His atonement has wrought for all men. But one cannot have the peace of God without appropriating His redemptive work and His holy life and presence with us. Nor can one believe on His redemption by blood without enjoying the peace of fellowship which results from the presence of the Lord within the heart in the person of the Holy Spirit. Jesus said, "Believe me that I am in the Father, and the Father in me" (Jno. 14:11); and "At that day ye shall know that I am in my Father, and ye in me, and I in you" (v. 20). This is the faith and the result of the faith that appropriates the Lord Jesus and the work that He has done in our redemption.

There are two things that should induce the acceptance of the work of Christ in our redemption. The first is our need of a reconciliation with God that will give us His peace and the hope of eternal life. The second is the will of God to save us and to unite Himself to us, even after we had sinned against Him. The work of reconciliation by the death of Christ and our acceptance of it by faith, is but the beginning of God's work on our behalf to bring us to glory and to glorify us together with His Son, Jesus Christ. By our appropriation of Christ, we accept the forgiveness of our sin and our freedom from its judgment and defilement. We accept also all that Christ, who is continually in the presence of God, is for us—our Friend and Advocate, our Mediator in prayer and graces from God, our Hope for glories to come, and the One who has made us to be joint heirs of His glory with the Father. All that is included in Christ is the result of our appropriation of salvation by faith.

TRACTOR PLOWING AND SCHOOLS

(Continued from page 180)

when the ball glazed off of his shoulder . . . another batter, running with his eyes on the ball he had hit, turned sharply to get to first base.

Suddenly the noon hour was over. Fifty children hurried back to their Bible, Church Histories, and Bible Story readers. Again I was alone with my tractor and plows and meditations. And I was glad for the Christian grade school in my community.

Gap, Pa.

HAVING GRACE

"Let us have grace, whereby we may serve God acceptably" (Heb. 12:28).

No one's way is smooth who has bid the world adieu and chosen to suffer affliction with the people of God. The messenger of Satan will come to buffet and the Lord will permit it. He allows His people to go through storms and floods of trials of various kinds to make them strong and firm. Oh, how necessary that the heart be established with grace which will keep the soul sweet and patient under the bitterest trials!—Publisher Unknown.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

Bearing the Good Tidings is **evangelism**. In our series for the year we have considered a number of different methods of **evangelism**. The method in the lesson this month is through preaching. It is a very old method, but one which God has used for the cheering of many souls. It is one that is never out-of-date. It is one that shall continue in the world till the time of grace is finished. Let us not fail to impress the wisdom of God's methods, and use them according to God's direction.

The Bible is an old book. It, too, is never out-of-date. Its power today in leading men to the ways of God is as great as it ever was. As we consider how God has given this Book by the instrumentality of men, and yet kept His own honor and power in it, we shall be able to secure greater reverence for God's words, and, by such reverence, secure richer blessings in the lives of all who have it.

The story of the **Conversion of the Jailor** is one that never loses its interest and profit by study or repeating. We may well give our earnest thought to the experience of the missionaries to the Gentiles on this occasion and seek to profit by it in our seeking for souls today. We often find opportunities in most unexpected places if we are faithful to the Lord and exercise our privileges and the grace given to us of God.

The **Never-failing Power of Love** is a much-needed subject at this season. In the world's conflicts through hate and the power of arms, men are becoming steeped deeper and deeper in hatred and impossible situations from which no earthly power is able to deliver them. But when men cease striving with one another and allow the Lord to have His way in their hearts till His love is kindled there, there is a power that will change the night of sin and trouble into the day of blessing.

This power works among all men of all nations, and under all the conditions of physical life in which men are laboring.

PREACHING EVANGELISM.—I Cor. 1:17-31; Eph. 4:11-16

Topic for June 11

MOTTO

"How beautiful are the feet of them that preach the gospel of peace."

MEDITATIONS ON THE TOPIC

1. Preaching Evangelism.—This evangelism includes many of the other methods of evangelism in the person who is ordained to preach. He who preaches is more than a herald of good tidings. He is also a teacher and does much teaching in his preaching. He may distribute literature or write literature as well as preach. He will be found evangelizing while in visitation with people. But we think of the preacher as one who has received a special commission by ordination of the church as well as by the setting apart by the Holy Ghost. There is a spiritual call as well as the call through the instrumentality of the church. This call places a distinct responsibility and authority upon his work. He becomes accountable in his public ministration in a way which is more marked than the ministration of one who has received no special charge. Such accountability calls for special anointing of the Spirit to meet the issues of his service and also makes his service have a distinct and authoritative influence among the souls with whom he labors.

Many individuals have the gift of the Spirit for service toward souls, and may use the Word of life efficiently and effectively in the salvation and upbuilding of souls. But without a particular obedience to God's plan for the church, there can be no binding of the work together into a united body as there is when men have been set apart with a special charge by both the Lord and His church. It has been under the ministry of the preacher that many have found salvation, and spiritual food to sustain them in their Christian experience. The preacher is particularly charged

to "do the work of an evangelist." His preaching needs to have the burden for souls and the message to the lost in it.

II. The Text.—I Cor. 1:17-31.—God has chosen the "foolishness of preaching" as a way to reach souls and enable them to believe and be saved. Wise men of earth scorn the method and try to set it aside as of little importance; nevertheless, it is the preacher of the crucified Christ who is the instrument of true salvation to all who take heed.

Eph. 4:11-16.—The body (or church) of Christ has been provided, by the Lord, with servants who have gifts for the edification of the body. Included in this ministry is the gift of evangelism. It may be largely the gift in one individual, or more than one of the various gifts may be included in one individual.

III. Suggestions for Junior Programs.—It is well to impress the boys and girls with the fact that Jesus has the place as head of the church. As the head or leader of the church, He has given men to the church with the gifts that make them helpful ministers to the whole body. These men have been ordained to serve in their place so that all may be fed with spiritual food and may grow. These ministers are also a help to the souls that are unsaved and to souls who may live in places where they never hear until a preacher comes to them. The message that saves souls is a message of the truth about Jesus Christ as the Saviour of men from sin. It tells of the wrath of God upon all sin and how God has provided a way to be saved from that wrath through Jesus Christ. It also tells how the saved may live lives to please Him and become strong in the Christian life and service.

Knowing how Jesus provides for us should cause us to have grateful hearts. We ought to love our ministers and heed their words of warning and good counsel. We should remember them in prayer and encourage them to do faithfully the work which they are called to do. And we can encourage others to come and get the blessing of their ministry also.

OUTLINE STUDY

I. The Calling of the Preacher.

1. As a gift from Christ.—Eph. 4:11.
2. The qualification by the Spirit.—I Cor. 12:7.
3. Set apart by the Church as directed by the Spirit.—Acts 13:1-3; II Tim. 1:6.
4. The work of preaching.—II Tim. 4:1-5; I Tim. 4:13-16.

II. The Good Effect of Faithful Preaching.

1. Brings conviction to the sinner.—Acts 2:37-40.
2. Points the way of salvation.—Acts 3:19; 26:20; I Cor. 1:21-24.
3. Strengthens and feeds the believer.—Acts 11:22-26.
4. Warns souls of danger.—Ezek. 33:1-11; Heb. 13:17; Tit. 1:13.
5. Builds up the body of Christ.—Eph. 4:11-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Preach."
2. Jesus Gives Preachers to the Church.
 - a. To tell the good news of salvation.
 - b. To feed the people of God with spiritual food.
 - c. To warn all men of the wrath of God upon sin.
3. We Should—
 - a. Hear our preachers.
 - b. Obey the Word of God which they teach.
 - c. Invite others to come to hear and obey and be blessed.

For Seniors.

1. The Calling of the Preacher.
2. The Work of the Preacher.
3. The Blessing of a God-given Preacher.

PERSONAL THOUGHT

All have a part in working with their preachers in seeking to bear the tidings of salvation to needy souls. Let us do our part.

SEED THOUGHTS

Lord of the Church, we humbly pray
For those who guide us in Thy way,
And speak Thy holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
And needful strength afford.

Help them to preach the truth of God,
Redemption thro' the Saviour's blood;
Nor let the Spirit cease
On all the Church His gifts to show'r;
To them a messenger of pow'r,
To us, of life and peace.

So may they live to Thee alone;
Then hear the welcome word,—"Well done!"
And take their crown above;
Enter into their Master's joy,
And all eternity employ
In praise, and bliss, and love. Amen.
—Edward Osler.

THE BOOK OF GOD WRITTEN BY MEN.—II Tim. 3:16, 17; II Pet. 1:21

Topic for June 18

MOTTO

"Holy men of God spake as they were moved by the Holy Ghost."

MEDITATIONS ON THE TOPIC

I. How God Gave His Book by Men.—

"For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). God knew what He would do, and what He would have men do, and what He would have men write long before the Bible was ever written. Even now, if all the writings would be destroyed, God could give them back again, if He would, by showing some chosen instrument what they are. Jer. 36:32. God did not talk to men in languages foreign to their understanding. He came to men who were devoted to His service, and He moved them by His Spirit to know His Word and to write it under the guidance of His Spirit upon them (II Tim. 3:16), in the language of men, yet in words from that language, chosen of God. Ps. 12:6; Prov. 30:5. Because God chose the very words that men should write, there is no error in any of the writing which God originally gave to men to write. Sometimes in the copy which men have written from the Book, or in the translations which men have made into different languages, there have been human mistakes made. But even so there are so many different "shinings-out" of the doctrines and truths that they keep the truth from being hidden by some error in the copy at a certain point.

Since the Scriptures are given from God as the Author, who used men as writers, we may be sure that the Bible is a sacred Book. We need to give the most earnest heed to its teachings, and respect them by faithful obedience.

Paul writes to Timothy and says that it is all God-breathed (inspired). He also declares that it is "profitable." How rich in spiritual treasure those people are who make good use of the Bible! It saves men from the doom of the lost and makes them heirs of everlasting glory.

II. The Text.—II Tim. 3:16, 17.—Here it is plainly taught that "all scripture" is inspired of God. It is profitable to use for teaching men the way of truth and for correcting them of the error of their way, thus preparing them for all good works.

II Pet. 1:21.—This declares that holy men of God were moved by the Holy Ghost to speak the words of prophecy.

III. Suggestions for Junior Programs.—Boys and girls may be puzzled concerning how Matthew, Mark, Luke, John, Paul, James, and Peter could write books and letters that are God's Book. But that is no more a wonder than are many of the miracles that are recorded in the Bible. God can give to men whom He has chosen and inspired, the words to write which He would have written, so that He is the actual author and they are only the scribes, putting down what He has given them to put down in His Book. We used to get letters from a dear old lady who could not read or write. She had friends who would write what she told them to write, and this served the same purpose as if she had done it herself. God could write all His own words if He chose, and He sometimes has done so. See Ex. 32:15, 16; 34:1. But He also gave commandment to men to write what He gave them to write. Ex. 34:27. Most of the Bible has been written by men of God, chosen by God to write. God also has a way of writing in the hearts of men by the work of the Holy Ghost. When He does this, the Holy Spirit gives us hearts to do His holy will. See Heb. 10:16; II Cor. 3:3. This is one of the proofs that the Bible is God's Book, because when it is received by people who hear or read its truths, God's Spirit uses it to convert their souls (Ps. 19:7), or to write the nature of God there so that they think and act according to His will.

OUTLINE STUDY

I. How the Book of God Came.

1. Through the moving of the Spirit.—II Pet. 1:21.

2. By visions from God.—Num. 12:6.
3. By dreams.—Dan. 7:1.
4. By a voice of God.—Isa. 6:8; Rev. 1:10.
5. Various ways.—Heb. 1:1.

II. The Message of God's Book.

1. Promises of salvation.—Rom. 1:2.
2. Testimony of Christ.—John 5:39; Acts 10:43; 18:25.
3. Wisdom unto salvation through faith.—II Tim. 3:15.
4. Messages of profit.—II Tim. 3:6, 17.

III. The Power of the Book.

1. The seed of regeneration.—I Pet. 1:23.
2. A means of cleansing.—Eph. 5:26; Ps. 119:9.
3. A source of nourishment.—I Pet. 2:2.
4. A source of comfort.—Rom. 15:4.
5. An effective power.—I Thes. 2:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Word."
2. The Book of God.
 - a. Written from God by God-chosen men.
 - b. Written for the salvation of men.
 - c. Written to give men light.
 - d. Gives men hope.
 - e. Is as a sword to fight spiritual battles against Satan.

For Seniors.

1. The Author of the Book.
2. The Message of the Book.
3. The Power of the Book.

PERSONAL THOUGHT

"In his law" let us "meditate day and night."

SEED THOUGHTS

About 500 years after the call of Abraham—i.e., about 1500 B.C.—the time came to have this written revelation accomplished, which was to embody a history of the preceding 2500 years, including an account of the creation, together with God's laws, precepts, promises, prophecies, etc.

For this purpose, Moses, who had been prepared in a very remarkable way (Heb. 11:24, 27) for a task of such transcendent importance, was chosen from this separated people to commence these sacred writings—as Stephen reminded the Sanhedrin in his memorable address, saying, Moses "received the lively [living] oracles to give unto us" (Acts 7:38).—Collett.

It was probably on the heights of Sinai, where this meek man stood alone with God, that the Book, which was destined to outlive "heaven and earth" (Lk. 21:33), was commenced—prophets, apostles, and other holy men in after days continuing the work as they were moved by the Holy Ghost (II Pet. 1:21) from time to time, until the volume of the Book was complete.—Collett.

Altogether about forty persons, in all stations of life, were engaged in the writing of these oracles, the work of which was spread over a period of about 1600 years—viz., from about 1500 B.C., when Moses commenced to write the Pentateuch amid the thunders of Sinai, to about 97 A.D., when the apostle John, himself a son of thunder (Mark 3:17), wrote his Gospel in Asia Minor.—Collett.

A JAILOR SAVED.—Acts 16:19-40

Topic for June 25

MOTTO

"Look unto me and be ye saved."

MEDITATIONS ON THE TOPIC

I. Events That Led to the Salvation of the Jailor.—Going back to the time when Paul saw the vision, while at Troas, in which there stood a man of Macedonia, saying, "Come

over into Macedonia, and help us, "we may trace the events up to the night in which the jailor was converted. Paul and his helpers went as soon as he had the vision, and they reached Philippi in due time. Here they found a chance to preach at the riverside, where Lydia was converted. Her household and perhaps others also became Christians. Then the girl who had a spirit of divination was delivered from this evil spirit, which angered her masters, who were making money out of her wickedness.

Their anger led to the arrest of Paul and Silas, who, without examination as to the truth, were cast into prison after they had been cruelly beaten with many stripes. But they were full of the Spirit. They prayed and sang praises to God at midnight so that the prisoners heard them. Though the jailor had cruelly fastened their feet in stocks to make them safe, the Lord loosened their feet when He suddenly sent an earthquake which opened every door and loosened every band from the prisoners. The penalty on a jailor for letting a prisoner escape was death. Naturally, he thought that all the prisoners would get away when the doors were open; so he took out his sword to take his own life rather than to face the shame of being killed for it. Paul was quick to see the trouble, and he called out loudly that he should not harm himself because all the prisoners were still there.

This surprised the jailor and showed him that it was the power of God in these men that made them act as they did. He was deeply convicted of his lost condition. Taking a light, he went into the dungeon where Paul and Silas were, and fell down before them, saying, "Sirs, what must I do to be saved?" This gave them an opportunity to preach Jesus to him and to tell him of how faith in Jesus brings salvation. This caused the jailor to take them into his house, wash their stripes, and feed them. He also, together with his own household, was ready to be baptized at once. It was a happy family who rejoiced together in their salvation, after receiving the Word of the Lord which the apostles spoke to them.

II. The Text.—Acts 16:19-40.—This passage describes the cause of the arrest of Paul and Silas and their experience in jail, with the resultant conversion of the jailor and the release of Paul and Silas.

III. Suggestions for Junior Programs.—This topic has been selected with special reference to its use as a Junior topic, but it is also a good topic with adaptation to older persons. The juniors should have a clear understanding of all the events connected with the story, and should be able to tell the different phases of it in detail. Emphasize especially the conversion of the jailor. The fact of God's power through the prayers of the men of God who were wrongfully put in jail, and the manifestation of power, evidently miraculous, in the earthquake, together with the previous knowledge that these men were men of God who were preaching the way of salvation in the city—all had the effect of bringing the jailor to conviction. An event so serious that he would have killed himself, were it not that the prisoners thought so much of his salvation that they remained in prison rather than to have him kill himself, would make him listen attentively to the way of salvation for his soul. Seek to show especially how ready Paul and Silas were to save men and women of whatever position or station in life. No business of physical perils should be so pressing that we cannot see the greater value of using an opportunity to show men the way of salvation.

OUTLINE STUDY

I. The Messengers Bruised.

1. By the evil designs of covetous men.—Acts 16:19-21.
2. By the will of a thoughtless multitude.—Acts 16:22.

3. By the hands of servants of government.
—Acts 16:23, 24.

II. The Messengers Clothed with Power.

1. Through prayer and praise.—Acts 16:25.
2. By the hand of God.—Acts 16:26.
3. Bringing conviction to the jailor.—Acts 16:27-30.
4. To give the message of life.—Acts 16:31-34.
5. Receiving kindness and deliverance.—Acts 16:35-40.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Save."
2. The Story of the Jailor's Salvation.
 - a. The jailor's cruel task.
 - b. His unusual prisoners.
 - c. The way of power.
 - d. Power of God over prison bars.
 - e. Power of God upon the heart of a sinner.
 - f. The way of salvation accepted.
 - g. New spiritual life given.

For Seniors.

1. The Blessedness of Suffering According to the Will of God.
2. The Meaning of Faith in Christ.

PERSONAL THOUGHT

It is better to suffer for well-doing, according to the will of God, than for evil doing, and more important to save a soul than to seek bodily ease or freedom.

SEED THOUGHTS

Come to the Saviour, make no delay;
Here in His Word He has shown us the way;
Here in our midst He's standing today,
Tenderly saying, "Come!"

"Suffer the children!" Oh, hear His voice!
Let ev'ry heart leap forth and rejoice;
And let us freely make Him our choice;
Do not delay, but come.

Think once again, He's with us today;
Heed now His blest command, and obey;
Hear now His accents tenderly say,
"Will you, my children, come?"

—G. F. Root.

THE NEVER-FAILING POWER OF LOVE.—I Cor. 13

Topic for July 2

MOTTO

"Charity never faileth."

MEDITATIONS ON THE TOPIC

I. **Love's Unfailing Power.**—We know of the meaning of love by the way the objects of love are treated. Longsuffering in behalf of the one we love is a very eloquent expression. Kindness in the long-suffering only emphasizes more and more the reason for the suffering. When love prevails, there can be no feeling of envy or selfish boasting against the one we love. Love is known by its seemingly conduct, in which it always acts in an unselfish way, exercises evenness of temper, and carries no suspicious imaginations.

The wise man has said, "Many waters cannot quench love" (S. of Sol. 8:7). It is "strong as death" (S. of Sol. 8:6). These statements were written under the figure of a natural lover, but to express the power of the love of Christ and His people. The love of Christ fixed upon His justified believers cannot be overthrown by any power of earth. Rom. 8:35-39.

Love has power over enemies that is greater than the power of hatred and the instruments of vengeance. Christ taught that the citizens

of the kingdom of heaven should love their enemies, do good to them that hate them, and pray for them who spitefully use and persecute them. Matt. 5:44-48. There is power in love to overcome evil. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:20, 21). The victory that changes an enemy to a friend is greater than the victory that subdues an enemy by force only to make him hate you all the more and wish that the power would fall into his own hand to get revenge.

II. **The Text.**—I Cor. 13.—This explains the "more excellent way" which Paul would show to the Corinthian church. 12:31. It is high above the ambitions of those who seek the best for selfish and haughty ends. It is that quality that seeks the welfare of all. As a bond of perfectness (Col. 3:14), it pervades the church where it has right of way and makes it a body bound by strong cords that are unfailing in harmony and goodness and spiritual power.

III. **Suggestions for Junior Programs.**—The words which the inspired record gives to describe love may well be the basis for impressing the boys and girls with what love really is in its working. Take each of the expressions, whether positive or negative, and seek to find illuminating illustrations that will make the meaning clear. Great demonstrations of power or of sacrifice may be shown without pure love. Some selfish and fleshly end may prompt them. But without love, all these are empty of life and without blessing. Have them find illustrations from the Bible or from life that will serve to illustrate the different qualities in the life of one who loves with a love that proceeds from the Spirit of God. Selfish love demands attention from others that shows unreasonable jealousy. Unselfish love, on the other hand, bears with the infirmities of others in long-suffering kindness. True love will not pout because someone seems to give more attention to others than to yourself, neither does it bestow its affection with the thought that it must be repaid for its service. Jesus is the expression of unselfish love in that, while men were yet in sin and rebellion against God, He died for them. If our love is like His, we will love the people who are unlovely, and even those who do us wrong.

OUTLINE STUDY

I. Unavailing Substitutes for Love.

1. Eloquent speech.—I Cor. 13:1.
2. Mystery and prophecy and faith.—I Cor. 13:2.
3. Great sacrifices.—I Cor. 13:3.

II. Unfailing Qualities of Love.

1. Positive and negative.—I Cor. 13:4-7.
2. Outlives prophecies and tongues and knowledge.—I Cor. 13:8-12.
3. Is greater than faith and hope.—I Cor. 13:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Love."
2. The Marks of Love.
 - a. Longsuffering.
 - b. Kindness.
 - c. Without envy.
 - d. Without boasting.
 - e. Loving behavior.
 - f. Unselfish.
 - g. Good tempered.
 - h. Well thinking.
 - i. Rejoicing in truth.
 - j. Strong to bear.
 - k. Strong to believe.
 - l. Strong to hope.
 - m. Strong to endure.
3. Failing Things.
4. Charity Never Fails.

For Seniors.

1. The Earmarks of Charity.
2. The Superior Position of Charity.

PERSONAL THOUGHT

Love comes from God and is an unconquerable power. God has put it within our power to possess such a divine love through Jesus Christ.

SEED THOUGHTS

"Doth not behave itself unseemly, seeketh not her own."—It is not hard to give up our rights. They are often eternal. The difficult thing is to give up ourselves. The more difficult thing is not to seek things for ourselves at all. After we have sought them, bought them, won them, deserved them, we have taken the cream off them for ourselves already. Little cross then to give them up. But not to seek them, to look every man not on his own things, but on the things of others—*id opus est*. "Seekest thou great things for thyself?" said the prophet; "seek them not." Why? Because there is no greatness in things. Things cannot be great. The only greatness is in unselfish love. Even self-denial in itself is nothing, is almost a mistake. Only a great purpose or a mightier love can justify the waste. It is more difficult, I have said, not to seek our own at all, than, having sought it, to give it up. I must take that back. It is only true of a partly selfish heart. Nothing is a hardship to love, and nothing is hard.—Henry Drummond.

The Greatest.—The true explanation is to be found in the use which Paul makes of this word, *greater*, or its equivalent term, *better*. In 12:31, he exhorts his readers to seek the better gifts, i.e., the more useful ones. And in 14:5, he says, "Greater is he that prophesieth than he that speaketh with tongues"; i.e., he is more useful. Throughout that chapter the ground of preference of one gift to others is made to consist in its superior usefulness. This is Paul's standard; and judged by this rule, love is greater than either faith or hope. Faith saves ourselves, but love benefits others.—Hodge.

BLESSINGS IN HELPFULNESS

(Continued from page 171)

those things which are displeasing to our Lord and Master.

OTHERS

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—Others.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—Others.

Let self be crucified and slain
And buried deep, and all in vain
May efforts be to rise again
Unless to live for—Others.

And when my work on earth is done
And my new work in heaven's begun,
May I forget the crown I've won
While thinking still of—Others.

Others, Lord, yes, Others!
Let this my motto be;
Help me to live for Others,
That I may live like Thee.

—C. D. Meigs.

West Liberty, Ohio

DIRECTED STUDY PROGRAM FOR JUNE 18

The subject for today, "The Book of God Written by Men," is a study of the inspiration of the Scriptures. The particular phase of this subject to be emphasized in this study is the fact that the content of the Bible was written by men. There are four simple questions we try to answer in the study—How, Why, What, and When men wrote.

The leader should endeavor to keep the discussion on these points. There is more to say on some of these questions than on others, but all are important. Your minister or your public library may have some of the following books which will be helpful in preparing to teach this subject: "Doctrines of the Bible," Kauffman; "Outline Studies in Christian Doctrine," Pardington; "The Cyclopedic Handbook to the Bible," Angus and Green; "The Plenary Inspiration of the Holy Scriptures," Gausson; "The Book of Books," Evans; or any good Bible dictionary.

The Bible states only in general terms how inspiration was accomplished. More questions arise than the Bible answers on this problem. The four theories that have been advanced are for information rather than discussion. This problem we solve by faith, as we must many others. We accept the statements the Word gives and leave the details with the Lord.

This study should increase appreciation for the Word and stimulate the study of the Scriptures.

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Secy. of Young People's Bible Meetings.

THE BOOK OF GOD WRITTEN BY MEN

I. How They Wrote.

1. They were "_____ by the _____" (II Pet. 1:21).
2. They wrote by "_____ of _____" (II Tim. 3:16).
(Give explanation.)
3. Four theories proposed (omit if so desired):
 - a. Intuition Theory—natural inspiration—held by Unitarians.
 - b. Illumination Theory—spiritual illumination, which would make scripture possible today.
 - c. Mechanical Theory—writers only tools without human element.
 - d. Dynamical Theory—power of Spirit, using style of writer but preventing error. We accept this.
4. By the hand of an amanuensis. Col. 4:18; II Thess. 3:17.

II. Why They Wrote.

1. Because they were commanded. Rev. 1:19.
 - a. Moses: "_____ thou these _____" (Ex. 34:27).
 - b. Isaiah: "Now go, _____ it before them in a table, and note it in a _____ that it may be for _____ to _____ for ever and ever" (Isa. 30:8).
 - c. Jeremiah: "_____ thee all the _____ that I have spoken unto thee _____" (Jer. 30:2).
 - d. Ezekiel: "_____ it in their sight" (Ezek. 43:11).
 - e. Habakkuk: "_____ the vision, and make it _____ upon tables" (Hab. 2:2).
 - f. John: "What thou seest, _____ in a _____" (Rev. 1:11).
2. That men might _____ John 20:31.
3. That the _____ of truth might be known. Luke 1:3, 4.
4. Not to _____ but to _____ I Cor. 4:14.
5. To _____ up pure minds by way of _____ II Pet. 3:1.
6. They wrote for "_____ (Rom. 15:4).

III. When They Wrote.

1. The first writer was _____; date _____.
2. The last writer of the Old Testament was _____; date _____.
3. The first writer of the New Testament was _____; date _____.
4. The last writer of the New Testament was _____; date _____.
5. Why did inspiration of revelation stop?

IV. What They Wrote.

1. Things that were _____ Dan. 10:1.
2. _____ Amos 7:15.
3. What Jesus began to _____ and _____ Acts 1:1.
4. Moses wrote _____ Deut. 31:9.
5. That which was _____ was _____, even words of _____ Eccles. 12:10.

Topics for Personal Expression and Discussion

1. How I Answer the Unbelievers Who Say the Bible Is Just a Book Written by Men.
2. The Difference I See Between the Divine Inspiration of the Bible and the Natural Inspiration of Other Literature.
3. How the Inerrancy of the History Recorded in the Bible Proves to Me Its Divine Inspiration.
4. Why I Think God Did Not Give More Information on Certain Points in the Bible.

I HATE WAR

I hate war because I know its folly—I have watched it waste the substance of the world.

I hate it with terror—the terror of one who has known the sting of its torture and the frenzy of its fear.

I hate it with passion—the passion of one who has held its dying against his breast.

I hate it with disillusionment—the disillusionment of one who has gathered up its bloody fragments and remembered its broken promises.

I hate war.

I hate it for the crimson bubbles on all seas, for the poisoned breath it gives to the wings of the wind, and for its fences of skulls that girdle the globe.

I hate it for the men it maims—bodies mutilated, eyes blinded, limbs severed, faces shut up forever behind masks.

I hate it because of the young men it splits upon bayonets and scatters like offal across continents sown to passion and watered with blood.

I hate it because of the child it orphans and the bride it widows.

I hate it because of the betrothed it leaves unmated, the father it makes sonless, and the mother it robs of the fruit of her womb.

I hate war.

I hate it because of the unborn slain in the loins of the potential fathers it destroys.

I hate it because of the evil passions it unleashes to feed upon the innocent.

I hate it because of the virgins it casts to the lions of lust.

I hate war.

I hate it for its ruined cities, hate it for its polluted rivers, hate it for its desecrated altars.

I hate it for the good will it destroys, the truth it perverts, the lie it exalts, the murder it decorates, the brotherhood it despoils, and the black damp of suspicion it hangs over all the councils of man.

I hate war—but I believe; believe that the song of the angels over Bethlehem is a prophecy; believe that right is ultimate might; and have cast the anchor of my faith behind the Prince of Peace.

I hate war and I believe. And because I both hate and believe, I hear the trumpet of the dawn when nations shall beat their swords into ploughshares, their spears into pruning-hooks, and when men shall learn war—NO more forever.—Daniel A. Poling, Selected.

Every act we perform leaves a residue in the soul. Every falsehood uttered, every deed of selfishness, every unloving work, yea, every wicked thought, leaves the will, the character, weakened. And by the same token, every loving deed wrested from selfishness, every righteous act done from hatred of wrong, every evil thought repelled from the mind because it is to be a temple of God, leaves the will stronger and the character more firmly established. When face to face with a trifling transgression, let us be mindful of the coming test by remembering that the effect of a wrong deed is permanent. Every wrong, however trifling in appearance, weakens one for the next temptation. When face to face with wrong, we must decide whether we are to stand like Joseph before Potiphar's wife or like David before Bathsheba; whether we shall withhold our substance for consecration and lie like Ananias or give all for Christ like Peter; whether we shall become deserters of the Lord's cause, like Demas, or witnesses of Christ to the death, like Stephen.—Fuel for the Fire.

Every Christian is a stone in God's temple. He has his place, different from all others, and important in its own way. Everyone counts with God—Exchange.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE NORTH AMERICAN LIQUOR MENACE

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it **biteth** like a serpent, and **stingeth** like an adder.—Prov. 23: 31, 32.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—Isa. 5:22.

North Americans by the millions think of Germany and Japan as a menace to their existence, and are now spending colossal sums to render these nations powerless. Nevertheless, they not only tolerate a destructive force within their own borders, but tax it for the purpose of producing revenue to enrich the national treasuries of both the United States and Canada. It is a pittance of a revenue, out of all proportions to the money spent, which largely reaches the pockets of the brewers and distillers. Out of \$125,000,000 in Canada, \$20,000,000 went to the government, regardless of the fact that the nation reaped a harvest of 153,000 arrests for drunkenness in ten years, and in addition thousands of other people had a miserable existence.

Of the 145,000,000 people in the United States and Canada, it is estimated that 43,000,000 drink. Of these 43,000,000, possibly only 10,000,000 are heavy drinkers. Among the 10,000,000 there are 2,000,000 problem drinkers, including 650,000 chronic addicts. Each year there are about 45,000 new cases of chronic alcoholism. In American and British slang there are about one hundred and fifty-five synonyms for drunkenness. The final results, however, are no joke. Alcoholic deaths in North America are estimated at about 25,000 annually. This, along with the deaths on the highways caused by drunkenness and brain-paralyzed drivers, makes the liquor business a deadly, damaging, and damning business.

This generation ought to listen afresh to the voice of Lord Chesterfield, when in 1783 he spoke in the British House of Lords as follows:—

Luxury, my lords, is to be taxed, but vice **prohibited**. The use of those things which are simply hurtful in their own nature, and in every degree, is to be **prohibited**. None ever heard, in any nation, of a tax on theft and adultery, because a tax implies a license granted for the use of that which is taxed, to all who are willing to pay for it.

Drunkenness is universally, and in all circumstances, an **evil**, and therefore ought not to be taxed, but **punished**. I have been informed that the trade of distilling is extensive, that large numbers are employed in the business, and that they have arrived at exquisite skill; and therefore the trade ought to be encouraged rather than discouraged. It appears to me that since the spirit which the distillers produce is allowed to enfeeble the limbs, vitiate the blood, pervert the heart, and obscure the intellect, the number of the distillers should not be an argument in their favor. Who ever heard of the law against theft being repealed because the thieves were numerous? If so formidable a body confederate against the lives and virtue of their fellow citizens, it is time to put an end to the havoc, and to interpose, while it is yet in our power, to stop the destruction. So little am I affected with the merit of the powerful skill which distillers are said to have obtained, that it is, in my opinion, no faculty of great use to mankind to prepare **palatable** poison. If their liquors are so delicious that the people are tempted to their own destruction, let us at least secure them from their fatal draught, by burst-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

ing the vials that contain them. Let us crush at once these artists of human slaughter, who have reconciled their countrymen to sickness and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted.

I wonder what Lord Chesterfield would say were he living today, when the interests of the liquor traffic are being furthered by many cunning artists and by much high-pressure advertising.

Allow us to add some of the statistics given by Dr. George A. Little, one of Canada's best temperance speakers:

One hundred thousand venereal cases are directly traceable to illicit sex relationship while under the influence of liquor. Ten thousand lose the right to drive cars because of drink. Ten million gallons of gasoline are burned up annually to distribute the liquor. The liquor bill of the three great democracies, England, United States, and Canada, is \$9,000,000,000. North America has 650,000 chronic alcoholic addicts. [What if we had that many lepers within our borders? Yet these are more irresponsible.] There are 10,000,000 habitual drinkers. Stocks of brewers and distillers have risen from fifty cents a share to \$6.78.

There is a brighter side to the question, however. The efforts of churches, Sunday schools, parents, etc., have given us two and a half persons who do not drink to one who does. Considering the world as a whole, the majority of people never start to drink. And many of those who do start, soon stop, disgusted at what it makes them do through its effect on the brain. Some of those who continue to drink, establish a system of checks, stopping altogether at intervals to demonstrate control. Many who continue to drink, get into trouble through sickness, accident, crime, family friction, and altered behavior. One ex-drinker says: "For a good time, keep away from beer drinkers. They get muddled and maudlin, but they seldom get merry." The cause of temperance is not an altogether lost cause, since the majority are abstainers. Several states are still dry. Out of 15,000 local option votings, there were some 11,000 victories. Kentucky produces more liquor than any other state in the Union; yet seventy-eight of her one hundred and twenty counties are dry.

The Province of Ontario Liquor Control Board passed a rather humorous ruling (humorous if it were not so serious): "No singing is allowed in the liquor parlors." Why? Undoubtedly because of the fact that liquor is a brain drug. In other words, you are not allowed to sing "My Old Kentucky Home" (or some song of that sort) because of the loss of brain control. But the same men handle precision tools, dispense drugs, insulate churches, perform surgical operations, teach our schools, drive fire trucks—men who have not enough control to sing "My Old Kentucky Home." Ridiculous!

Dr. Greenberg made experiments with 14,000 rats—silky rats with pink noses. Many of these rats were placed on the platform. To some of them he gave about the amount of alcohol which would be drunk in a toast to a bride. (Rats will not take liquor—they

have too much sense—so it had to be injected into the stomach.) These soon stopped running, jumping, and playing. Another set were given the amount which many drivers drink before taking their cars out on the road. These soon became so drowsy that unless poked with an Eversharp, they fell asleep. Another set in the laboratory were given the large doses of alcohol which are consumed by many people, and as a result died in thirty-six hours. One rat was given the amount of alcohol that there is in a quart of whisky, and it died in two hours. Those that died, did not die from the poison in the system, but from the deadened nerves that operated the breathing faculty, causing them to die of suffocation.

Recently, a well-known lecturer gave some staggering things for consideration. At Los Angeles, an autopsy performed on the brain of a drunken driver revealed the fact that seven and eight feet away, it was possible to smell the alcohol. Alcohol bathes the brain centers—it has an affinity for the brain because of the fact that the brain is largely fat and water. This, he said, is the reason a drunken man often shouts as though others were deaf; his own hearing faculties do not function properly. The whistle of a train sounds far away. For the same reason he sees two bridges where there is only one. The conclusion of all this is as follows: A fine funeral is conducted; the garage repairs the car; and the insurance company pays the bill. The lecturer also related the case of setting an arm painlessly after an accident, and the victim did not know her own mother from the evening of the accident until the next morning at nine o'clock.

Scientists tell us that there are about thirty brain diseases that alcoholics fall heir to which abstainers never suffer. The two that are best known to the lay public are intoxication and delirium tremens. The difference between these two is that in the case of the latter the whole nervous system goes on a maddening rampage to a larger degree.

A recently discovered finding which should be given wide publicity is this: Alcohol is more dangerous to women and girls than it is to men and boys. The average man has more body cells and skin surface than a woman—in fact, nearly twice the number of body cells. This helps to oxidize alcohol. In other words, alcohol gets to the brain of a woman sooner than it does to the brain of a man. This, along with woman's normally quicker mental reaction, makes her a double victim of alcohol.

One of the menacing situations in the liquor business is that the liquor advertisements feature only the initial phases. Newspapers, magazines, billboards, motion pictures, and radio programs portray the so-called glamour of drinking. They never show the **end**. They are silent about the befuddled home-coming, the morning hang-over, the police court parade, the walking corpses who were once gay and jolly barflies, the accidents, the bodies awaiting recognition at the morgue. Only newspapermen, doctors, nurses, and police officers see what the liquor advertisements omit; that is, the steady stream of tragedies which result from the use of alcohol.

Apart from the disastrous effects of alcohol upon the character, the soul, and the spirit of the drinker, there are many reasons why it pays to be an abstainer. The world today needs men—men who can do clear

thinking, men whose minds function properly. Industry, science, invention, education call for the best brains. The Christian church needs men and women whose faculties function at their best. If there is to be future progress, it will come through the clearheaded, strong-bodied, cleanhearted youth of today. Away with numbed, drugged brains! No one will get the maximum out of life with a body, brain, and spirit handicapped by the firewater dispensed by the liquor trade. Life is before us. There are some big compelling interests. There are books, healthy athletics, travel, friendship, nature, and a happy vocation. Then there is the great end of life—eternity. Liquor makes no real contribution to the small part of existence here, nor to the larger end of life hereafter. It is a menace. It is a deadly menace. It can be damning.

ABOLITION WITHOUT WAR

How Latin America Got Rid of Slavery

It is not generally known that slavery was abolished in many parts of the New World without the agony of civil conflict. Five World-over Press correspondents, writing from as many Latin American countries, have collaborated to make possible the following authentic account of how this historic milestone was passed in each of their lands. These collaborators are: Jalmar Bowden, J. M. Toronazario, Isabel Perez de Warner, Sante Uberto Barbieri, and Irma de Sola Ricardo.—World-over Press.

Slavery came to Spanish America in 1505, when Negroes were first landed in Santo Domingo. It was finally eradicated from the New World in 1888, when Brazil freed her last remaining slaves. The story of the emancipation in Latin America is one of a constant abolitionist pressure, starting almost from the earliest date, which finally overcame all opposition and reached its goal without having precipitated the sort of civil strife that almost split the United States asunder, to leave behind it a residue of bitterness which has persisted almost to this day. Very often the abolitionist movement went hand in hand with the great struggles for freedom from Spanish or Portuguese rule. Thus Bolivar and Marino freed their families' slaves, and carried the banner of emancipation with them as they fought for independence for the colonies.

Strange as it may seem, the use of Negro slaves was encouraged in the beginning by the famous Catholic priest, Father Bartolome Las Casas, for purely humanitarian reasons. His concern was to protect the native Indian populations in the West Indies from exploitation. The Indians had died in great numbers because they were unable to stand the hard work imposed upon them by the conquering Spaniards. Negroes were considered better able to do the heavy work. Later on, however, Father Las Casas saw that he had made a terrible mistake, and declared that "the slavery of the Negroes is as hideous as that of the Indians."

The priest's revulsion against slavery was shared by many thinking people both in the colonies and in Spain, and opposition to it on religious and ethical grounds soon became a potent factor. Even as far back as 1511 Ferdinand the Catholic of Spain had ordered a ban on slave traffic, and kings and colonial officers alike issued orders for the careful treatment of Africans.

In Puerto Rico, especially, the highly developed Christian feeling for the brotherhood of man led to toleration, death-bed emancipation, and even widespread intermarriage. The abolitionist struggle became a conflict less between masters and slaves than between missionaries and smugglers. Many of Puerto Rico's native-born Negroes went

to Europe to study, and returned bearing decorations and academic honors. A sense of national pride in their accomplishments helped to bridge the racial gap between the Negroes and the white aristocracy. Voluntary freeing of slaves was soon widespread. In 1834 Puerto Rico had 126,299 free Negroes as against 41,818 slaves, and in 1860, thirteen respectively. It was this background of solidarity that made it possible for a delegation of three men—an essayist, an aristocrat, and a teacher—to go to Spain and plead before the Cortes, or parliament, for emancipation "with or without compensation." Shortly thereafter the Republic was proclaimed in Spain, and within a month slavery had been abolished. That was 69 years ago. Today, Puerto Rico's record of interracial solidarity and understanding, though not the height of perfection, is said to be the best in the New World. The point is significant in view of the fact that the island is the most predominantly white in the West Indies.

In Cuba the process of abolition was also gradual, although there were a few attempted rebellions on the part of the slaves which were put down ruthlessly. The British had a large share in assisting the strong native abolitionist sentiment. When, despite orders and decrees, traffic in slaves persisted in Cuba, England sent out as counsel, Mr. David Turnbull, an enthusiastic abolitionist. Turnbull got into hot water when he obtained authorization for warships to seize and search slave ships at Sierra Leone and Havana, and to try their owners before mixed tribunals. Spanish and some Cuban slave owners were indignant at this measure, and were further enraged when England forced them to comply with it by mooring the Rodney pontoon in Havana harbor where Negroes, declared free, were placed. Popular agitation against slavery continued, however, and was greatly strengthened at the beginning of the War of Independence of 1868 when Carlos Manuel Cespedes freed his slaves and, with them, went out to fight for Cuba's freedom. Largely as a result of this action, General Martinez Campos granted freedom to all slaves at the end of the war. But, as elsewhere in the New World, saying was not always doing, and it was not until 1879 that slavery definitely came to an end in Cuba.

In 1810, Simon Bolivar, setting an example, emancipated 1,000 slaves belonging to his family. Marino did likewise, and during the great struggle for independence one of the first measures of the Supreme Government Council, appointed by the revolutionary forces, was to prohibit the traffic in slaves. During the year 1816 Bolivar not only called the slaves to arms, but in his proclamation of July 6, said: "Those of our unfortunate brothers who have been groaning under the misery of slavery are now free. Nature, justice, and politics call for the emancipation of the slaves. From now on there shall be only one class of men in Venezuela: all shall be citizens." This solemn declaration laid the foundation stone of the abolitionist movement, and many slave owners, either to gain the friendship of the Liberator, or because really moved by a sense of justice, granted freedom to their slaves.

This was a time of great political fluidity. The many former colonial provinces of northwestern South America were joining together and separating with bewildering rapidity. But as Bolivar struggled to weld them into one united nation, he constantly reiterated before the various assemblies, congresses, and constitutional conventions his demand for abolition. His request to the Constitutional Congress of Colombia that children of slaves should be free, together with a recommendation of the Venezuelan Congress, were heeded by the Constitutional Assembly of Cucuta, which passed a law putting his proposal into force, and established a system of freeing a certain number of slaves every year, compensation being paid out of special

inheritance taxes gathered and administered for that purpose. Later the law was amended so that the Treasury could supplement the return from these taxes, if necessary, to meet any claims. When Venezuela became a separate nation in 1829, one year before Bolivar's death, much the same method was carried out until the final emancipation in 1854. In general, the entire process took place under favorable conditions. Occasional opposition to it did crop up, but extreme friction between slave owners and abolitionists was avoided by not trying to push the progress of emancipation too fast. This also had the advantages of making it possible for the Negroes to take their new places in the country in an orderly manner, without falling victims to many of the abuses and misfortunes which beset their fellows in the United States.

Slavery flourished in Brazil much as it did in North America. The climate was tropical, and the native Indians could not stand hard labor in fields and mines as Negroes could. Stories of how the slaves were treated also parallel those of North America. Some masters were extremely cruel, others treated their slaves as members of the family. But serious efforts to abolish slavery did not begin until Brazil gained her independence from Portugal in 1821. From that date until 1870 no less than 20 bills were passed which sought in various ways gradual emancipation. In 1826 Brazil and England signed a treaty officially ending the traffic in slaves, but, as elsewhere, that was easier said than done. In 1871 the first real forward step was taken when the children of all slaves were declared free, and in 1885 all slaves were given freedom upon reaching their sixtieth birthday. Meanwhile organizations advocating complete emancipation were springing up on all sides. The press took up the fight, innumerable public meetings raised the cry of freedom, and even the army asked that it should not be called upon to recapture runaways. The Emperor and his daughter, as well as many nobles, joined the movement, for by this time Brazil was the only American country in which slavery still existed, and Brazilians were becoming acutely aware of the condemnation of their neighbors. It is interesting to note that two Negroes—ex-slaves—Jose de Patrocinio and Luiz Gama, were among the most influential in the abolitionist movement. The tide of public sentiment finally became so strong that it overwhelmed all opposition, and in 1888 the slaves were declared free. Although it is often said that the race problem has been solved in Brazil, any sensitive Negro would give another answer. Some aspects of the problem are different from those existing elsewhere, but it is still present.

Argentina never had such a problem of slavery as did the more tropical countries. Negroes were imported in smaller numbers, and were used largely as household servants. In 1810 in all of the River Platte colonies there were no more than 20,000 slaves. Entry of new slaves into Argentina was prohibited in 1813, and from then on a steady stream of laws were enacted restricting slavery and requiring gradual emancipation. Yet in 1833 it was still necessary for the Governor to remind his people that preceding laws about slavery were still in force! A treaty with Great Britain in 1839 again forbade the traffic in slaves, and provided that slaves which were set free must be well treated. During the government of the tyrant Rosas, Negroes who were being liberated were grouped in so-called "nations" (naciones) in special sections of the city of Buenos Aires. These "nations" had such names as "Congo," "Angola," "Mozambique," and "Banguela." Thus herded together, with insufficient food, and in an unfavorable climate, the Negroes died off or intermarried so that today there is scarcely a Negro or a mulatto to be seen in Buenos Aires. Slavery was not economically practical after the tremendous Euro-

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Specimen of Type

2 I am the LORD thy God, ^o which
have brought thee out of the land
of E'-gypt, out of the ^house of

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pean immigration started, and a provision of the Constitution of 1853, which declared all people in the country free and equal, was the last formal stroke against servitude.—The Christian Conservator.

The man who never gives more than is expected of him never gets more than he expects. This is very true in matters of religion. Everyone needs a friend who will tell him what he ought to hear rather than what he would like to hear.—Methodist Protestant Recorder.

THE POPE FOOLED

Catholic papers are "burned up" because the Russian government has permitted the reestablishment of the Orthodox church.

The Catholic church pinned its hopes on Hitler's conquest of Russia, and had its missionaries trained and ready to accompany the victorious Nazi armies into Moscow. For centuries it had awaited this opportunity to bring Russia into the fold of the Roman Catholic church. When Hitler failed, efforts were made toward an agreement between the Vatican and the Kremlin, that would have allowed freedom of propaganda to the Catholic church in Russia.—Selected.

Christian Monitor, June, 1944

WHAT WE SHOULD DO FOR ONE ANOTHER

1. Love one another (John 15:17).
2. Serve one another (Gal. 4:13).
3. Receive one another heartily (Rom. 15:7).
4. Bear one another's burdens (Gal. 6:2).
5. Forgive one another (Eph. 4:32).
6. Exhort one another (Heb. 3:13).
7. Lovingly consider one another (Heb. 10:24).
8. Subject ourselves one to another from the heart (Eph. 5:21).
9. Be kind to one another from the heart (Eph. 4:32).
10. Abound continually in love to one another (I Thess. 3:12).
11. Comfort one another with words of the Lord's coming (I Thess. 4:18).
12. Pray much for one another (James 5:16).
—The Evangel.

A man may go to Heaven

Without health
Without wealth
Without honors
Without learning
Without friends:

But

He can never get to Heaven
Without Christ

—Church of Christ Advocate.

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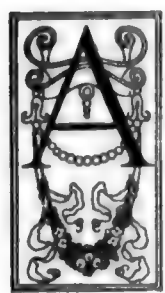


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"BLESS, AND CURSE NOT"

BY ELIZABETH ERB



ARTHUR MANNING stood before the open door of the little red schoolhouse by the river. He was there to welcome the villagers as they gathered together for Sunday school. He, himself, had come one-half hour earlier and had opened the shutters, rearranged the seats, and sketched a blackboard lesson. Now that all was in readiness, he stepped out on the cement porch, for in the distance he had seen the crippled grandmother of the village coming with her corn cob pipe and her birchwood cane. Wending their way down the mountain path came a father and mother with their two boys. Arthur knew that soon many other children would cross the narrow swinging bridge and come running over the schoolyard. Almost one hundred per cent of his day-school pupils were now enrolled in the Sunday school. This was his joy. It was what he had hoped for, but he had hardly expected so encouraging a response in so short a time.

It was only two months ago that he had moved into the Wampum River Valley, making his home with the storekeeper's family while he was engaged in his work as teacher at the Hiawatha Schoolhouse. There was nothing attractive about the place nor the work that drew him there. It was the dire need of the people that made the compelling decision for him. He knew before he undertook the task that they needed a Sunday school as well as a day school. With every fiber of his energetic, youthful being, he resolved to change the lives of the people through the power of the Gospel.

The Wampum River Valley was a coal-dredging community. The swift-currented waters brought from the coal mines, several miles north, a remarkable tonnage of smaller sized coal. It was the work of almost every man, on a larger or smaller scale, to dredge the coal from the river bed. This labor in the same type of occupation led to much competition and many family quarrels. Some contended that neighbors had set up establishments on their land; others held that certain ones were charging entirely too much for their coal. Thus it was that for years friction continued, the mixed Indian blood of the people driving them to maintain their own property rights, and leading them to the exercise of violence in gaining their ends. This, Arthur Manning was hoping to do away with, but not in a return of violence for violence. By love he chose to conquer.

And now he had gathered a great majority of the valley's inhabitants into his Sunday school. He took his place at the front of the room, conducting the opening exercises. Then he proceeded to call the roll, for awards had been promised for perfect attendance.

"Bruce Reinbold," he called.

Quickly another lad volunteered an answer, "He's not coming no more."

Arthur was too wise to ask for a reason. Instead, he calmly replied, "I am sorry to

see him lose the New Testament which was to have been his award."

This was the third successive Sunday Bruce had missed. Before that he had attended regularly. It, apparently, was a disciplinary measure in the day school that had turned him against his teacher. But in spite of Bruce's contemptuous response, Arthur felt that he had done the right thing. He was so sure of having done the right that he would have given the same treatment again.

Bruce was always a bully among the boys. For his twelve years he was a giant in strength and determination, very much like his father, who was the chief aggressor in land disputes.

JULY

When the scarlet cardinal tells
His dream to the dragonfly,
And the lazy breeze makes a nest in the trees
And murmurs a lullaby,
It is July.

When the tangled cobweb pulls
The cornflower's blue cap awry,
And the lilies tall lean over the wall
To bow to the butterfly,
It is July.

When the heat like a mist-veil floats,
And poppies flame in the rye,
And the silver note in the streamlet's throat
Has softened almost to a sigh,
It is July.

When the hours are so still that time
Forgets them, and lets them lie
'Neath petals pink till the night stars wink
At the sunset in the sky,
It is July.

When each finger post by the way
Says that Slumbertown is nigh;
When the grass is tall, and the roses fall,
And nobody wonders why,
It is July.

—St. Nicholas.

Bruce had so promiscuously taken revenge on the younger boys that his conduct could no longer be tolerated. At first he denied all charges brought against him, but the happenings of successive recess periods confirmed the evidence. As punishment, he was denied the privilege of playing with the others and was asked to remain in his seat for those fifteen minutes. This angered him. From that time on, he took a sort of "I'll-get-back-at-you" attitude. It was only obedience to the law that made him come to school. Sunday school was a different matter; there, there was no compelling force. Arthur had hoped, though, that through patient efforts he might lead the boy to walk happily in the paths of right. If there was no other way, he could at least give him an upright example to follow.

Wednesday of the following week brought Bruce face to face with his teacher. It was at the close of the afternoon recess. When coming in from play, it was Arthur's custom to have the lower grades file in first, passing

the water pail, where they could get a refreshing drink. But this time Bruce disregarded all rules, pushing and pounding his way to the front of the row.

"Bruce," his teacher admonished, "you belong at the end of the line."

The reminder was willfully ignored. Clearing the way before him, Bruce pushed on until he reached the water pail. He was about to snatch the drinking cup from the hands of a first-grade pupil when a powerful grip around his own wrist stayed his action. It was the hand of his teacher, holding him tightly.

Arthur drew Bruce away from his place as first in the line, but all the while the boy was struggling to get loose. He twisted his arm into the most uncomfortable positions in an attempt to escape, but it was all to no avail. His teacher was stronger than he.

Not wishing to add to the scene, yet endeavoring to deal firmly, though kindly, with the lad, Arthur led him to his desk and explained, "Bruce, I am grieved by your conduct. You have broken the rules of the school. For this disorder you shall have to wait until dismissal for a drink. You had better get out your geography book and begin studying."

Although the teacher had not said so, he was planning to talk with Bruce in a more objective manner after the others had gone home, but no sooner had he turned his back than the quick-tempered lad bounded out of his seat and ran to the door. Banging it behind him, he fled down the road toward home.

Arthur did not know what to expect next. He sensed a wave of apprehension spreading over the room. With deliberate calmness, he continued the classwork.

About twenty minutes later, the door opened again, this time admitting Mr. Reinbold, Bruce's father. Straight up to the teacher's desk he walked, intoxicated fury marking every step.

"What do you mean," he stormed, "treating my son like that? That boy's had his arm broken three times already, had two operations on it, and now you go twisting it like that. I tell you, you're going to pay plenty if that arm's broken again. It had been better for you if you'd never showed your face in these parts."

By this time he had expected a rebuff from Arthur, but it did not come. In rage, he cried, "Well, what have you got to say for yourself?"

There was no answer.

Beginning to feel a bit defeated, Mr. Reinbold commanded, "Take off your glasses; I'm going to beat you up."

Arthur obeyed. Mr. Reinbold did as he had promised. First on one cheek, then on the other, he landed a heavy blow. Still receiving no opposition, Mr. Reinbold used his foot power, and then turned and looked at the innocent sufferer. He could read no lines of revenge on the injured face. Utterly dethroned in his purpose, he left the room.

Arthur resumed his chair. After the shock of the whole incident was over, he arose. "You are dismissed for the day," he announced to the pupils.

Thirty pairs of feet scampered across the

(Continued on page 198)

CHRISTIAN MONITOR

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Vol. XXXVI

SCOTTDALE, PA., JULY, 1944

No. 7

"TO KEEP THEE IN ALL THY WAYS"

BY URSULA MILLER



PLEASE, Mom; please go and see him—you or dad."
"O Freeman!"
"But why would it be so bad?"
"You just don't understand, Son."
"Oh, yes I do. You don't have to go to camp. You don't have to leave all this and go where you don't want to go. If you did, asking a favor of a friend wouldn't be so terrible."

The mother, stricken, did not reply. Is that what he thinks—that I would do for myself what I would fail to do for him? whereas it is entirely the other way around.

* * *

That very same evening the Page family were gathered in the living room after the day's work was finished, for a short period of rest and talk and worship. Freeman was still in a state of definite rebellion at the decision of his draft board to send him to camp.

"What will Dad do without me, I'd like to know? Nobody on the place to do anything, but me!"

"We're here, I'd have you know," Marcia answered in what she termed, in self-justification, her righteous-indignation tones.

"We? And who are we?" Freeman replied bitterly. "Two little girls and two old people."

Father and Mother Page gave each other amused glances at the term, "old people." Of course they were old to a person of only twenty. But, of course, middle age is not exactly too old to carry an immense capacity for work.

"Two little girls, are we? I'm nearly fourteen, and Barbara is seventeen. Big enough to have dates, she thinks." Barbara flushed, but did not reply to her sister's teasing.

"But who will there be for dates for me when I get big enough, if all the men have to go to camp?" wailed the irrepressible Marcia.

"Silly," said Freeman and Barbara in one breath.

* * *

The father and mother smiled, but said nothing.

Later, Father said to Mother, "Freeman seems in little better spirits, does he not?"

"Oh, I do hope so. If only he becomes reconciled to the idea! I really would not like the idea of asking a personal favor from an old friend, even if he were in a position to grant it, which I doubt."

"Walter might want to do something for us for friendship's sake, yet for his position's

sake would hardly dare or care to," Father Page replied.

"Well, I hope Freeman will not keep insisting that we make an appeal. He seems to think that we are withholding something from him that we have in our power to give."

Freeman still insisted, however. This time found the family at dinner. The dining room was a large old-fashioned room. The windows were sparkling, and the curtains fresh and lovely. Each window was a picture. From one, the lovely garden could be seen. Another view gave the trees, majestic and green, alive with birds and beauty. A third window presented the tree-bordered drive which led to the highway. The dining table was the well-kept and well-loaded table of comfortable country living.

"Dad, Mom, wouldn't you hate to leave all this?" Freeman asked, waving his hand to include everything he loved so well.

"I'm sorry, Son. Of course I would," Father answered gently.

"Well, then, Dad, why don't we try the new governor? What's the use of having a governor for a friend if you don't ask him for favors?"

"Well, Son, I can easily be mistaken, but to me it just doesn't seem cricket."

"Well, but why? Anyway, I don't believe I care how I get to stay if only I can stay," Freeman said boldly.

"Now, now, Son, you don't mean that," said Mother.

"Oh, a governor in the family!" shrieked Marcia. "How truly marvelous! We must be almost great ourselves!"

"O Marcia, have a little sense," Freeman said haughtily. "He is not in the family—just a family friend."

"But really, Mom, where did we get acquainted with such great and wonderful people?" she insisted.

"Mother knew him—and his wife," said Barbara coldly.

"Daddy did, too," insisted Marcia.

"Both right," said Father.

"Well, but when and where? Was he a date of yours?"

"Of course not," Barbara said in a superior manner. Mother married Daddy."

"Walter Berg was raised in my old home community, and so was his wife, Isabel Holt," Mother said in explanation. "Walter's people were very well to do, and we knew them after a fashion, as one does people who live in the same community; but we had few contacts, as we went to different churches."

"Oh, how marvelous," Marcia breathed in ecstasy.

"But," continued the mother, "we all became much better acquainted, really friends, the year we four were at the university."

"Who?" demanded Marcia.

"Why, your father and I, and Mr. and Mrs. Walter Berg. We went about a great deal together and became very good friends."

"Then, Dad, I feel sure he'd love to do you a favor," Freeman suggested, hopefully.

"Why are your good friends living in our state's Executive Mansion, while we are living on a mere farm?" Marcia demanded.

"If Daddy and Mother had entered politics instead of church work, they would be great too," Barbara told Marcia.

The family dispersed after dinner and followed their usual work. Also time rolled on inexorably and brought the date when Freeman entered a C.P.S. camp, a service which his church had provided as an alternative to doing that which his conscience forbade. He insisted freely to the last minute, and also in letters, that if his parents wanted to, they need only ask their friend and he could grant him permanent deferment. Then he could be at home where he loved so well to be. Finally, they decided to do as he asked, whatever came of it. And so they wrote him that on Thursday next, Father was going to the state capital to see the governor. The evening before the date set for Father's going, a telegram arrived from Freeman. It said simply, "Do not make plea to Berg. Letter follows."

"Well, now what happened, I wonder?" All of them said it at various times and kept wondering till finally Marcia said, "I can't stand it any more if that letter doesn't come." But it came by air mail within a very short time, although the time seemed long.

Camp Cedar

Dear Dad and Mom and little sisters:

The enclosed letter will explain my change of attitude. Please put it in my box after reading it, as it is my first and only letter from a governor of a state. When Dad read the other evening: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under his wings shalt thou



trust: his truth shall be thy shield and buckler. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. . . . Because he hath set his love upon me," it just seemed that I had been too determined to have my own way. But I am a spoiled child. I didn't think how hard it might be for you folks to go to a personal friend, who is also a man in high office, and ask a personal favor. And I didn't even think of Governor Berg who might want to grant a favor for a friend but couldn't on account of his office. So everything is fine. Camp isn't my dear home and Dad and Mom with two little sissies thrown in for good measure. But it is pretty good. And after this war is over, nobody can say to me, "And what did you do during the war? Sit at home? Make money? Finish your education?" I'll be able to tell them I was in camp and learned a lot (but not in school), made no money, and received no personal favors.

Yours,
Freeman Page.

Marcia had a look of rapture on her face and muttered, "How marvelous!"

The other letter was as follows:

State Capital
(Date)

Mr. Freeman Page

Camp Cedar

My dear Freeman:

When we moved to the Executive Mansion to take up the duties pertaining to our office, the birth announcement of one, Freeman R. Page, came to light. It was dated twenty years ago, and was sent by Mr. and Mrs. F. R. Page, our very dear friends. Also in a list of young men, conscientious objectors, from your county, in your home paper, we noticed your name, as having been sent to a camp for that purpose. Mrs. Berg joins me in wishing you a God bless you, and although my conviction differs from yours, you young men are Daniels, although you may yourselves be the least aware of it.

Very sincerely,
Walter Berg.

WHAT IS A ZOOFITON?

A zoofiton is a common thing in almost every household but few know it by this name, the Greek name for sponge.

I am giving this Greek name for two reasons. First, because our sponge divers are almost all Greeks; and, second, because this name helped our Sponge-fishing Code authorities to decide that a sponge is a fish.

Zoofiton means half plant and half animal, and so it was this animal aspect of the sponges that kept the authorities from giving the sponge-fishing industry an agricultural classification. But since sponges are also more than merely plants, a compromise was agreed on, and now and henceforth by governmental sanction a sponge is a fish.

Please remember, therefore, that when you take your sponge baths from now on you are bathing yourself with a fish.

But much more important than even official quibbling as to what sponges really are is for us as we use them to think gratefully of the service of the sponge-divers.

It will be of special interest to many to learn that Tarpon Springs, Florida, is the center of the world's sponge industry, for it has the largest sponge exchange in the world. To all known ports sponges are shipped from this little Florida town. Wool sponges, found in the vicinity, are the finest of their kind, and so are in special demand all over the world.

I'll let William F. McSweeney tell you something about the growth of sponges, as he does in a recent issue of the New York Herald Tribune. "The sponge spawns by throwing off microscopic spores, which cir-

"How marvelous!" exclaimed Marcia.

"'Marvelous' seems to be your favorite word," said Barbara.

"Well, I don't care. I call that just simply marvelous to get a fine letter and let it give you courage for a hard task," Marcia defended herself.

"God really gave Freeman courage, but perhaps Governor Berg helped quite a lot," said Barbara.

"Well, I think we have a very noble brother, who is in a way a Daniel," Marcia said almost reverently. When the dishes were done, she said, "I think now I shall practice my music."

And soon Barbara heard her singing in her very good voice, tenderly:

"Show me Thy way, O Lord,
And make it plain;
I would obey Thy Word—
Speak yet again.
I would not take one step
Until I know
Which way it is that Thou
Wouldst have me go.

"O Lord, I cannot see;
Grant me Thy light.
Darkness bewilders me,
Clouding my sight;
Hold Thou my hand, and keep
Me near Thy side.
I dare not go alone;
Be Thou my Guide."

Protection, Kans.

HAD I BEEN THERE

By Ursula Miller

Had I been present at the trial
Held long ago for One
Who was without the slightest guile,
Who was the blessed Son—
Had I been present, would I not
Have helped the mobbing crowd
That thronged, and decency forgot,
With brutal words, and loud?

Or, had I lingered things to see
When Peter Him denied,
Would my base tongue with his agree
Ere he went out and cried?
Would fear possess my craven soul
And bring me down so low
That I, ere sorrows o'er me roll,
My Lord refuse to know?

God grant me grace to not betray
Christ in Gethsemane,
Were I but a stone-throw away
And He in agony.
God grant me boldness to be near,
And courage to confess.
Oh, may my cowardice disappear,
So I may Him possess.

God grant that since my time is NOW,
With Him to Calvary
I go—and pledge my sacred vow
Where'er He leadeth me.
And kneel with those who at the cross
Had not betrayed, denied;
But counting all things else but loss,
Worship the Crucified.

Protection, Kans.

months their growth is almost negligible; then they begin to grow very rapidly, extending out an inch in all directions about every three months. When they have attained a diameter of five inches they are considered full grown for commercial purposes. The Federal government prohibits fishermen from taking sponges smaller in dimension."

Sponges are to be found in a very narrow latitude in semi-tropical waters, about seventy-five miles wide. The American sponge area is this narrow strip through the Gulf of Mexico from Apalachicola, Florida, along Tarpon Springs and Key West over toward Cuba and the Bahama Islands.

The European area is in the Mediterranean along the islands of the Aegean Sea.

The depth of the water where they lie fixes the grade of a sponge. A shallow water sponge is found in water 8 to 25 feet deep. It is not much in demand because it is too tender and has little resiliency or tensile strength. Middle range sponges are heavier because they are forced to stand greater water pressure. They are found in water 25 to 50 feet deep. Then there are the middle deep, the 50 to 75 foot sponges, and the deep, those found in water 75 to 150 feet. The middle range and the middle deep are the sponges most used and most in demand. The deep ones are almost too heavy and too coarse to be serviceable.

Diving for sponges is the chief way of obtaining them in our sponge-fishing areas, and the divers are usually Greeks, as already noted. They were brought over from the older Greek sponge beds and few Americans have cared to learn the trade. The Greek divers really have a monopoly on this hazardous kind of work.

The best blessing that ever came to a sponge-diver is the diver's suit, but this has been used only since 1905. Before that time the divers had to go down in the water in their bare skins and there was grave danger from sharks in so doing.

Down at the Tarpon Springs fishing grounds favorite tales among the divers are those about the first men who went down in diver's suits and how the sharks came up and looked them over, but went off as if in belief that here was a new kind of sea dweller. It wasn't long until they took no notice of them at all.

A danger to divers now is in being permitted to remain down too long for the depth of the water. This is apt to cause the "bends," a form of paralysis. Another danger is that big sea turtles may now and then chew the air lines for the suits. This doesn't often happen, but then if you were a diver the chance of its happening would probably be in your mind.

I'll quote Mr. McSweeney as to just how these divers do their work: "A diver goes off the front of a boat in his suit, of course, equipped with an air line, a life line, his basket line, the sponge basket and a three-pronged hook. He drops to the ocean floor and walks about until he finds a bed of sponges. He pulls the sponges from their moorings on the rocks, or shells, with the hook, puts them in the basket and when it is full he signals to the life tender, who does

nothing but watch for signals from the diver, to raise the basket."

The boats follow the courses of the divers as they move about, being guided by the bub-

bles of air escaping from air valves in the divers' helmets.

Hats off to sponge divers, wherever they work, is what I say.—The Friend.

ALCOHOL AND VITAMINS

BY W. McADAM ECCLES

This article, taken from "The Voice," is a condensation of "Alcohol and Vitamins," by Dr. Eccles, who is Consulting Surgeon to St. Bartholomew's Hospital, London, England.

Today "The Vitamin is News." Yet vitamins, practically unknown before this century, have been with us always in our bodies because in our food.

I. Vitamins in General

They are essential to our well-being.

They have jumped into fame, the more so as their number increases and they are classified under the letters of the alphabet.

There are now at least Vitamin A, Vitamin B¹ and B², Vitamin C, Vitamin D, Vitamin E, and we are beginning to wonder when the last (perhaps not the final) Vitamin Z, will be known!

But it does not do to be facetious over these wonderful chemical bodies. They know how to "hit back."

Take one example:

There was a Sergeant Major who, working in an office in an outpost of Empire, for two years, with little exercise, and too much drink, developed, and that rapidly, many of the signs and symptoms seen in chronic heart disease, and had to enter hospital. There he was treated with all the approved medical round for such cases, but for a whole week with little improvement. Then it crossed the mind of an officer, that here is a sergeant who has had full, excellent diet, but admits three or four glasses of beer a day, whose colleagues, however, think this amount might be doubled! The medical officer knows that alcohol in this amount is bound to interfere with the function of Vitamin B¹, so he experiments. He puts the sergeant on full doses of Vitamin B¹ in the appropriate manner, and, of course, does not renew the doses of alcohol. Almost a "miracle" results; within five days an almost dying man has so far recovered as to be fit enough to board a hospital ship and come to England!

Note the combination of treatment: knock off the alcohol, but hardly any improvement; add the Vitamin B¹, and the trick works.

II. Alcoholic Beverages and Vitamins.

1. No alcoholic beverage contains any vitamin.

2. BEERS—(ale, stout, porter).

Many drinkers still have a notion that beers must contain vitamins on account of the fact that yeast is so often used in their manufacture.

However, if all the yeast is removed, as it is in clear pale ale, after its work is done, no vitamin can be present. It is possible that in "turbid," that is muddy beer, a beer which is generally considered as an "imperfect" beer, a very minute quantity of vitamin might be present, but as an adulteration.

3. WINES—(sherry, hock, champagne, port, etc.).

These are all made from grape juice, and, therefore, thought by some that they must contain vitamins. In the process of fermentation any vitamin in the grape is destroyed, and no wine contains any vitamin.

4. SPIRITS—(brandy, whisky, gin, rum, etc.).

Spirits have such a high percentage of alcohol that no vitamin could possibly "live" unaltered in any one of them.

In conclusion, then, not a single variety of alcoholic beverage contains any variety of vitamin, and no form of intoxicating liquor can be of value as a source of vitamins.

III. The Relation of Alcohol to the Functions of Vitamins in the Human Body.

Alcohol tends to diminish the activity of vitamins in the human body, and in the following ways:

1. It may destroy vitamins in food taken into the stomach, especially those in fresh vegetables. Hence, alcoholic beverages, particularly spirits, taken with meals, act deleteriously in this manner.

2. By producing anorexia, that is, loss of appetite, and so food containing the essential vitamins is not taken in sufficient quantities for proper health.

3. By causing imperfect digestion, so that vitamins in the needed amounts do not reach the blood-stream.

4. By causing deficiency of hydrochloric acid in the gastric juice, and thus tending towards alkalinity rather than the necessary acidity for proper digestion, makes the important Vitamin B¹ to be useless.

5. By damaging the liver tissues when alcohol reaches that organ, it again prevents the normal functions of the liver cells in making use of Vitamin B¹.

IV. Alcohol by Its Effects in Relation to Vitamins in the Human Body May Allow the Onset of Certain Diseases, Some of Which are Very Serious.

1. Nervous diseases. Of these what is called beri-beri, and what is termed alcoholic neuritis, are the most common. It used to be thought that polished rice alone was the cause of beri-beri, but now it is known that the taking of alcohol allows the conditions to appear much more readily.

Further, it was considered that alcohol alone would produce the inflammation of the nerves, but now it is known that the destruction of B¹ is the real cause.

In addition, certain very grave brain affections may occur from a deficiency of Vitamin B¹; especially with a plus of alcohol.

2. Cardio-vascular disease. More persons die nowadays from diseases of the heart and

blood-vessels than from diseases of the lungs. This is in part due to the rush and worry of life, but it is also due to vitamin deficiency associated with the drinking of alcohol, and it appears to be on the upward trend.

3. Gastric ulcers. Ulcers of the stomach are becoming more and more thought to be in part due to a deficiency of Vitamin B¹, and this lack is now quite certainly known to be associated with the alcoholic beverage habit.

Space will not admit of more examples of the same kind of danger from want of necessary vitamins allowing disease to occur in those who are not abstainers. It is safer to avoid a drug which has no partnership with vital vitamins.—The Voice.

HOME CONDUCT

The most potent element in the religious influence of the home always has been and always must be the Christian conduct of the members of the family toward each other. The observance of family worship, religious reading and conversation are empty forms unless they issue in Christian living. What parents say, soon may be forgotten but what parents do, will pass down to mar or bless the future generation.

Religion must be defined in terms of life. Profession of Christian ideals must not be attended by pagan practise. Conduct is more convincing than words. A life constructed according to Christian standards is the unanswerable argument for religion.

The home is a social institution and offers the best opportunity for children to learn the principles and spirit of Christ living, and the application of the teachings of Jesus to human relationships. The manner in which parents deal with life's problems will in large measure determine the attitude of the children toward life.

Christian character is more than some sudden gift or decision. It is an accumulation of daily experiences. It is an unfolding process in which all that enters our consciousness becomes a part of our real selves. Every word, thought, deed, and impulse has its part in the building of a life. The little items of conduct that seem so insignificant become a part of the warp and woof of existence.

Honesty, obedience, patience, kindness, reverence, unselfishness, industry, truthfulness, teamwork, clean speech, faith in God, and all other elements of Christian living are determined more by the life and words of parents, the games and stories, the dreams and chores, the joys and jolts, the social and religious contacts of the family group, than by any other force that influences the life of youth. The child that is allowed to act dishonestly in games can hardly be expected to become an honest man. The "cunning" sins of childhood may result in the intolerable crimes of later years.

It is infinitely easier to guide the child into right living than it is to undo his bad habits after he has reached manhood. How important it is that the entire life of the home shall be truly Christian!—Selected.

"Drinking does not drown troubles; it irrigates them."

CHRISTIAN MONITOR PULPIT

SCARECROWS—THE MAN OF ONE TALENT

BY T. WAYNE JUDD

TEXT: Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth.—Matt. 25:24, 25.

"Then he which had received the one talent came and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth . . ." Matt. 25:24, 25.

Dr. Frank Boreham, an essayist, tells us that one morning in the course of a walk he came upon a lovely garden. In the center of this garden was a strikingly ugly scarecrow. Its shabby garments hung about it in horrid awkwardness; its arms were outstretched as if to gather to its embrace any hapless individual who would dare to trespass upon the premises. But what filled Mr. Boreham with amusement was this: a blackbird was sitting upon each of the arms of this scarecrow. The two were looking triumphantly down at the strawberries at their feet. They had already had a banquet, and would enjoy another as soon as their hunger demanded it.

But not all the birds he saw were in the berry patch. Some were chirping disconsolately from the fence and treetops near by. They longed to dine on those juicy strawberries, but they were not getting a single one. The reason was, they were afraid of that terrible figure that stood guard in the center of the garden.

The Scriptures abound with scarecrow stories. Perhaps one of the best is found in this twenty-fifth chapter of Matthew, concerning the Lord's servants and their talents. There are three characters in this story. Two of them are purposeful, and engage in strenuous and intelligent endeavor. On the day of reckoning they come forward, each having doubled his original store. They receive warm commendation. But the third man makes no effort. He wins no prize, no word of commendation from his master. He turns out a pathetic failure.

Why the difference between these men? Why the difference between the birds? While the two were feasting sumptuously, a third sat and starved in a near-by tree. We call him foolish, for the simple reason that he allowed himself to be robbed of a most coveted prize by a harmless scarecrow. He was too cowardly to claim his privileges. He permitted himself to be cheated by groundless fears. Of the same type was the man with one talent. He did not fail through lack of opportunity, or of ability, but because he was afraid. He was defeated by a few scarecrows.

What were some of the scarecrows that robbed this servant?

First, there was the scarecrow of his own seeming littleness. He was proud of his one

talent until one day he met a man who had two, and later a man who had five. Then he decided that these men were more capable than he. If he had talents, he would do big things himself; but since he had only one, there was no use to try. Many people have been frightened into utter uselessness by the thought of their own insignificance. They feel that if they could sing as well as an opera star, or preach like Paul, or if they had Henry Ford's wealth, they would turn the world upside down. But inasmuch as they are what they are, they will do nothing at all. This is the scarecrow that kept the ten spies out of the land of Canaan. "We were in our own eyes as grasshoppers." Such Christians would do well to remember that we will not be judged according to our accomplishments, but according to our faithfulness. We will not be questioned as to what we would have done with ten talents, but as to what we actually did with one.

A second scarecrow that this man saw was that of unfavorable circumstances. If he were living anywhere but where he was, he could easily make two talents. If he were living yesterday or tomorrow instead of today, he could do something. But since he was living where and when he was, he had no chance. Just so some of us wait, and throw away our present opportunities, because we wish for more favorable circumstances.

A third scarecrow that confronted this man was a mistrust of his lord. "I knew thee, that thou art a hard man. . . ." In other words, his master is not fair and just. He is not going to give him a square deal. Too many feel this way about Jesus Christ. We hear His promises, but refuse to accept them as true. We fear that He has set for us a task we cannot accomplish, one that is beyond our feeble strength. So we mistrust our Lord, forgetting that as we but dare to step out by courageous faith we shall find that He will not fail us.

These scarecrows kept this servant from doing anything, and finally caused him to lose everything. He went to the grave no larger than he was at the day of his birth. He never served in the slightest degree. He began, continued and ended utterly useless.

What are we to do with our scarecrows? Dr. Boreham said that if he were a bird, he would make it his business to light on church steeples and high places and look in every direction for scarecrows, because a scarecrow is an indication of something desirable, a summons to a feast. So we ought to use our scarecrows. It is easy enough to drift along in our Christian life. But when we determine

to count as we ought to count, there are hardships to be faced. To set ourselves to be Christian in a very real sense will mean to face the terrifying scarecrow of self-denial. "If any man will come after me, let him deny himself. . . ." And yet, this is a guidepost to life. It is only as we lose our lives that we shall find them again.

Having used our scarecrows as guides to desirable spiritual realities, our next step is to defy them. And if we do, we shall make the same discovery as the two blackbirds—that scarecrows are utterly harmless. They cannot hurt; they can only frighten. We fear ridicule and criticism, but they cannot harm us. We dread death, but for the Christian, death is merely a guidepost into the eternal gardens of God.

May God give each of us victory in the conquest of Satan's scarecrows.—The Missionary Worker.

A PRINCIPLE OF THE GOLDEN RULE

God is fair and just. He is the perfect keeper of the Golden Rule. His sense of fairness must ever appeal to our hearts. How plain our Master lays down the principle of the Golden Rule in the matter of forgiveness. If we do not grant it to our fellows we need not expect it from God. Suppose your God did not make His forgiveness of your trespasses in any way dependent upon your exercise of the forgiving spirit towards others, would it appeal to your sense of justice? There are people who are receiving no joy in their Christian life, who are having no success in prayer, simply because they are harboring the unforgiving spirit toward their fellow man.—Clipped.

"BLESS, AND CURSE NOT"

(Continued from page 194)

threshold, each to carry the news speedily to every villager.

Arthur had sunk into his chair again. His head was buried in his hands, and on his lips was the name of Mr. Reinbold.

It may have seemed like a misfortune when two days later Arthur's car got a flat tire directly in front of the Reinbold home. Arthur, however, came to regard the accident as a far more significant circumstance, for when he stepped out to do the repair work, he saw Mr. Reinbold coming toward him. To Arthur's amazement, he offered to help, and when the job was completed, he said, "Mr. Manning, you're just like that man, Jesus, you've been teaching folks about. Bruce is going to come to Sunday school again to hear more stories about Him, and besides that, his mother and I are coming too."

"I'm certainly glad to hear that, Mr. Reinbold," Arthur said in reply, and as he drove away, he uttered a fervent prayer—"Father, I thank Thee." Harrisonburg, Va.

Editorials

The Postwar World

We hear much today of the world that is to be after the war is over. There is much discussion both by leaders and by laity, and on the part of some agencies, considerable planning. In some of the recent general assemblies of the larger denominations of our country, much attention was given to the discussion of postwar needs and conditions, with considerable stress on the social aspects of Christianity. Much of this postwar planning has to do with a type of social Gospel which we as a non-resistant church do not accept as part of our program, or as within the scope of the rightful activities of the church.

But that does not say that we should not be thinking and planning for the work of the church in the postwar world. Nor should we be blind to the conditions that are about us now and those that we will need to face when the war is over. In this issue of the *MONITOR* Bro. Winfield Fretz in an illuminating article on "Postwar Problems Facing Mennonites" gives us food for serious thought. Read his message and note the number of problems that he enumerates which we will probably face in some form or other. As he mentions, many similar things were faced by our Anabaptist fathers many years ago, and it should not be surprising if we too must face them in these latter days. As we meet them, will the "Faith of Our Fathers," which was based on the holy Word of God, be "living still" in us who have the heritage of that faith? The answer will depend both upon our attitude of the church officially and upon our stand individually.

But we would like to think of some additional things concerning the postwar world which we shall all soon face, if the Lord tarries and we live. We shall divide them under two heads: morals and missions. First, then, if present trends mean anything we can expect a postwar world in which the accepted moral standards, as based on the teachings of the Bible, are largely discarded. The moral delinquency of the youth of today is decried by civic and church leaders everywhere. And it is these youths that in a few years will comprise the manhood and womanhood of the nation. What will be the future of a nation that is built up of drinking, smoking, carousing, immoral, and criminally inclined people? We are glad to know that not all youth of today are like that, but we cannot escape the influences of this trend. And then what of the millions of men and women who return home from the war with their moral sense sadly blunted, if not to a large degree eradicated? Every honest person who is acquainted with army life is usually ready to admit its demoralizing tendencies. It is a debased moral world that the church must face after the war.

This kind of world really presents a challenge to the Christian Church. She is the one who has the antidote to poor morals, in the religion of our Lord Jesus Christ—in salvation from sin, through faith in His atoning and cleansing blood, and in the ethics of the Bible, the Word of God. And so in this postwar world it will be needful that we not only continue but enlarge our program of preaching the Gospel and teaching the Word of God.

This naturally brings us to the next subject—missions. What part shall missions play in our program for the postwar world? In this we also include relief work, for to many people there must first be brought physical aid before they will accept spiritual help. There will be unprecedented need for relief work in many sections of Europe and Asia when the war has advanced so far as to open up certain areas for civilian workers to enter. The church should be ready to enter all the fields that she can. But help for the body is not enough to meet the needs of people all over the world. Spiritual help must also

be given, and here is where the missionary program of the church must be wide in its vision and zealous in its application. Both the home and foreign fields should be enlarged and new workers poured into the great arena of conflict with the forces of evil.

Are we ready to meet the postwar challenge of a world that is reeling under the impact of moral decay and sin? That is a question for us to consider seriously. It is a question with which our ministry, our conferences, our schools, our mission boards, and our congregations should grapple. But let us rest assured of this—if we are not ready and willing to meet the needs of the world as it is just now, we will likely not be able to accomplish much when the larger opportunities of the postwar world present themselves to us. And so the challenge comes to us now. Many of us may not even live to see the end of the war. Some of us are sure to pass on before that takes place. So let us labor faithfully now to enter the doors that are open and give our present world what she most needs even in this time of turmoil, strife and distress—the message of salvation through Christ and of a holy life as taught in the Bible.

Sunday School Lessons for the Third Quarter

By the time this paper is being read we will no doubt have finished our Sunday-school lessons on "The Life and Letters of Paul." These were quite interesting as we followed the great apostle from the time of his conversion on the Damascus road to his last days in a prison in Rome. And we trust that all of us profited by this fresh study of the life and writings of Paul, the greatest Christian missionary.

But now that the new quarter is beginning, we turn our attention to the series of lessons on "The Making of a Nation: Joshua to David." It is a rich historical study, for we have here the account of the founding of the Israelitish nation in the land which the Lord had promised to the Israelites already in the days of Abraham. We then trace the history of this great people for four hundred years or more, until the time of its great development under King David. But interesting as this historical study may be made, it is only the skeleton upon which to hang the great spiritual truths which we may glean from the Scriptures of this period. Exceptionally rich are the character studies of Joshua, Deborah and Barak, Gideon, Samuel, Saul, and David, as well as many others. Let us note their successes and their failures and what was back of them, and then personally profit by what we have learned.

These lessons, if seriously studied and applied to our lives, should mean much in assuring our spiritual success. Just this one sample, taken from the first lesson, gives us God's own recipe for true prosperity and success: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). May all of us, whether teacher or pupil in the Sunday school, make these lessons contribute to our own spiritual welfare and then pass on to others the good we have personally received.

Another Half Year Gone

It is hard for us to realize that with the passing of June one half of 1944 has passed into history, but such is the case. Many things have taken place in this half year in the history of the world. It has brought the much-heralded invasion and an apparent promise of victory for the Allies in the present global war. And even those of us who do not participate in war for conscience' sake are glad for the seeming prospects of an early end to the terrible conflict. And so we hope that when the year comes to its end "finis" may be written to the most horrible war the world has ever known.

But let us keep our feet on the ground and our faith firm in God in all the experiences that the next half year may bring us. One of the greatest dangers of the nations, even more threatening than the war, is that of forgetting God. It is He who overrules the affairs of men and makes them work out to His honor and glory, but if we are blind to His purposes, we "scan His work in vain" and are not profited thereby.

CHRISTIAN LIFE

POSTWAR PROBLEMS FACING MENNONITES

BY WINFIELD FRETZ

Only a few years ago we read, at first with interest but later with increased apprehension, of the things demanded of the Italian, Russian, and German people by their governments. We read how, by gradual steps, the existing political institutions and economic systems were overthrown and the social and religious conditions radically changed. We heard of universal military conscription for all males over eighteen years of age; of military indoctrination programs for boys from six to sixteen, and we were constantly reminded that women were being pressed into doing men's work, and later that civilian labor was being conscripted and told where it could or could not work. We remember the daily pictures appearing in newspapers and magazines, showing government work programs, women standing in lines at stores with ration coupons, and crowds of unemployed radicals marching somewhere in protest of something.

We pitied these people and blamed it all on the wicked dictators who, most people said, were the cause of it all, but the popular attitude seemed to be, "It can't happen here," because with a self-righteous implication we thought we were a democratic country and even better, a Christian nation. Today this attitude of complacency and false sense of security remind us of the Israelites in the days of the prophets, when they refused to listen to the prediction that God would destroy Israel for her sins, as well as the non-Israelitish nations. The Israelites for a long time believed that because they were God's chosen people He would not punish them as He would other wicked contemporary nations. They had to learn through bitter experience that God chastens His own as well as those who do not claim to be His own.

Things to Come

The things we used to think happened only in foreign countries ruled by dictators can happen and are happening in our own country, which claims to be democratic and Christian. But more is yet to happen. We can expect a prolonged and intense period of widespread disillusionment. There will be a moral and a spiritual slump as much greater than any previous postwar slump as this war is larger and more expensive than any previous war. Millions of citizens will be bitter and cynical about everything from themselves to the United States Congress and the King of England. There will be orgies of drunkenness and excessive debaucheries by those who want to forget it all; there will be disgust and antagonism toward religion by those who prayed that their sons might be spared in battle and that victory might be ours, but if their prayers were not answered they will say: "There is no God." Others will be

keenly disappointed because "unconditional surrender" will not have resulted in a righteous world. Victory, final and complete, will not bring the peace and the prosperity that many expect; instead, the world shall see the victor nations grabbing the spoils of war, seizing additional territory from conquered countries, building up stronger military systems with which to police the world, and, in a word, laying the foundation for a third World War.

Hatred

The techniques of hatred, bitterness, and disregard for the personalities of those who do not like, nurtured and cultivated during the war, and taught to millions of our best young men at home and abroad, will find expression in national selfishness and domestic greed and jealousies. There will be increased racial hatred between Jew and Gentile, Negro and White, Oriental and Occidental. Because of these conditions, many will become pessimistic and lose faith in all that is good in life. This attitude of cynicism and disillusionment is one of the postwar conditions with which we shall have to deal.

Further State Control

There is every indication that the postwar world will see an increase of totalitarianism or state control in our own country. Evidences of this are already obvious on many fronts. The steady growth of government regulation of business, industry, and agriculture; the far-reaching governmental provision for social security, fittingly called the "cradle-to-the-grave" program, claim to provide for all who need it in times of sickness, accident, unemployment, and old age. There seems to be much evidence that we shall have not only universal military conscription but conscription of civilian labor as well. These policies

PERILOUS TIMES

"Perilous times shall come," cried Paul.
Men shall be lovers of self;
Blasphemers, boasters, braggarts all,
Putting good will on the shelf.

"Perilous times shall come," sighed Paul.
Men shall forget their Lord;
Trucebreakers, warmakers, big and small
Shall itch to take up the sword.

"Perilous times shall come," cried Paul.
Men shall seek pleasure and self;
Heady and highminded, one and all,
Striving only for self.

"Perilous times shall come," cried Paul.
Perhaps they are here, my friend;
Let us then heed to the Spirit's call
And do God's will to the end.

—James A. Sanaker.

of regimentation in the postwar period will be partially the result of war psychology, partially the result of veterans' pressure groups to hold and expand whatever power and position they can, and partially the result of necessity to guard, supervise, and educate the countries, as well as to regulate unemployment by means of public works programs and the rapid shifting of labor from one area to another as needed.

It is to be expected that the educational system in America will become increasingly an instrument of the government. The educational diet now being fed the public-school children is only one step in the direction of what a thoroughly dominated state educational system can mean. As in the European countries which our country is today fighting and at the same time imitating, the aim of education is to create enthusiastic and loyal followers of Caesar, not free sons of God and devoted disciples of Christ.

Church and State

The political state will continue to seek closer co-operation with the churches, and if the American pattern follows the European pattern, the state will gradually seek to subordinate the church to it. The churches which will refuse to "co-operate" with the state will naturally come into disfavor with it, and the two agencies will be thrown into open conflict with each other. Thus we are headed for a period in history when the church and the state will once more be at odds with each other. This is an old problem, not a new one. The early Christians faced the problem frankly by acknowledging that both institutions had their God-given purpose but that the Christian's first allegiance was to God. Our Anabaptist forefathers had to endure much grief and pain to re-establish the doctrine of separation of church and state and to win the right to give openly their highest loyalty to God.

In the face of the moral disillusionment, the spiritual callousness, and the increasingly greater demands of the political state upon the Christian, it remains to be seen what the Christian church, and especially for our concern, what the Mennonite Church, will do. With a disappointingly large number of Mennonite men taking military service and thus renouncing the Biblical doctrine of nonresistance, there is no ground for complacency. On the other hand, the 2,500 young men who have gone to C.P.S. camps in obedience to Christ and conscience give us much ground for gratitude.

Akron, Pa.

THOU SHALT NOT COVET

Democritus, one of the old Greek philosophers, coveted the fine horses and jewels belonging to his neighbors so much that he put out his eyes, so that he could no longer see them. But that did not change his heart. Although he was blind, he could still remember how beautiful the horses were and how dazzling the jewels were. His blindness did not rid him of his sinful heart.—Selected.

"NOT I, BUT CHRIST"

BY R. M. B.

"Tell me, how can I abide closer to Jesus?"

The leader of our prayer group at a Bible conference was surrounded by a group of earnest young women, one of whom had just asked the vital question. It had been a day of deep inspiration, of heart searching, of drawing near unto Christ. Now, at the closing session, the urgency in the voice of the questioner must have been reflected in the attitudes of each one of us, for the leader seemed to pause in prayerful consideration before she gave us the answer we longed to know.

Have not you, too, my friend, yearned to find the answer to that question? We hear much about victorious living nowadays, but see so little of it. How many people of our acquaintance live a consistently holy life? How many are there whose lives give evidence of being Spirit-directed? How many are actually experiencing that mystical "abiding in Christ" in their everyday life? A well-known bishop estimates that no more than five per cent of the Christians of our day live on this high plane. Yet it is available to all, even to the weakest and humblest of us.

To theorize about the experience of other Christians is an easy performance. To evaluate correctly our own experience is more difficult, but if there is to be growth, each Christian must look to himself. Let us make it a personal question: "Am I living on that high plane of holiness? Do I have continued victory over sin?" If the afore-mentioned percentage applies to the readers of this article, the majority of us must, in honesty, give a negative answer to these questions.

In the life of each growing Christian, there must come a period of dissatisfaction with present attainments. Christians though we are, we realize that we are falling far short, in our everyday life, of the standard Christ has set for us. We assure ourselves that we must put forth a more intense effort, a more violent struggle against evil, that we must strain toward the goal of victory. Yet despite the intensity of our exertions, we have found ourselves failing time after time. After years of this spiritual stress, we may have concluded that continued victory over sin is not a possibility in this life. But if we did arrive at this conclusion, we were mistaken, for men of all ages have proved that it is a possibility. Paul, Mueller, Hudson Taylor, Murray, and "men of like passions" with us have demonstrated this fact. We sometimes excuse ourselves by saying that those spiritual giants had peculiar gifts to fit them for fellowship with God, which are denied to lesser men. Undoubtedly they had extraordinary endowments of mind and character. But would Christ have said to His disciples, who were, after all, very ordinary men, "Abide in me," if He had not meant what He said? Would He reserve His most precious privilege for a few specially gifted Christians? We dishonor Him to suppose that His grace is not sufficient for the weakest believer among us. He holds out to all the glorious assurance of "abundant life," if we will but receive it.

Then how can we attain to it—this life of abiding fellowship, this life of victory, this life of holiness and power, this indwelt life? How may we have it? Is it to be found by striving, by working, by wrestling for it? Ah, no! Just as salvation cannot be earned, no more can communion. True, it must be desired deeply; but pressing our energies toward its attainment is not the secret. Dear seeking Christian, it is so simple that a child can grasp it, but because of its very simplicity, it remains a mystery to the self-contented, the self-sufficient, and the self-satisfied.

It requires first a sense of our own weakness, our spiritual poverty, our inadequacy. We must have "come to the end of our own rope"; we must feel utter dissatisfaction with ourselves—complete helplessness. That should not be difficult, if we are sincere, for all of us must, at some time, have acknowledged with Paul, "The good that I would I do not; but the evil which I would not, that I do." We can all say from sad experience, "I know that in me (that is, in my flesh,) dwelleth no good thing." Once we have reached this conclusion, and have a complete mistrust of our self, we have taken what is perhaps the most difficult step. Let me sum up this first step in the words of F. B. Meyer: "Many of us are too strong, self-reliant, and resourceful to get the best that God can do. . . . It is necessary that God should have room in which to work. Emptiness to receive Him, weakness to be empowered by Him. It is into the empty branch that the vine sap pours."¹

This quotation suggests the next step: a recognition of the adequacy of Christ to fulfill everything we lack. We know Him as Saviour and Lord and Friend. Do we know Him as the supplier of every need? If we crave food, we can feed on the Living Word. Do we desire righteousness, or sanctification, or wisdom, or victory over sin? Paul, in I Corinthians 1:30, says that God has made Him all of these things to us. The more we have the Spirit of Jesus in our hearts, the more we shall know of these qualities. "For in him dwelleth all the fulness of the Godhead bodily," and we "are complete in him." Jesus is everything we need. Meyer says, "All the resources of God dwell bodily in the risen and glorified Lord. They are imparted to us through the communion of the Holy Spirit, who goes between the unsearchable riches of Christ and our own poverty; bringing the one to the other as the ocean brings the wealth of the world to the wharves of London or New York."²

Now that we have arrived at a conviction of our inadequacy on the one hand, and of the all-sufficiency of Jesus Christ on the other, we are, in our emptiness, ready to receive Him; in our weakness, to be empowered by Him; in our poverty, to be enriched by Him. In short, we are ready for that abiding fellowship where the branch is inseparable from the Vine. If born again, we are no longer dead branches, but have been grafted into the living

Vine, Jesus Christ. In John 15, Christ made that comparison rich with spiritual truth: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Think of it! The illimitable resources of God are at our command, if we abide in Christ. Dare we choose to remain in poverty?

All Christians have been grafted into the Vine, but, "Tell me, how can I abide closer to Jesus?" The leader of the prayer group replied, "Can one be closer than inside? Are you inside the Vine?"

"Yes," replied the young woman, "I am inside, but I want to know the secret of **abiding**."

"How did you become a part of the Vine?"

"By believing," was the answer.

"Then," went on the leader, "'As ye have . . . received Christ Jesus the Lord, so walk ye in him.' You received Him by believing that He would save you and make you His own; you must abide in Him in the same way. Believe that you are a branch of the Vine, a member of His body—not only near Him, but actually a part of Him, like a finger or an arm. Believe that His Spirit is imparted to you as the vine sap flows from the roots through all the branches. You will not need to struggle to abide. You must not say with grim determination, 'I will abide!' That is the way of self-will, of trusting in your own strength. Rather trust the Father to keep you there. He grafted you into the Vine; His power will also keep you, if you trust Him, rather than relying on your own steadfastness. We must look away from our weak selves to Him who is our all in all, just as we did for salvation. And what a comfort to know that even though our weak faith may fail, still 'he abideth faithful!'"

"One thing more," said the leader, sensing what would be one of our temptations, "do not worry and brood over past failures. The Evil One will try to take your eyes from Jesus by focusing attention on yourself. It is immaterial to him in what fashion he accomplishes his purpose. If he cannot disturb your fellowship by causing you to become self-sufficient, he will try to do so by sowing the seeds of doubt and discouragement in your hearts. So, fasten your eyes, not upon your weak self, but upon Jesus."

We must know that the Christian has no time to dwell on past failures. His Lord has work for him to do, for he is a branch in the Vine, and therefore a partner with Christ. This is one of the most glorious, yet humbling aspects of Christian service. As Christ's partners, we are working toward the fulfillment of what He began on Calvary—the establishment of the kingdom. He ascended into heaven, leaving us as His partners on the field of service—the ones through whom He must work. He supplies the capital, and the instructions, as well as the power for carrying them out. But He works through human channels.

Reverting to the allegory of the Vine and the branches, let us follow through the same comparison. As branches of the Vine, Christ Jesus, His disciples have imparted to them the

power of the Holy Spirit to bear fruit, just as the natural branch is nourished by the vine sap. "There is nothing in the branch itself that is productive of fruit."³ Apart from the power of the Spirit of Christ in us, we could bear no fruit. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." It is through the Holy Spirit, through His power and our obedience to Him that we bear fruit. The Vine is composed of root and branches. Both parts are essential to fruit bearing. Without roots there would be no vine sap to nourish the branches; without branches, fruit bearing would be impossible.

"My fruit is borne on branches.
Not on the parent Vine."

Oh, that Christians might become aware of the high calling of the branch! Yes, a high calling, but a responsibility as well, for upon our willingness to be used of Him, upon our obedience to His behests, rests the evangelization of the lost. It is impossible to visualize what would be the effect on the world if every professing Christian were to become an abiding Christian.

There are many earnest Christians who have never had the joyous experience of leading a soul to a saving knowledge of Christ. They doubt whether they have borne any "fruit." None of us wish to be fruitless branches, branches that are good only to be taken away, and cast into the fire. We must take in faith the assurance, "He that abideth in me, and I in him, the same bringeth forth much fruit." The branch that is in full union with the Vine bears fruit. It cannot help bearing fruit. It is the part of the Vine on which the fruit must be borne. Many young Christians suppose that theirs is the responsibility of fruit bearing, whereas it is quite evident that it comes as a result of abiding. We need not go far afield to bear fruit; if we are in union with Christ, He will produce fruit in us wherever we are. It matters not what may be our sphere of service—office or schoolroom, kitchen or factory; if we are abiding, there will be fruit. Even though we cannot see it, we may be confident that it is so. "Herein is my Father glorified, that ye bear much fruit." The more complete and constant is our union, the more fruit we shall bear.

There are Christians who fear the chastening of the Lord. He who abides, knows that the Husbandman prunes the branches so that "more fruit" may be borne. Branches exist for the purpose of bearing fruit. Anything which hinders that purpose must be cut off. The Husbandman cuts off the offending parts, not to inflict pain, but that the improved quality and quantity of the fruit may bring glory to Himself. How carefully, how tenderly He wields the shears! Though He may ordain suffering or loss to achieve His object, He will permit nothing to harm the branch which He has grafted into the Vine.

Is there yet one who hesitates to enter upon this abundant life? Ah, yes! Here is a Christian who demurs, "I should like to know the joy of abiding, but I am afraid I could not hold out. I might be able to abide for a short while, but I am sure I could not all the rest of my life." Dear friend, could you, in the power of Christ, live victoriously

for one hour? Yes, you believe Christ could keep you that long. Could you live victoriously through one day, living an hour at a time? You think you could abide for a day. But that is all that Christ expects of you—to live a day, or even an hour at a time. It will be helpful to renew your belief in the indwelling presence of Christ every morning, and to remind yourself throughout the day that you are abiding in Him who has conquered sin. Even the Apostle Paul had to experience this day-by-day living, for did not he affirm, "I die daily"? That is what the abiding life is—the death of the self-life so that Christ may live in us. It is not an easy life, since the crucifixion of self must be painful. We could not be trusted to perform the operation ourselves; rather, it took place at Calvary when Jesus died to sin. Since we

BEAUTY FOR ASHES

Beauty for ashes!
Gold for dross!
All men count gain,
All God counts loss
Is gone in the fire of God!

Beauty for ashes!
Gold for dross!
All God counts gain,
All men count loss
Is won in the fire of God!

Men cannot see
Nor understand
What the Master is moulding
With tender Hand
Except in the light of God.

Where can be beauty
Unless the dust
Of all that is earthly
Be burned? It must
Go down in the fire of God.

Out of the flame
Comes a shining thing
Bearing an image—
The Face of the King—
Out of the fire of God!

Are we content
To count all but loss,
To await the beauty,
Let go the dross,
Stand still—in the fire of God?

—Mabel Chandler Hart.

died with Christ, we now "reckon" ourselves dead to sin. We were freed once for all from the power of sin when we were born again, but for daily and hourly victory over sin we must look to the victory Jesus won on the cross. Oh, sweet dependence! Truly, we "are complete in him." As we abide in Him, His victory is ours, for are not the Vine and the branches one?

"He . . . in me, and I in him." What a glorious change must those around us see when we allow Christ to indwell us in the person of His Spirit! "But all of us, as with unveiled faces we mirror the glory of the Lord, are transformed into the same likeness, from glory to glory, even as derived from the Lord the Spirit."⁴ The members of our family, our fellow workers, the butcher, the baker, and our next-door neighbor should see Christ living in us, should

see the glory which we reflect as mirrors. Glory has been defined as "holiness revealed." The purpose of the mirror is to reflect an image. We are mirrors, and must reflect something. Oh, may others see in us the likeness of Jesus! May the fruit of the Spirit be evident in our lives: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." We mirror Christ's likeness when we radiate joy, when we accept criticism meekly, when we leave unuttered the sharp retort or the morsel of gossip. It is the "garden variety" of sins that most endangers the testimony of the Church of Christ—the sins of temper, hasty speech, selfishness, insincerity, slipshod workmanship, and strife. It will require a lifelong exercise of faith to conquer such insidious sins as these.

Holiness is not something that we can win or work for; it must be accepted as is salvation. As we believed that Christ redeemed us, once for all, from sin, so we must trust Him day by day to keep us from sin. We so often think mistakenly that whereas salvation is ours through faith, we must work and fight for holiness. We forget that God has made Him to become our sanctification, or holiness. Thus, as we experience the indwelling of Christ, His holiness is ours, and must shine forth. Here is no room for self-glory, for self is crucified while Christ reigns. The abiding Christian can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

1. Meyer, F. B., *Christ in Isaiah*.
2. Idem.
3. Paxson, Ruth, *Called Unto Holiness*.
4. Weymouth's translation, II Cor. 3:18.

TACT

Wesley and a preacher of his were once invited to lunch with a gentleman after service. The itinerant was a man of very plain manners, quite unconscious of the restraints belonging to good society.

While talking with their host's daughter, who was remarkable for her beauty, and had been profoundly impressed by Mr. Wesley's preaching, this good man noticed that she wore a number of rings.

During a pause in the meal, he took hold of the young lady's hand, and raising it, called Wesley's attention to the sparkling gems. "What do you think of this, sir," said he, "for a Methodist's hand?" The girl turned crimson.

The question was extremely awkward for Wesley, whose aversion to all display of jewelry was so well known. But the aged evangelist showed a tact which Lord Chesterfield might have envied. With a quiet benevolent smile, he looked up, and simply said, "The hand is very beautiful."

The young lady appeared at evening worship without her jewels, and became a firm and decided Christian.—John Telford.

OUR HOME CIRCLE

WHOLESOME RECREATION IN THE HOME

BY DANIEL W. LEHMAN

This is one of a series of articles planned in co-operation with the Secretary of Home Interests of the Commission for Christian Education and Young People's Work.

Yesterday, after working real hard with my son, breaking rocks and loading them on the trailer, we stopped for supper. But on arriving at home, before my son and I knew it we found ourselves playing softball with a group of children who were playing in the street in front of our home. We were both tired from working, but immediately forgot all about it when we started to play. Well, that is recreation. I suppose we both worked harder at playing than we did at our work.

Back on the farm in my boyhood days it was quite customary to take a dip in the stream each evening after a day's work in the hayfield or harvest field. It made us feel like new persons. In fact, in one field which occupied a bend in the little Conestoga, we frequently took a swim at each end of the row of potatoes we were hoeing. The faster we would work, the sooner and more frequently we could get the swim. That's recreation on the farm.

Father got an old river boat, which we used hard. It served as a transport, a freighter, a schooner, and a raft. It hauled people, fishing tackle, fish, tools, buckets, rails, fence, and fence posts. It was used as a springboard, a wharf, a pier, and a bridge. It conveyed us to the old swimming hole, where it served the above purposes. Visitors enjoyed it with us, too. To take them for a ride down the stream and up again was quite an enjoyable and novel experience. This was recreation.

The care of goats, ponies, colts, rabbits, calves, dogs, cats, chickens, ducks, and turkeys can be recreation, too. Horseback riding and bicycle riding belong in the same class. Each evening part of my recreation was to ride either "Bobbie" or "Star" (two horses) to the end of the lane for the daily paper. One summer four of us rode from Millersville to Philadelphia on our bicycles. We had our headquarters at the mission and continued to ride to many places in the city during our four-day stay. That was recreation.

For those who may not have room for livestock, various games in the home and on the lawn will serve a similar purpose. Here we may tread on debatable ground, for to one a certain game is tabooed and to another it is accepted and recommended. I have not found anyone who can answer the question fully, but I shall suggest a list of possibilities from which choices could be made, such as: Bible card games, checkers, anagrams, pegity, dart games, tiddlywinks, crokinole, table tennis, tiddle tennis, ring toss, wooden peg games, Chinese checkers, travelog, tennis,

croquet, soft and hard ball, shuffleboard, basketball, and volleyball.

One authority gives the following amusements as unquestioned: (1) those which rest, restore, and invigorate the mind or body with no loss to the soul; (2) those which give pleasure and profit with no regrets; (3) those which meet the approval of the best people; (4) those which have no appearance of evil; (5) those which give cultural, physical or mental development with no question of wrong tendencies; (6) those which bring us into pleasant contact with worth-while people, without offending others whose good opinion we value; (7) those which cultivate the better emotions; (8) those which move or develop higher impulses.

It appears that our recreation has developed upside down and inside out. With little or no parental supervision, it has grown up just like "Topsy." Young people have the instinct for activity, and desire adult guidance. We need some "do" directions as well as the "don'ts." If every young person would have "chores" morning and evening, the problem would have a good introduction to its solution. It certainly is true that play is not wasted time. Try it, parents, with your children and see.

What we want is organic vitality, neuromuscular skills, proper ideals and attitudes toward physical activity, and the establishment of desirable habits of conduct. Some key words in a good recreational program are alertness, control, courage, courtesy, honesty, co-operation, initiation, character, efficiency, and symmetry.

As a rule, circulation is increased during wholesome recreation. Other effects are: improvement in digestion and assimilation; stimulation of the excretory system; increase in the elimination of waste through the kidneys, lungs, intestines, and skin; increase in the demand for oxygen; stimulation of growth; strengthening of muscles, and therefore improvement of posture. Wholesome recreation will contribute to the above.

Last winter I was successful in getting the school truck to transport young people to the skating pond. This was recreation in the big family school home. Sledding and skiing belong here, too.

Some wholesome types of recreation for the ladies in the home follow: etching, block printing, woodcuts and engraving, stenciling, wood burning, weaving, metal working, appreciating works of art; coloring and designing, embroidering, quilting, making draperies and slip covers; painting and refinishing furniture; decorating walls, ceilings, floors; up-

holstering furniture; making lamp shades; rug making; decorating trays; modeling ceramics; porcelain decorating, designing greeting cards, poster designing, perspective drawing, sketching and drawing with pen and ink. Some like charcoal and pencil drawing. Book-making, basketry, doily making, gem gathering, album compilations, and photography offer outlets for profitable recreation.

The community singing and the literary society may have their meetings in homes. Fellowship, and growth in musical talents are outcomes of the former. The literary society takes planning, preparation, and presentation. Who can measure the good derived from them, when planned and conducted on Christian principles? These serve as a refreshment of strength and spirit after toil, which is one definition of recreation.

A while ago my neighbor's son came by, riding on a pony, with a baby colt running behind. In winter, the pony draws the sleigh, accompanied by bells; in summer, it draws the pony cart and wagon. Even work becomes play when the pony is hitched to a cultivator, harrow, or drag. To feed, curry, and water the pony, and clean the stable are recreational jobs for most boys.

Last week recreation day was observed at my daughter's school. The family journeyed to her school to bring her home. On arriving we found quite a number of patrons, with the children and teacher, eating lunch out in the meadow by the riverside. Then followed a softball game while the mothers visited. This was certainly recreation for all, for it was different from our usual work. The boys asked me to go along with them to the swimming hole, which I did. Some wished that all school days would be like that one.

One time I observed some hard-working, expert agriculturists spend a half day pitching horseshoes, without any betting or material reward whatever. There seemed to be no tiring, but enjoyment from beginning to end. It would be hard to prove conclusively whether that was wasted time or time profitably spent.

Others got a "kick" out of doing stunts. A stunt is a bodily skill which contributes to body balance, co-ordination, strength, and agility. A suggested list follows: forward roll, knee dip, head stand, fireman's carry, knee walk, seal slap, shoulder carry, jump stick, balance bend, front dip, arch stand, three chair layout.

The barn to many a boy and girl is a big "gym." The great beams, joists, girders, and ladders are fine climbing places. The hay-mow is a soft landing place for a leap from the loft. The first airplane rides are taken here. The straw bales can be hiding places similar to the catacombs of Rome, and the straw stack may represent the pyramids of Egypt. Sliding, running, walking, balancing, crawling, climbing, jumping, leaping, hanging, rolling, swinging, wrestling, rocking, flipping, stretching, throwing, mounting, grasping, clinging, darting, and tossing are some of the many possibilities in this exercise hall of the home.

The farm wood lot is a place to get the early flowers, to gather woods ground, to build an outdoor home among the rocks, to

cultivate wild roses, to pick cherries and mulberries, to seesaw, to get wild honey, to gather nectar from the tree blossoms, to listen to the voices of the woods, to discover the crow's nest and the home of the fox and the ground hog. Trapping wild life for the skins appeals to many. To check on the traps each morning in wood, vale, or stream offers fine recreation for boys. Fossil hunting, sky exploring, underwater world discovering, and weather watching are some additional recreational activities. Any activity which serves to quicken the creative life of the individual may also release imagination and latent artistic and rhythmic expression. Aesthetic as well as therapeutic (healing) values come from such forms of recreation.

My older brother fixed up quite a contraption of spools, pulleys, and wheels in the garret of the old stone house on the farm. By means of an old bicycle, set on a supporting frame so that the wheels were free to move without touching the floor, a cord, a wire, tin cocoa boxes, and spools, he was able to move many spools, pulleys, and rattling boxes by riding the bike. The long cord connected the hind wheel of the bike with all the spools and smaller wheels, and thus made all of them spin and turn at the

same time. What a noise and racket! Yet what wholesome recreation!

To crack black walnuts for homemade candy serves a dual purpose, viz., recreation and food. Maple sugar making, bee keeping, and honey gathering can be considered under the same category.

On the field trip and hike, or from your summer cottage, be sure to keep on the lookout for wonder plants and plant wonders; weed propagation; poisonous plants; shapes of leaves and trees; kinds of blossoms and seeds; edible wild flowers; tree habits; ferns, mosses, and mushrooms; wonders of animal life; beavers and beaver dams; butterflies and insects; frogs, fish, birds, ducks, and reptiles. At a summer home or retreat, such as Sparkling Springs, Virginia, you may come apart and rest awhile. The Saviour invited His disciples to come apart to the mountain for that purpose.

In conclusion, since real recreation really re-creates, let us include it in our home schedule. It costs, but it saves; it takes time, but it conserves it too. Help the boys and girls and yourself by providing wholesome recreation in the home and thus use leisure time worthily.

Harrisonburg, Va.

THE CHRISTIAN HOME

BY J. A. HUFFMAN

Mother, Home, Heaven—three queen words of the English language! It is difficult to think of one without including them all. There is a sweetness and charm which pervades them like the sweetest music.

To the Christian, home is not home unless it is "Christian." Happy would it be for the race if the word "home" needed no qualification, but that every home were Christian.

Home is the place where every member of the family gathers around a common hearth, a common interest. It is, no doubt, the smallest unit of society that God ever intended; for He did not create one man and one woman, independent of the other, but for other, and thus organized the home. It is then the earliest and one of the divinest institutions. The Edenic world with all of its beauty and brightness offers no more blissful scene than that of the home untouched by sin. The only regret which we can entertain in relation to it is, that sin encroached upon its spotlessness and marred its sanctity and beauty.

The Father

In order that the home be really Christian, the husband and father must be Christian. He is the God-appointed head of the home. He it is who provides for and protects the inmates of this institution. It is he who has toiled long and hard, through rain and cold, that he might measure up to his home responsibilities, such as the feeding, housing, clothing and educating of those whom God has entrusted to him. No doubt most of us cherish in sacred memory the hardships and privations of a father, whose parental instinct led him to sacrifices in our behalf. Some of these fathers are gone and we seek to honor them by this recognition. We wish that we

might tell them now how much we appreciate what they did for us.

The Mother

No home can be truly Christian without a Christian mother. While all relationships have their peculiar charms, that of motherhood stands in a class by itself. No service is too humble, too difficult, too exacting for mother. She is the first and last to sacrifice for her offspring. It was she who kept vigil over us long before we were conscious of our own existence. It was she who watched over our beds while others slept, breathing up a prayer such as only motherhood inspires. It was she who taught us to lisp our earliest prayer: "Now I lay me down to sleep"; and, in a way unknown to ourselves and mysterious to all the world, molded our characters largely into what they are.

GOD BLESS OUR WORDS

We thank Thee, Lord,
For words of peace,
That used aright
Bring swift surcease.

For words of power
To do and dare,
And words of hope
That banish care.

For simple words
In daily use,
And subtle words
For thoughts abstruse.

For kindly words
We humbly pray;
God bless the words
We use today.

—Greenville Kleiser.

Someone has tried in a few poetic lines to state a reason why God made our mothers, and wrote as follows:

"God knew the sort of tenderness
Our wayward hearts required;
God knew the sort of kindly love
Our lonely souls desired;
God knew the need of friendships strong,
The need above all others;
God knew our need of tuckings in—
That's why He made our mothers."

Some of these mothers, like many of our good fathers, are gone, but they still live. Those of us who have them should cherish them. Nothing that we have or can give is too good for them.

The Children

No home is complete without children. No husbands and wives have had the very best of themselves called out and developed who have not experienced parenthood. It alone strikes our deepest chords of sympathy and pathos as well as our highest keys of pleasure and delight. God has made human kind with parental instinct, which begs recognition. Intentional childless homes are inexcusable, and unavoidable childless homes are subjects of pity.

Another poet has beautifully described the "Family" in the following lines:

"The family is like a book—
The children are the leaves,
The parents are the covers
That protecting beauty gives.

"At first the pages of the book
Are blank and purely fair,
But time soon writeth memories
And painteth pictures there.

"Love is the little golden clasp
That bindeth up the trust;
Oh, break it not, lest all the leaves
Should scatter and be lost!"

Children constitute a strong argument for the necessity of Christian homes. Homes ought to be Christian from their very beginnings, that is before children come into them. Parenthood should be ready to receive these "little ones" as from Him who blessed them, and said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Unfortunate is that child who is born into a home which is not Christian.

Childhood is the most sacred obligation which man can possibly have, because it is not a matter of timely interest only, but also of eternity. Parents should never be too much occupied to give attention to their children's innocent and legitimate questions, which are the result of the unfolding of their lives. The one supreme obligation of parents toward their children is to save them for Christ and His kingdom. We can afford to fail in business, in our professions, in a social way—in every other way—but we cannot afford to fail in bringing our children into the fold of Christ and His church. This cannot be begun too early. While the crisis, their conversion, may be sudden, yet the approach to it is gradual and tedious, and the nurturing and training afterwards is a long, patience-exacting process.

Factors

The subject of "Factors" in the making of Christian homes is one which would require much space, but a passing notice here may be helpful.

Houses are not necessarily homes. There are piles of marble, colonial verandas, costly interiors and expensive furnishings which do not constitute homes at all—just so much marble, wood, fresco, etc. Homes may on the other hand, be quite humble. Mansions and wealth are not indispensable to happy homes. It takes more than these things; it takes love.

Good reading, wholesome pictures, Godly examples, physical necessities, all enter into the making of Christian homes. Here love reigns, Christ is honored, God's Word is obeyed, and everything is valued in the terms

of kingdom relationship. Here first things are put first, and these first things are in relation to "the kingdom of God." Not only on the walls of this home, but upon the walls of the hearts of this home hangs the motto:

"Christ is the Head of this home,
The Unseen Host at every meal,
The Silent Listener to every conversation."

The Christian home is a fireside, around which gathers the family group, composed of father and mother, whose parental determination is: "As for me and my house we will serve the Lord;" and children who second father's and mother's choice, and go forth from its sacred altar of prayer to be a blessing to fellow men and promoters of the cause of Christ.—Gospel Banner.

UNCROSSED BRIDGES

BY LEO LILLIAN WISE

David Baker was happy to have his children and their offspring home for the day. Come to think of it, he mused, he couldn't remember just when they had all been together at once for the day. The house was filled with the gracious aromas of good food.

But after a while David began to see other things that wakened in him a sense of uneasiness. It was as if underneath all the semblance of happiness deep and dread fears hammered upon the consciousness of these his beloved children. He saw the tense look deep in Sue's eyes and how her hands reached out for first one and then the other of her tiny tots as they came near her.

And Will—as steady a boy as ever there was—could not hide the misery in his gaze as he looked after his own son, a lithe happy youth. David felt a desire to flee to a safe retreat to which he could take his progeny, and then close the door, standing against it himself. He shook his head; that was not the way out! But he remembered reading just the other day how a sick young mother had sought a gas-filled room as a means of escape for herself and her little brood of babies. That, he decided, must not happen to Sue. But terrible things are done by women ill and desperate.

And while David returned thanks for the bountiful meal, inside of him was just one petition, "Dear Father, show me the way to help these of mine." He served as a good host, remembering the likes and dislikes of the different members of the family. He related a humorous tale of his childhood, how because he had his head tied up for a toothache he had sat at one side and watched the others eat, and all the while hot tears of disappointment had rolled down his swollen face.

Little by little the others responded and troubles seemed to be forgotten. Then, later, when they had gathered in the living room he asked suddenly, "Will, what is troubling you?"

Will looked up thoughtfully. "I hadn't said anything."

"That's right," his father agreed. "But sometimes, my son, it is better to take a

fear out into the daylight and look at it calmly."

And somehow the ice was broken. First it was one and then it was another speaking. They told of the problems and perplexities of life, of how hard it is to make decisions. And what could one hold to in these days of unrest, these days of watching for some new terror to stalk round the corner into plain view?

And because David is very wise he led them to speak freely and frankly. Then when there was a lull he began talking quietly. At first it was an old story, one they had heard before but given now with new meaning.

"And so Sara, this great-grandmother of ours, rode horseback into a new country. She carried gold upon her person.

"Sara was from a wealthy family before her marriage to a young farmer. But she had courage. She knew hardships were waiting for her. She had to work hard with her own hands to care for the needs of a large family. They raised families those days, you know.

"By and by when the members of her family had grown and left the home nest, they made other homes and carried on just as bravely as Sara had. Now suppose she had dissipated her strength by forecasting the troubles which she might be called upon to endure. We would not have the picture of her as a sturdy ancestress. And she had troubles aplenty. But take a look at her picture hanging in the dining room and be glad she was your great-grandmother!

"Think back into our early church history to the men and women compelled to leave their ancestral homes and come to a new world in the quest for home and happiness. Perhaps they had their moments of questioning, but on the whole they had a sense of being held in the Father's hand and from that place no one could pluck them.

"So many of our fears are like the times I suffered as a small lad. I had to go for milk, and sometimes it was late. Fear gripped my heart at the thought of the bridge I needed to cross. And then after I was home again I felt sheepish because I'd been so scared. Uncrossed bridges do look fearsome if you look

into them and see no light. But when you walk ahead with a steady step you often find the mists somehow dissolve.

"Mind you, I'm not belittling any of the fears of our day. We have many things to think about. But this one thing I crave for you, hold fast to the hand of God! He will take the sting out of our trials."

The others were looking at him in that subdued way that speaks of hallowed places. His hand reached for his well-worn Bible and he began reading that wonderful psalm bidding us not to be afraid of terrors by night or day. And when he had ended his reading he committed his own to providential care.

In the flurry of getting ready to leave Sue came up to him to say softly, "Father Baker, thank you so much." And Will gripped his hand hard as he said merely, "'Bye, Dad." David Baker knew that certain emotions can never be voiced with words, but he felt better than he had earlier in the day. Perhaps he had helped his own to find the going a bit easier.—Gospel Messenger.

WEBSTER THE WISE

We find a great many people today who are too well educated (anyhow they think so) to listen to sermons on the old gospel. Let the great Daniel Webster teach them a lesson.

The greatest of American orators and senators would spend his vacations in the quiet hills of his home state New Hampshire. There he would go every Sunday to a little country church and listen to an ordinary preacher as he preached on the most ordinary subjects. This astonished some people. They wanted to know why he went to the little country church in New Hampshire every Sunday, whereas, in Washington, he would fail to hear the splendid sermons of famous preachers. His reply was this:

"In Washington they preach to Webster the statesman, and I stay at home. In New Hampshire they preach to Webster the poor sinner, and I go."

Well said!

There are people today who do not believe that they are sinners. Webster did. Are they smarter than he?

Webster, dying, confessed faith in Jesus Christ as the Son of God and the Saviour of his soul. Today as then, many people think that they are good enough for God's presence as they are. Are they better than Webster?

Webster died in peace with God when the end came. Others, without Christ, contend to be perfectly at peace.

True! But which peace? The peace of God or the peace of death?—Fuel for the Fire.

A SONGFUL RELIGION

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneful; but Judaism said, "O come, let us sing unto the Lord"; and when Christ came, the angels greeted His birth with a song, and since then Christian song has gained in fulness and strength of voice with each century.—Selected.

MISSIONS

THE IMPERATIVE NEED OF MORE REAL EVANGELISTS AND EVANGELISM

BY E. M. YOST

This is a stenographic report of an address delivered August 20, 1943, at the Mennonite General Conference held at Goshen, Ind.

What is real evangelism? I think we are all agreed that evangelism is the carrying out of the Great Commission. "Go ye," is the commission given to the church. We think of teaching, preaching, and baptizing as the work of the church. And we think of evangelism as another phase of the work of the church.

Let us consider the difference between evangelism and revivalism. I feel that there is a distinct difference between the two. It is the common practice of our churches to have a series of meetings once or twice a year, and I do not want to criticize the practice. I believe it is a good thing. I agree with those who say we need a revival. We engage in a series of meetings once or twice a year, however, and then feel satisfied that we are carrying on the work of evangelism. Evangelism is more than that.

The early church needed something more than a revival to carry on its program. It needed persecution. The members were rather self-centered—satisfied to stay at home and enjoy their blessings. God sent persecution and scattered them abroad; and everywhere they went, they preached the Word.

The primary work of the church is the evangelization of the world. It has been said that we are not to convert the world but to evangelize the world. We are to "preach the gospel to every creature." I would feel very unhappy, however, if I felt that we were just to proclaim the Word and not to expect results. We have a right to expect that there will be results.

Sometimes I think we spend time mending the nets that our fathers used. We say it is up to the church to defend the Gospel. But there is nothing to defend unless we are willing to proclaim it—to make it known. It is our duty to proclaim the Gospel.

We are interested in the preservation of our church. I wonder sometimes if what we call revivalism is not too self-centered. Have we in mind that the primary work of the church is getting souls into the kingdom? Some time ago a man came to me at the close of a service and said: "This was a wonderful service. I received such a glorious feeling. I certainly enjoyed it. But I am concerned as to how I am going to keep it." I said to him: "Brother, you are very self-centered in your concern. You need to open up and tell others of what you have received and glorify Jesus Christ in it. Don't be selfish; let others know about it."

A program of evangelism for our church is the burden of a number of our ministers. I

am thinking of some of our rural churches. If these congregations would join in a unified effort, they would forget themselves and become interested in work of great importance. Although we send missionaries to India and South America, we need to realize that around us is a large field and a great field to be worked. There are many people who are idle, who would like to be directed. Suppose the congregations put on a real campaign. Two or three congregations might get together in a definite effort. A lot of people in our community have heard of Mennonites and Christianity, but are they saved? Has the real message come to them? We take things for granted. They have heard about religion. I am astonished at the conversation the people of my own town carry on. They do not know the real message of the Gospel. Our people are responsible for bringing it to them. This sort of effort would take time and preparation and a lot of praying. Under the leadership of the Holy Spirit, however, I am certain that much could be done.

What should be done? There are large fields around us. First, we might look to the territories in our own conference district that have never been touched. Here are large fields. The other summer I noticed that a



THE CITY

Where cross the crowded ways of life,
Where sound the cries of race and clan
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God.

—Frank Mason North.

tent was being put up on a vacant lot in our town. I learned that a certain religious group had come to town and had announced meetings. Night after night the whole summer, they conducted meetings. Some said they were interested only in getting people out of other churches, but I appreciated the fact that they were at work and that they succeeded in reaching some people. They got in touch with some who were not reached by the other churches. I feel that the Mennonite Church should consider this type of program. I believe God would bless us in the work.

Now let us consider the need for evangelists! We recognize the fact that God calls men to dedicate themselves to this task. The Lord through Paul said that some should be prophets and some teachers and some evangelists. Some men are called to be evangelists. We need to take this fact into account. I wonder if this holds as large a place in our conference and in the program of our church as it should. A few who feel called by the Lord do go out from our district and bring the Word of God to other people. We need real evangelists—evangelists who are qualified to do this work—evangelists who know Jesus Christ by the power of His Spirit. There are some ministers who may not know Jesus Christ themselves. We all need to know Him better. I heartily believe that evangelists need to have a definite relationship with the Lord Jesus Christ.

I think of Philip. God told him to go into the desert. Here he found the Ethiopian who needed something that he did not get in Jerusalem. When Philip found this man, he was reading the Scriptures. What an opportunity! The question in the mind of the Ethiopian was, "Who is this man?" i.e., the man of whom he had been reading. Philip was there to answer this question. We must be able to answer the question, "Who is this man?" A great sinner comes to us. Can we answer his question? We can only if we know Jesus Christ personally—only if we have a definite relationship with Him. I want to say that there is a great need for men who have a definite relationship with the Lord as Philip had. The Lord was precious to Philip. He could tell the story to the Ethiopian and know of a certainty of whom he was speaking.

We must be able to preach Christ. The work of all preachers is to preach Christ. Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified." We need men who are able to preach Jesus Christ as Paul preached Him to the Corinthians. Some people have the idea that evangelists have an easy task. Looking at it from one angle, it could become an easy task—a good bit too easy, I am afraid. But I do not know of anyone who should be more definitely consecrated to his work and to the will of God than the evangelist. "As a good soldier of Jesus Christ," he needs to be ready to go forth and preach the Gospel.

Some pastors say it must be a wonderful privilege to go to all sections of the church and have nice things said about you, and then go back home and let the rest of the work fall on the pastor. I have had some experiences as a pastor too. I know there is work

to do after the evangelist leaves. The real evangelist is the man who needs to be definitely consecrated to the Lord, and who needs to endure hardness. If he preaches the whole Gospel, some people will not speak well of him. One reason why some of our ministers have hesitated to be evangelists is because it means spending time away from home. It is not easy to go away—to say good-bye to the family and be separated from them. But the flesh must be crucified. Some things must be endured. We must be willing to deny ourselves of some things in order to carry on the work of the Lord.

The program I have suggested of going

into other districts would call for full-time service. I am certain, however, that if the work is launched, God will provide someone. It has been said that the greatest need of the Mennonite Church is the need for evangelists. I have observed that it is quite often true that men who are qualified to be evangelists are given responsibilities that make it impossible for them to carry on this work. I believe we have done wrong. We ought to consider this work of the church and call men to do it. My prayer is that we may be awakened—that we may realize more definitely that there is a need for real evangelists in our church.

Greensburg, Kans.

THE NEED FOR LABORERS

Pray ye therefore the Lord of the harvest, that He will send forth laborers into His vineyard.—Matt. 9:28.

The greatest calling or mission on earth is that of a servant of the Lord Jesus Christ. To be an ambassador of heaven is indeed a glorious privilege. Those who are thus engaged esteem it as such, or indeed should. Several years ago the writer was privileged to assemble with a number of other missionaries, in a service. I shall never forget the testimony of one of the other missionaries who was in the service of Christ for years, and is still thus engaged. She arose and in essence, said: "I feel as if I was the wisest woman on earth; not because I have any merits of my own, but because God has called me and intrusted me with the Gospel of peace. After twenty years of service I can say, if I were in my youth again and were to make my choice over again, I would choose as I already have chosen—to live and die for the lost of earth. My **greatest delight** is to win souls for my Master."

A testimony such as the one just quoted, given by a saint of God after so many years of service, unceasing toil in the vineyard, brought new zeal to me, and new inspiration to the hearts of those who were then young in His service. It is invariably true that those who give their lives to win souls for the kingdom are the **wise** people on earth. Perhaps in the eyes of the world they appear ignorant, but the Word of God says: "He that winneth souls is **wise**" (Prov. 11:30).

The essential step to a fruitful life is consecration or yieldedness to God. It means a renunciation of the natural and a recognition of the spiritual. All who believe on the Lord Jesus Christ are saved (John 3:36), but after conversion there comes a test of our loyalty and trust in God. This test is the step of consecration, the road to a useful life. If all those who are saved, were wholly given up to God, the harvest field of God would not be lacking in laborers as it is today. Why is it that the cry from the mission field, at home and abroad, is ever for more consecrated helpers? It is because many professed followers of Christ lack true, fervent love and devotion to God. God's love constrains the heart to service for Christ. The harvest fields are indeed white. The laborers are few. There are places in the ranks of the toilers that are vacated by others, those who fell at their post. Others are being deceived by the love

of ease, and by losing their first love to Christ. Sad though the latter may be, it is only a sign that the toiling days are drawing to a close.—II Thess. 2:3; II Tim. 4:3, 4. Yet there is work to be done. How needful it is to stir up the nest of those who are inclined to settle down and fold their arms in ease! There is enough work to be done ere the Lord comes, for all to have a share in it. God needs **you**. Some young folks linger behind because of a lack of natural gifts or talents. How often the devil trips real earnest souls on this very point! God does not depend on natural gifts or talents. What He wants is the individual—**YOU**. If He once gets all there is of **you**, He will take care of the rest that is needed to equip and to qualify you for the service He has chosen you for. There is not such a thing as a soul being unfruitful if that one is given over wholly to God. He, through Jesus Christ, supplies that which is lacking to bring forth fruit unto God. What does a servant of Jesus Christ amount to without the power and life of Christ? He is nothing more than a dead branch, as it were unfruitful and fit only to be burned John 15:6; cf. vs. 4. It is the Christ within that draws unsaved souls to the mercy seat of pardon.

Oh, for more truly consecrated souls, who count not their lives dear unto themselves, but who gladly say, "Here am I, send me, send me"! Why halt when the Lord is calling into such a glorious vocation, such intimate union with Himself? "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). Can you let your sickle rust with neglect, while the ripened fields are rotting, the ripened grain is falling to the earth only to be destroyed? Such will be the case for every moment you procrastinate. No one else is able to garner in the grain God intended **you** to garner. What will eternity reveal to the unfaithful servant of the Lord?

Beloved, lift up your rusty sickle, draw it from its sheath, and arm yourself for service. The days of harvest will soon be past. Where will your sheaves be? God does not so much need yours, as He needs **YOU**. An unconditional consecration to God will bring the power every time. C. F. Reitzel says: "All the spiritual resources of the skies are at the command of the man or the woman who goes forth in Christ's name, bearing the everlasting Gospel of reconciliation and peace. If Christ should **permit** him to fall at his post of duty

in cold blood, it would only be that he might wear a martyr's crown. Who is ready to say such a life is not a power?"

The most truly satisfied and contented people are those who are daily giving their very lives for the lost of earth. It may mean for some to fall at their post in cold blood, but may the Master's words be true in our lives: "I have finished the work" Thou hast given me.—(Cleveland) Gospel Herald.

SUNDAY SCHOOL LESSONS

(Continued from page 217)

intentions, they told him that for generations their family had respected the teachings of Jonadab, their ancestral father, and that they would not violate them. As the Rechabites put the children of Israel to shame then, so the Chinese sons and daughters are putting to shame the children of Christian America and Europe. Respect for the teachings of parents is a condition requisite to continuance of national life and greatness. But drunkenness, revelings, and banquetings (Gr. *Freserei*) have been the beginning of the end for all the great nations of history.

I Cor. 9:24-27. He that controlleth his spirit is greater than he that taketh a city. Lack of self-control, which results in unwise indulgence in the things of the flesh, speedily wastes the energies and destroys the powers of mind and body that enable a man to excel his fellows. Other things being equal, the man of abstemious habits will still have his powers unimpaired while his indulging fellow is a wreck. And even in the years when both are in their prime, the man that yields to indulgence in drink and vice makes but a sorry showing besides the man who says "No" to appetite and base fleshly desire.

If the athlete, in his quest for a fading crown of laurel, can adhere to the strictest regulations while training for the games, how much more should we adhere to the observance of the regulations necessary to win the incorruptible crown! The training for a race may cover a year; the race is but for the hour. But in the race of life, both the training and the running covers all the years from the cradle to the grave. At no time can you let down in your jealous care of body, mind, and soul without endangering your prospects of ultimate success. But to do this requires that you have no uncertain goal in view, and that you do not waste your energies in shadow fighting.

The old nature is hard to keep under. It needs buffeting (knockout blows) and daily crucifixion. But the reward is acceptance of the Lord, while the multitude that follows the line of little or no resistance to the flesh are rejected. For my own sake, for the sake of my fellow man, for the sake of the church of Christ, and for the glory of God, I am to abstain from all forms of evil and show myself a man. And you are, too.

Order and punctuality are signs of self-control and consideration for others. Carelessness generally goes with a certain self-indulgence and lack of attention to the convenience of other people. It is therefore a real flaw in character.—Selected.

EDUCATIONAL

OF COURSE THERE IS SOME REAL WORK TOO

BY M. T. BRACKBILL

This article and the one following mark the beginning of a series to be furnished by our four church schools during the summer months.

It is a well-known maxim: "All work and no play makes Jack a dull boy." I am not so sure that the alleged effect upon Jack is necessarily true. It would make some difference, I should think, what kind of work it would be and how he would work at it.

Whether teaching and studying are species of work or play I do not know. I am inclined to suspect that if teaching and studying are what they ought to be, they are a combination of both. Education is usually regarded as an activity that involves considerable effort. We are all familiar, I suppose, with the repartee: "There is no royal road to learning." It was a clever answer the philosopher made to his princely student who, speaking in very modern terms, was desirous of a somewhat "accelerated" course of learning. But tell me why it should not be a royal highway that a student travels seeking truth, and ability in all noble things? What is more royal than to prepare for the best of life in

Be it as it may, the assumption of my discussion is that school experiences ought to be a well-rounded-out assortment that includes part play, and should have some pleasure, at least, if not play, in its work. Yes, you are right—I teach a little mathematics; and you wonder, perhaps, why I talk so. I know only too well that there is plenty of hard work in advanced mathematics; but so is there in a baseball game with closely matched teams. There is all the thrill of the game in making the "bases" one after the other in mathematical analysis; and you can make a "home run" too, and if it is in class you can get applause from the "bleachers," even from the "umpire"!

Perhaps most of the things we do are, or should be, at least can be, composite activities. There are some folks who go to the table to EAT, and for them that is the one thing they do. But eating can be made a very pleasant social affair, and it ought to be that. There



1944 College Bible Class, Eastern Mennonite School

every way? If royal implies easy then it is not a royal road. It perhaps isn't too consoling to the student to hear this old-timer: "Your school days are your best days." And while I am in my contrary mood let me say that it would be a pity if that were true. Oh, yes, I firmly believe that school days ought to be happy days, even if they are filled with hard work. Truth ought to bring a stable happiness into a student's life, and certainly not the kind that begins to shrivel after commencement. It is a living, enduring, expanding thing, unless some calamity kills it. It ought to be a much greater and happier accomplishment to turn to useful account the acquisitions of school days.

are some students who go to school to STUDY, and they make it an obsession. That, to my mind, is a mistake. But if they are happy in their obsession, I guess we should let them obsess. They probably will anyway. But it is too one-sided; it is a development like the fiddler crab's: the overdevelopment of one gigantic member (a claw).

I may be wrong, but I am inclined to believe that those who have a balanced development are the happiest, other considerations being the same. In all our schools, considerable thought is given to dozens and dozens, yes, hundreds of details, that help to make the picture of school life not only complete but rich and attractive. Many of these

details have nothing to do with the courses of study, and include what we call extra-curricular activities. But many of them have a direct bearing on the classwork. In former articles, much has been said about extra-curricular activities, intellectual, social, and religious. But little, if anything, has been said about the ingredients that spice the courses of study themselves. I wish to tell you about some of them.

I shall not try to cover all the courses by any means, nor to enumerate all the sweetmeats in any one course. I was unable to contact all the teachers after I was given this assignment. We might begin with history and related subjects. In these courses, students visit court trials and places of historical interest; they debate such questions as the race problem and teaching religion in the public schools; they look at slides of Palestine and of the African Mennonite Mission; they listen to the teacher tell of a motorcycle tour of Virginia; or they might even contribute some art work.

The psychology students visit the annual clinic at Western State Hospital at Staunton, Va., and come home especially grateful for sound minds. The education students visit schools taught by graduates and places of local geographic interest; they debate such questions as heredity and environment; and they make a study of identical twins.

The agriculture students visit farms and dairy herds, and repair farmers' machinery. The general science students make field trips; and the industrial arts craftsmen study trees, make all sorts of things from napkin rings to cabinets, and have two displays each year of their creations. The arts students likewise have seasonal displays of their art work, and contribute to the art needs of the school. The home economics students make their own dresses, and give dinners and teas to lucky guests.

In the Bible department there are demonstrations of methods of Bible study, and studies of distinctive church doctrines. There are contests in memorizing Scripture, and debates on such subjects as baptism. Students map world missions and start libraries in near-by Sunday schools. A model of the Tabernacle, carefully constructed, adds interest to the Law. In connection with the courses in story telling, personal evangelism, and child study, students give storytelling programs, do personal work in the community, and study local children.

In the field of English, students do imaginative writing, debate, illustrate, memorize, and do considerable outside reading. English, as well as some other courses, is like strawberries, and is delicious without sugar and cream. Bible literature closes with a breakfast at the home of the teacher.

In the speech arts there are public programs at the school and away from the school, and sometimes there are class treats and dinners.

In the science courses there are field trips, long trips (when auto travel permits them), illustrated lectures, demonstrations, and laboratory experiments.

In the more advanced courses, or in other classes when maturity of the class members

warrants it, research problems are assigned that create interest. The country about us here abounds in material of almost every sort educationally, and every effort is made to avail ourselves of these riches.

Some courses lend themselves more readily to laboratory and exploratory methods, to social activities of various sorts, and to amusing episodes and peals of laughter. The teachers too have something to do with these. There are some teachers who make their lectures so interesting that ice cream and excursions are unnecessary. And then there are teachers who are worth taking as well as their courses.

LANCASTER MENNONITE SCHOOL CLOSES ITS SECOND YEAR

BY J. PAUL GRAYBILL

Lancaster Mennonite School closed its second successful year with the Commencement activities on May 29, 30, 1944. Class Day exercises were held on Monday afternoon, the program featuring the religious and moral emphasis characteristic of a Christian school. On Monday evening about eleven hundred people gathered for the Graduate Dedication Service. This service is peculiar to Lancaster Mennonite School and takes the place of the usual baccalaureate service. Eight graduates gave orations on as many subjects, using the general theme, "Values of a Christian Education." Eight parents, ordained brethren, spoke briefly in response. After some remarks by the principal, he presented the class to the church. Henry Lutz, representing the church, received them, spoke briefly, and led in a prayer of dedication, dedicating their lives, their talents, and their possibilities to the church. This service was an impressive one.

Bro. John H. Mosemann gave a helpful Commencement address on Tuesday morning to an audience of about one thousand people. He used as his theme, "Four Essential Knowledges." Bro. Good, our dean, after appropriate remarks, presented the class of thirty-two for graduation. The principal then presented the diplomas. The graduating class represented varied abilities and parental nurture. In our association with them in the classroom and on the campus we have come to have confidence that within the class there are great possibilities for good for the Lord's cause.

School Patronage

Eight different church districts were represented in the student body. The large majority were from the Lancaster Conference district. The Ohio and Eastern A.M. Conference district was well represented, since a number came from the Morgantown section. Other groups represented were the Franconia Conference, the Millwood-Atglen district, Weavertown, the Weaverland Conference Mennonites, the Washington Co., Md.—Franklin Co., Pa., Conference and the Southwestern Pennsylvania Conference.

We have appreciated the faithful support of our constituency, as evidenced by their

Every course has its engaging features, but not all are equally attractive. On the other hand, some of the most valuable courses may not be the most attractive. Some courses are naturally more difficult in one way or another than other courses. But the worth of a course is not always exactly proportional to its difficulty. In choosing subjects, not required, students ought to consider their tastes and aptitudes as well as their needs in life. They cannot seek too much advice from various teachers in planning their programs, but they should not judge any course merely by the molasses spread upon it.

Harrisonburg, Va.

prayers, their visits, and their encouraging testimonies. Many fruit and vegetable jars are again being taken out, to be filled during the summer by interested brethren and sisters.

Equipment Facilities

An important added facility the past year is the new science room. This room serves as a science classroom, allowing the former classroom to be used exclusively as a laboratory room.

The ground floor of this addition serves as an annex to the dining room, which was very

Curriculum

Commercial courses were added the past year. Many students took advantage of them. Extracurricular groups met each week—religious and secular, alternately. More Bible courses were added, making a total of nine one-half-unit Bible courses.

Almost weekly, faculty addresses were given to the school on important topics. We were favored through the year with quite a few visits from church workers, among them being, E. E. Miller, Nevin Bender, George Beare, Paul Mininger, C. K. Lehman, C. F. Yake, and Edward Yoder.

Board Activities

The board of trustees meets at the school monthly. We appreciate this, for we enjoy their fellowship; they can keep in close touch with the school procedure; and they are near for counsel and encouragement. The board is constantly making improvements as opportunities afford. From time to time local communities that are planning for elementary Christian day schools call upon the board members for advice. The board is planning to hold their second annual business meeting and public program in the school auditorium on July 15. The public is invited.

Faculty

The faculty labored conscientiously for the welfare of the students, not only academically but also to enrich their lives spiritually.



Faculty Lancaster Mennonite School

much needed because of our increased enrollment, especially for special Bible term.

The farmhouse was used as a second girls' dormitory. Bro. and Sister Good shared their home for lodging some girls. Adjoining the campus, Bro. and Sister Harvey Weaver, and Sister Shreiner also lodged some girl students.

The broad concrete walks between campus buildings were indeed appreciated. Samuel Ressler, our efficient caretaker, keeps the campus in fine shape and also performs many other duties. He is painting the school buildings during the summer.

Mahlon Hess joined the staff in the Bible department and also served as hall manager. Myra Hess took charge of the social sciences, which Clyde Stoner relinquished to head the commercial department. The last service of the faculty to the school was a faculty prayer and praise service after Commencement. In this meeting the faculty acknowledged the leading and blessing of the Lord in the nine months past.

Mahlon M. Hess was recently married to Mabel Eshleman, of Harrisonburg, Va., but more recently of Lancaster, and teacher in the Locust Grove Mennonite Day School.

Christian Day Schools

The past year especially is evidence that we are in the midst of a Christian elementary school movement. Three different neighboring schools furnished students for the high school. The Locust Grove, West Fallowfield, and Greenwood, Del., schools gave programs at the high school. Board sessions take up matters pertaining to parochial school developments. What a blessing to the church when these schools become the rule rather than the exception!

Religious Activities

These specially characterize the church

high school. Besides the regular Bible courses, daily devotional periods make the high school student devotionally conscious. Three seasons of revival meetings conducted by D. Stoner Krady, John S. Hess, and Milton Brackbill, drew many closer to the Lord. Prayer meetings were seasons of refreshing. Personal interviews between faculty and students were challenging.

As we take a retrospective view, we truly appreciate the Lord's blessing, the faculty's sincere labor, the co-operation of the church and board, and the students' evident growth in grace.

East Earl, Pa.

KNOWING OUR CHILDREN

XX. In the Intermediate Department

BY J. R. MUMAW

The child in the intermediate department is passing through the transition years from childhood to adolescence. There are deep emotions taking form in his life, and some controlling ambitions are awakening to give direction to his future life. He is passing through a trying time in which he is often misunderstood, and in which almost as frequently he does not understand himself. Few people sympathize with him, and too often those who love him dearly criticize most harshly. It is to factors like these that we may well look for the reason we have not held our teen-age boys and girls for the church. Too many leaders of intermediates have failed to recognize the complexity and the self-contradictory traits of early adolescence as the natural order of development. With all the discouraging features of this age it remains a period which has great possibilities for the expansion of the child's selfhood, for the broadening of his social interests, for the forging of high ideals, and for the developing of enthusiasm for noble qualities.

Vigorous Activity

The early adolescent, while varying a great deal in physical growth and development, presents an over-all pattern of vigor and activity. He is growing rapidly, both in height and weight. The unequal growth of bones and muscles is the cause of imperfect co-ordination of muscles. He is clumsy and awkward, a common trait characterizing boys and girls of this period.

This is the age of puberty; it represents the awakening of the sex instincts. Boys experience a change of voice and a change of vocational interests. Girls pass through a change of attitudes toward personal appearance and a change of form. It is a natural period of life in which the development of the sex instinct has a definite influence upon every area of life.

While the child is emerging from his puerile ways, his former boisterousness prevails. The early adolescent exercises violently. He is passing through a period of vigor and energy which finds expression in a multitude of unpredictable ways. Games with a maximum amount of running are popular. He must exercise and do it vigorously.

Although the muscular co-ordination is imperfect, this is the time when children begin to acquire facilities in using fine muscles in co-ordination.¹ They delight in spending energy in athletics, in walking, in running, in rowing, and in swimming. But they are also becoming interested in the skills that require accuracy and painstaking effort to achieve.

This is a period of physical stress. The child's energies are excited and spent in tides of incoming and outgoing impulses. He reacts vigorously on any level of physical activity.² Nothing is too hard for him, and he will spend the last ounce of energy to achieve.

Dreams of Days to Come

During the early period of adolescence the child discovers new interests emerging from a horizon of an enlarging world. He has an increasing power of discernment for the selection of interests in his reading, and in constructive activities. He uses an intelligent approach to any issues that involve personal decisions.

The thirteen-year-old child possesses a new disposition to think things through.³ He has come to the point where he demands proof for the assertions he hears. He wants reasons that satisfy the mind. He is not content to be told in dogmatic ways; he insists upon applying the tests of reason.

The young adolescent dreams of the days to come. In his own imaginations he designs a career for himself; he envisions a life that will startle the world. He has ambitions to accomplish great things.

This is a period of sharp criticism. The child of thirteen is inclined to question all authority and to criticize those who would be his leaders. The teachers and parents of children of this age must exercise the greatest patience and be careful to avoid putting that spirit of criticism to silence. This very trait has in it the possibilities of leading the youth to deep convictions about life.⁴

The child of this age is laying foundations for a wide range of possible achievements. The enjoyments of later life to which he is entitled will depend quite largely upon the basic principles he learns during early youth. For that reason he needs guidance in his in-

tellectual development so that he may use his powers of reason to good advantage.

This is the age for development of the higher powers of reason. He is beginning to apply principles of logic and to arrive at conclusions from cause to effect. He wants to see things in their relation to the larger world. His limitations become evident through his lack of organization of facts. Although his reasoning powers have awakened, he is yet unable to produce safe judgments and to arrive at accurate conclusions.

Emotional Instability

A child who is passing through this early period of adolescence has developed a marked self-consciousness.⁵ His emotional life is deepening, with a keener sensitiveness to his environment. To him embarrassments are intensified. He is more conscious of his personal appearance. He is developing the ability to recognize himself.

The feelings of our children in the intermediate department are greatly varied, but they dread seeming to be sentimental. The child of this age is inclined to conceal his longings and desires. His high hopes or disappointments are quickly brushed from the attention of his observers. His inner struggles and heart searchings take place in secret.

This instability of his emotional experience presents a picture of complexity and contradictions. His frequent changes of mood are marked by irregularities and extremes. One time he is elated and another time he is despondent. His religious aspirations at one time may appear exceedingly virtuous, and the next day he displays a vicious disposition.⁶ His unselfishness is frequently exchanged for extreme selfishness and wavering. One time he is self-conceited and arrogant, while at other times he displays marked feelings of timidity. This is the most eccentric period of life.

The child of this age is developing a new sense of sympathy for life situations. His emotions have come to the point of pity upon those who are in need. He finds in himself feelings of compassion for those who are lonely. In his better moments he is ready to applaud the man of courageous convictions. He is truly benevolent in his spirit of giving. He is gradually forming the basis of a developing sympathy for humankind.

Among the intriguing emotions of early adolescence is his desire to be personally attractive. His is an ardent wish to gain the attention of others. He is given to the use of attractive dress. He is careful in the arrangement of the details of his appearance to make possible a good impression upon others.

The awakening of new powers and new aspirations in the early adolescent creates a mixture of tendencies and countertendencies.⁷ New forces and influences that are surging within the youth trouble him greatly when he discovers that his relationship has changed from a world of childhood to a world among adolescents. The demands for adjustment are almost more than he can endure. He is becoming increasingly aware of many new elements of human life which he had here-

tofore never anticipated. He wants to be a man but he does not understand how.

The leaders of youth have a real challenge in helping boys and girls of this age to an emotional balance. The youth needs to discover in his teachers a disposition of patience, mingled with love and humor.

Recognition of Social Values

As a child grows through the years from twelve to fourteen he develops a spirit of independence. When that spirit of self-sufficiency asserts itself, he has a decreased respect for parental authority. This tendency very frequently results in lawlessness and in disregard for things sacred. It means that rule by authority must give way to rule by reason. It is the task of parents and leaders of youth to produce sound judgment in the life of the pupil by experience and exercise.

This is a period of social awakening. His new social consciousness, however, has not outgrown the self-regard of childhood.⁸ The social forms of childhood persist for a year or two as the child moves into the period of adolescence. He is becoming more and more aware of others and of the large world of people in which he lives. At the same time he is loath to give up the dominance of self and the intriguing powers of his own imaginations.

It is significant that the child of this age has a growing sensitiveness to the opinions and feelings of others. His desire for approval has gone beyond the favor of those who belong to his gang. He is becoming conscious of a larger world and seeks to gain the approbation of those who live beyond his immediate circle of friends. He hopes to gain a toe hold in the social world, where he will live in the years to come.

The sex repulsion of previous years prevails during this period for the first year or two. It is to be recognized, however, that the development of sex instincts is definitely coloring his social attitudes.⁹ He is gradually discovering the beauty of variations in personality. He finds complimentary traits in the characteristics of womanhood. He is moving away from his former selfishness.

In this age there is an increasing desire for group organization. Real team play becomes popular. To have his side win the game has deeper significance. He craves companions who will co-operate in his play. This makes it highly important that those who are responsible for the growth and development of the early adolescent provide guidance so that he will have the right kind of associations.

This is a time when the pupil is becoming more altruistic. He is glad to endure hardship, and gains a sense of satisfaction from making sacrifices for the wishes or good of others. He discovers the higher values of living for others and finds little advantage in living for self.

It must be remembered that the social contacts during this period are vital controlling influences of the later life of the adolescent. This points to the importance of building up a strong home atmosphere in which he can find satisfactory social relationships. We must

help him find proper relationships in school although the friendships in the gang of his former years carry on for a while. He is living beyond that and will soon make friends with many others. The church has an obligation in this area also and dare not evade its responsibility to provide suitable companionship for his developing life.

A Growing Idealism

As we follow the growing child we find it more and more difficult to make accurate distinctions between the moral and religious elements of life. We continue recognizing moral aspects of behavior in distinction from the religious on the basis of their application to relationships with other people. We hold the religious elements to apply more particularly to those relationships that we bear to God. In one sense nothing we do in our relationships to others can escape a bearing upon our relationship to God. There are, however, certain moral obligations more directly based upon ethical principles, and as the person grows in his religious experience those ethical principles become essentially spiritual values in his religious experience.

Moral ideals of early adolescents are rather strangely contradictory in their conduct. While the adolescent is genuinely idealistic, his conduct does not always reflect the deeper convictions of his soul.¹⁰ His ideals are changing, and his decisions are not always obeyed.

There is another paradox in the apparent delight the early adolescent has in his occasional outbreaks against the moral codes. His turning down of restrictions that have been built up for his protection is at times a bit discouraging to a leader of boys. He seems to lack moral responsibility. Formerly he learned that to obey his parents was the right thing to do; to disobey parents was wrong. Now he is come to question parental authority, and his conduct is governed more by impulses than by reason.¹¹ He acts and then thinks. If his action does not harmonize with his ideals, he seeks to find some justification for his behavior, even though he himself feels that it has not been too well regulated.

The moral life of the child of this age is greatly influenced by the new social groups to which he is attached.¹² With his enlarged circle of friends, there is brought into his experience a greater variety of influences. He has been thrust into the influences of a divergent pattern of behavior. He is inclined to adopt it until by some force of reason he discovers it is wrong.

The adolescent has learned to penetrate the outward acts, and sits in judgment upon the behavior of those with whom he lives. He discerns certain inward qualities that accompany good behavior. He recognizes the intrinsic worth of truth, of the belief in God, and exercises a kind of faith that seems adequate to him. His self-sacrifice shows that he is recognizing certain abiding values. This means that stories of strength in loyalty and honor are exceedingly important to his growing life. His ideals are largely made by the impressions of those who live with him and around him.

Religious Awakenings

It is during this age from twelve to fourteen that children begin to discover the deeper meanings of sin. This religious awakening is to be expected as surely as other phases of development. We dare not become misled on this point and think that conversion is merely another change of natural consequence. To become a Christian is a supernatural phenomenon, which is nonetheless real. Although the child's regeneration consists of a less violent response in the process of transformation, it is certainly as much the work of God as any other. Conversion in a child is more likely to be manifested by a religious awakening.¹³ He has set up a less marked resistance to the work of the Spirit, and therefore has a less violent change from his self-life to a life for God.

Every leader of early adolescents must remember that their religious experience possesses definite marks of immaturity. A converted child of twelve or thirteen is not expected to possess the maturity of judgment that will be found in a newly converted person of twenty-five. Converted children are children still, and until they have a well balanced development in other areas of life, they cannot be expected to possess maturity of spiritual perception. There is, of course, great variation in this as well as in other matters of life.

The conversion of a religiously trained child becomes an act in which he gives recognition to the supernatural in life and acts accordingly. One who has been taught the meaning of salvation has a better notion of what constitutes Christian living than does the one who has never known these Biblical principles. He is therefore better able to enter into spiritual realities meaningfully.

Those who would be instrumental in guiding the lives of intermediates must recognize the freedom of individual choice that displaces parental authority. Parents cannot force their children to become Christians. There must be an individual response to the appeals of the Gospel. The child is upon his own responsibility and needs to be recognized as a person belonging to the same body of Christians as that to which adults belong.

1. E. Leigh Mudge, *Our Pupils* (New York: The Methodist Book Concern, 1930), p. 45.
2. Basil Miller, *Growing into Life* (New York: Fleming H. Revell Company, 1938), p. 42.
3. Wade Crawford Barclay, *The Pupil* (New York: The Methodist Book Concern, 1918), p. 84.
4. Benson, *op. cit.*, p. 178.
5. Barclay, *op. cit.*, p. 84.
6. Benson, *op. cit.*, p. 176.
7. Benson, *op. cit.*, p. 173.
8. Benson, *op. cit.*, p. 173.
9. Luther Allen Weigle, *The Pupil and the Teacher* (New York: Doran, —), p. 56.
10. Weigle, *op. cit.*, p. 54.
11. Barclay, *op. cit.*, p. 85.
12. Mudge, *op. cit.*, p. 166.
13. Benson, *op. cit.*, p. 187.

Harrisonburg, Va.

"People who love the sound of their own voices rarely say anything worth listening to."

BIBLE STUDY

CHRISTIAN DOCTRINE

LIX. Salvation and the "Scarlet Thread"

BY THE BIBLE STUDY EDITOR

The little description given in the history of Israel when camping on the outskirts of Jericho, telling of the visit of the spies and of their escape from the city, has in it an incident that has been associated with the matter of salvation, and of our appreciation of the place occupied by the blood of our redemption.

The story is told in the second chapter of Joshua, and is always full of interest for the youth and for the aged. It is interesting for the expression of faith which is revealed by a heathen woman in the God of the Israelites. The cunning of the woman is remarkable, although she told a lie in order to save the men whom she believed to be the servants of the God, of whom she said, "For the Lord your God, he is God in heaven above, and in earth beneath." We have adopted an expression based on the incident of the cord by which the woman let down the men from the window to the outside of the wall and thus permitted their escape from the city of Jericho and from their destruction by the king of Jericho. The cord was more than a thread. It was strong enough to bear the weight of a man, and hence, when fastened in the window by which the men escaped, could be readily seen by those who approached from the outside. We have called it "The Scarlet Thread," and have designated it to represent the blood of atonement which is the theme of all the Scriptures.

The fact is that the cord had nothing to do with the requirements of atonement for sin, any more than the sheaves of flax on the woman's housetop had to do with the covering of sin by the grace of God. The cord was a means of escape from death, and its color was scarlet. It was not dyed in blood; it only represented the color of blood. But the story of the atonement by the blood of Christ is one that is distinctly a Biblical theme and runs through the Scripture story from Genesis to Revelation. No part of the Bible is free from the intimations of atonement by means of death for sin.

The story of Esther does not mention God, although God is manifested throughout the entire book. There is no atonement mentioned, but it is evident that one person was willing to lay down the life for the salvation of all the others. "And so will I go in unto the king, which is not according to the law; and if I perish, I perish" (Esth. 4:16). When the Scriptures deal with the question of sin, there is always manifested the fact of the judgment, and the means of salvation is the shedding of blood for the atonement of sin.

Blood, and the Certainty of Death

"The wages of sin is death," is not a trite expression; it is a fact. It is one that is proved by nature as well as declared by the Word of God. No one should trifle with sin as if it were a harmless experience. There is no escape from death for any child of Adam. The former generations are all passed away; the world is constantly peopled with new generations of men. "Death passed upon all men, for that all have sinned."

What is implied in the shedding of blood? We may say, in the case of the Lord's shedding His blood, that He atoned for our sins. He died for us that we might live. This is true; but why did He shed His blood? We know that there are many forms of death; hence, why was the shedding of blood chosen instead of some other form of death? In the shedding of blood there is certainty of death. It causes immediate death. One has said that Jesus did not die of exhaustion on the cross, for He cried with a loud voice just before He expired. Blood may be shed within the body as well as without, but it will result in death, and speedy death. Jesus laid down His life within the temple of His body, and the pierced side revealed that He was dead when the blood and water flowed from the gaping wound. If the shedding of blood tells the story of the certainty of death for the judgment of sin, may it not also tell the fact of the immediate death for sin? "The soul that sinneth, it shall die." "The day that thou eatest thereof thou shalt surely die." The deceptive statement of the serpent was true, and it was untrue. Adam and Eve did not die immediately, for Adam lived nine hundred and thirty years. But he died immediately for his sins in the estimation of God. Those animals whose skins clothed the guilty ones gave up their life immediately as representing the quick and certain judgment of God upon those who sin against His will. The moment of the transgression is the moment of the judgment, and the sinner is dead; for the sentence of God against sin cannot be altered. His mercy can make atonement and has made atonement for the sin, but the atonement is in the blood of certain and immediate death for sin.

One must not err in the fact that sin passes upon all men, regardless of one's own individual transgressions. "As in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). Children who have not known sin, die. They die because of the Adamic transgression; but they are also under the

providence of Christ's power of life by grace. When one sins, not after the similitude of Adam's transgression, the sentence of death rests upon the individual because of his own sin. Rom. 5:13, 14; 3:23. "But where sin abounded, grace did much more abound," and there is the possibility of forgiveness and the acceptance of life and salvation, through the grace of Him who bore the judgment of death for sin in the shedding of His blood. One cannot sin with impunity because of the atonement made by the shedding of the blood of Christ. Rom. 6:1. But there is every reason that righteousness on the part of the Christian will acknowledge the judgment of sin and lead to the seeking of peace and forgiveness through the offering that has been made for sins. Adam died on the day that he sinned, and God forgave him the sins that were committed, through the sacrifice of the blood which typified the death of the Lamb of God, the promised Son and Saviour.

It is not true, then, that Adam died of a "slow process of starvation," as punishment for his sin, as some have claimed. The death of the body is also the result of sin, but not the first result. Spiritual death (and separation from God) is first and the body follows, for it is dead. "The body is dead because of sin." The spirit is first in the experience of life and salvation through the offering of Christ, and the body shall also be quickened by His Spirit in the day of redemption. Rom. 8. Physical death is not the immediate judgment for sin; for we know that Abel died young, and Cain lived many years. Abel "being dead yet speaketh," and Cain was never reconciled to God to live anew by the faith of redemption by the blood of the Lamb of God. He "was of that wicked one."

Not a Bloody God, nor a Bloody Religion

The atonement for the sin of men was inaugurated on the day of the first transgression. On the evening of that day, God walked in the garden and discovered the sin of His first creatures, man. The judgment of their sin was revealed to them in the death of two animals; they were clothed; they lived; and they believed in the God who had forgiven them their sins and promised them the Son of their deliverance. It is remarkable that not another sacrifice is mentioned previous to the time of the flood, although Cain was reminded of the sin offering that his brother Abel had made in order to make reconciliation to God for the sin of shedding the blood of his brother Abel. But men made that antediluvian age one of bloodshed as they followed the steps of Cain and Lamech, until God destroyed the world with the flood—not blood.

God's people from the flood to the time of the law were content with few altars, and God was pleased with the faith of those who remembered that in the shedding of blood there was remission of sin. Noah, Abraham,

Job, and other men of faith remembered the mercy of God and the hope of salvation through the shedding of blood, by which sin was judged. The place of the altar was the place of peace and hope. Even the law limited the number of sacrifices that were required in order to fulfill the testimony of God concerning the judgment of sin and fellowship with Him after the atonement for sins had been made. A lamb for a burnt offering in the morning and one in the evening was all that God required each day to satisfy His presentation of the judgment of sin, and also His delight in the Lamb whom He had promised—the sinless Son of God. Special typical days were appointed with increased numbers and kinds of sacrifice for sin and for fellowship, but what were those few sacrifices for so many people? The blood was caught in vessels, and either poured out under the altar or sprinkled on the fire of the altar, so that no bloodiness was apparent in the courts of God. Only a remembrance was made of sin in His presence. The law required that men who had sinned should bring their offerings to acknowledge their transgression and become purified in the presence of God. Each one brought but one sacrifice, of whatsoever kind the law required. On the days of their feasts the people brought their peace offerings, the blood of which was shed and sprinkled on the altar and burned with the fat, while the flesh was consumed by the people and priests. This was not an unusual thing, for men have always eaten flesh for food and have shed the blood of that which they ate.

What may seem strange is that men who repudiate the symbolical judgment of sin in the shedding of the blood of animal sacrifices, and reject the shedding of the blood of Christ as a means of atonement for sin, are today urging the visitation of death upon all of their enemies in the most bloody conflict that the world has ever known, and justify it with the claim of judging men for their sins against other nations. The Christian faith is not a bloody religion. It is based on the fact that one man, Jesus Christ, shed His blood in judgment for the sins of all men, and that all men become responsible to God and Christ for their sins. Because the Christian is forgiven his sins through the grace of God, he forgives all men their sins, and leaves the recompense of sin with God. The Christian faith is satisfied with the blood of the Son of God who laid down His own life, and the shedding of blood is no more required. "By one offering he hath perfected for ever them that are sanctified." And if the Christian does not forgive men their trespasses, neither will the heavenly Father forgive him his trespasses.

The religion of the Hebrew people and the religion of the Christian church, with their admitted sacrifices of blood, are the only religions which adequately set forth the results of sin. The scarlet thread designates that death is the result of sin, and no remedy can atone for sin but the death of a God-appointed sacrifice—the Lamb of God, Jesus Christ. Sin cannot be compensated by physical suffering and the humiliation of the flesh. It cannot be overcome by moral reform and high standards of life. It cannot be eliminated by emulating saints, nor by honoring sages, nor

by imitating the life of the Son of God. Death is the penalty for sin, and the blood of the Son of God is its only deliverance. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:24, 25).

It is an honorable act of man to lay down his life for the sake of another. It is the honor of God to send forth His Son, that through His blood we are saved from the judgment of death, and saved to live eternally with Him. We should not call the act of Christ the foundation of a bloody religion; it is rather the act of the greatest love to save men from the greatest suffering for sin.

The Blood of the New Testament

The blood of the beasts of the Old Testament could never take away sins. By the shedding of the blood of the offering a remembrance was made of sins every year, and continually. The man who brought the sacrifice for his sins, and who presented that offering to the priest, actually had led himself to the presence of God and offered himself for the judgment of his sins. His own hand was laid upon the head of the beast, and he confessed his sins upon the head of it; then it was slain. In the priest who sprinkled, or poured out, the blood, and who consumed the flesh of the sin offering, the man saw the ministry of Christ who presented Himself to God in the place of the sinner. Once a year the great offering for sin was made by the high priest, and atonement was made for all of the people.

In the New Testament the animal sacrifice never appears. The Gospel records the offering of the turtle dove and pigeon by Mary, the mother of Jesus. The cattle and doves are mentioned as being in the Temple, but no sacrifices are described or noted as essential to those who are in Christ. Instead of the beasts of sacrifice, we are told, "I am crucified with Christ"; "Our old man is crucified with him"; "Ye are dead, and your life is hid with Christ in God"; "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The individual takes the place of the beast and receives the death for sin, as he goes with Christ to the cross, and is included in the death of Christ on the cross. His sin is judged by death, and the death is accomplished by Christ. Christ died once for the sins of all the world. That blood is the power of atonement and reconciliation forever. There is no more blood to offer, and there are no bloody sacrifices to make. The scarlet thread ends in the new Testament, but we see it in the window of the book of God; and we see it, not by the window from which we escaped, but by the door into which we shall enter into eternal rest. The words of Jesus, "No man cometh unto the Father, but by me," are associated with the scene in heaven, when John saw standing before the throne "a Lamb as it had been slain."

Jesus declared the fact of the essential offering of His blood when He said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (Jno. 6:53).

It is true that no man ate His flesh, and no man drank His blood. No man drank or ate the blood of the sacrifice of the altar; it was forbidden to every Hebrew, and even the Gentiles were asked not to use the blood of their animal food. But the blood of Christ is essential to our salvation, and by faith it is appropriated by every believer, for it bears the judgment of his sins and sets him free from the eternal condemnation of his sins against God. The flesh of Jesus was laid in the grave and was raised from the dead after three days. No one ate of that flesh, but every believer appropriates the broken body of Jesus from which the blood had been shed unto death. In that body sin was judged with certainty, and immediately, for when the Son of God placed Himself on the cross, and became a curse, He died for sin. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

Using the Scarlet Thread

Rahab put the scarlet line in her window for her own safety. She made use of a token that both had recognized. The men knew the window from which they had escaped. They knew the color of the line which had let them down on the outside of the wall. Only by that line and by that window was there a mutual understanding and a hope of deliverance for Rahab and the household to which she belonged.

There is but one token of salvation that God has given to men, and only one power that can give escape from the judgment of sin and grant an entrance into the everlasting kingdom of God. We are chosen in Christ before the foundation of the world; how can we be accepted through any other means? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Hebrews ends with the great benediction: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will . . ." (Heb. 13:20, 21). The means of salvation (the judgment of our sins for us), and the power of life (the resurrection of Christ from the dead), and the way of salvation (through Jesus Christ)—these are all associated with the covenant of God for men. These will all be recognized by the Father when we come to Him in the name of His Son. Without this honor of God and the honor of the Son, there is no hope of life eternal. Salvation from Adam to Christ was by means of the judgment of sin through death, and the death was certain and immediate by the shedding of blood. The same grace of deliverance from sin was traced for men through the pages of the Old Testament. The blood of Christ was shed for the judgment of our sins and the sins of all men. It was a death that was proved by the shedding of blood, and it was a death for the sins of others, for He had no sin of His own. It was precious blood, as of a Lamb without spot or blemish, and by it we may be saved from our judgment of sin. This is the scarlet thread of our hope, and it is an acceptable offering with God, and the token of our entrance into glory.

SUNDAY SCHOOL

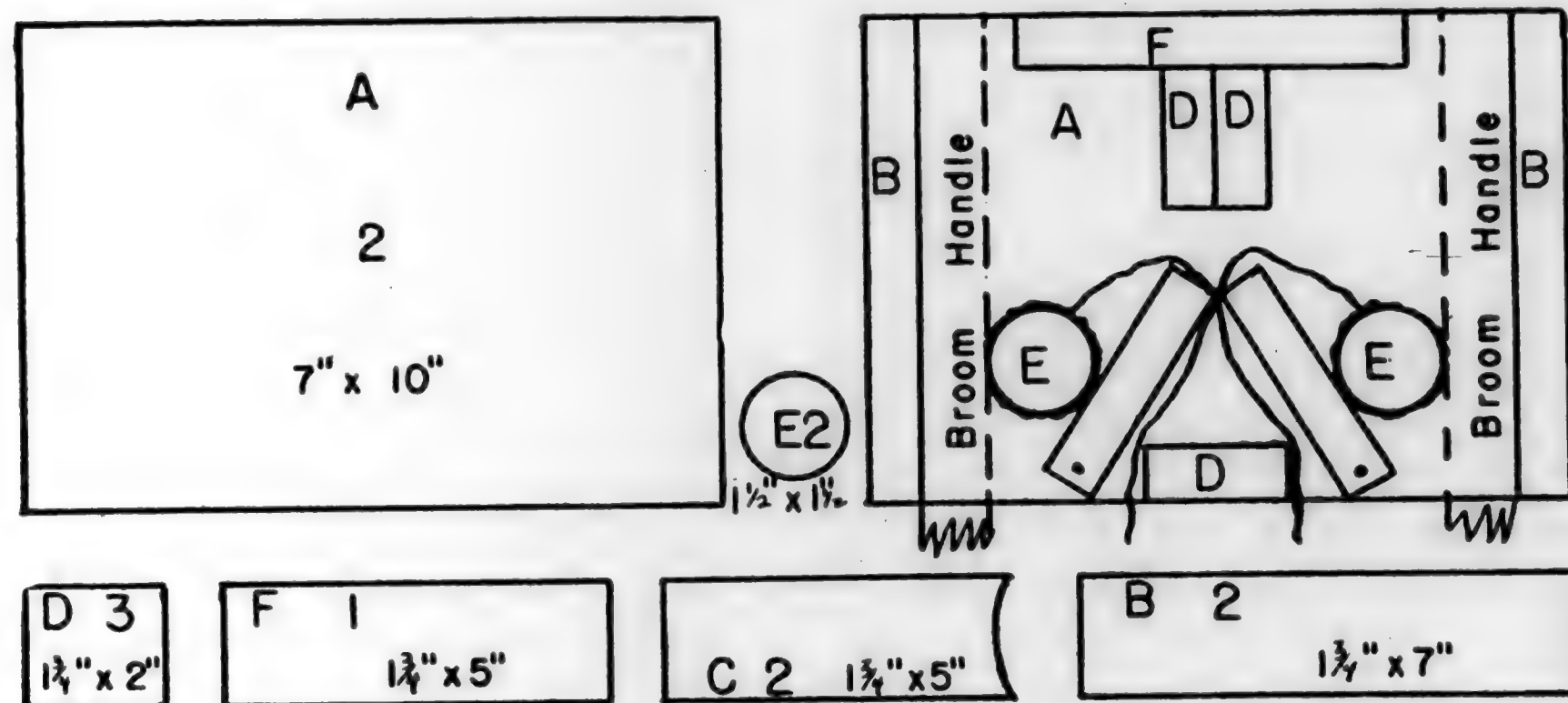
PROJECTS FOR SUNDAY SCHOOL CLASSES

BY GLENN W. WHITAKER

The following article is one of a series sponsored by Bro. J. J. Hostetler, 1939 Third St., S.E., Canton, Ohio, Secretary of the Commission for Christian Education and Young People's Work, to whom correspondence concerning Sunday-school work may be addressed. The author, Bro. Whitaker, who is pastor of the First Mennonite Church, Los Angeles, Calif., has had wide experience in the type of projects which he describes. He has given something very helpful to all who are interested in this kind of work.

It is by special request that we are writing this article, giving suggestions for projects that might be used by Sunday-school classes or other similar groups. In the past we have received a number of letters, asking for patterns of handcraft articles that boys and

strong cord tied around them; then put a few rounds of friction tape around each one, protecting the string and giving it a better grip on the broom handle. The strings will go over the tops of the pieces marked "C," which have a cuplike groove on the top. These



Plans for Broomholder

girls can make; so we have decided to make this article just as practical as possible, and describe a few of the handcraft articles that we have found to be simple enough for boys or girls to make. We know from experience that the boys and girls will enjoy making these articles, for in our handcraft and Bible classes this season we have an enrollment of over five hundred boys and girls.

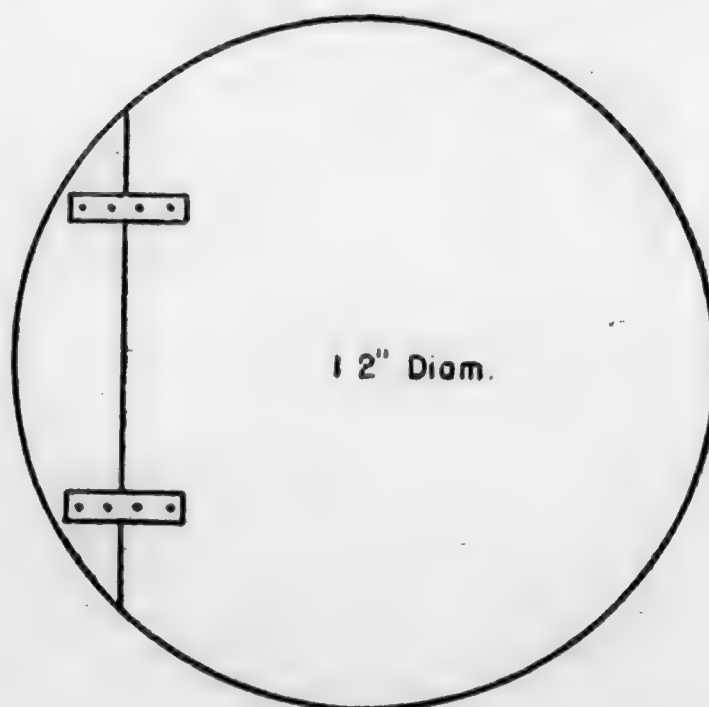
One of the secrets in successful handcraft work is to have articles that are unique and useful, and yet simple enough that a nine to fourteen-year-old boy or girl can make them. Boys and girls like to make things which are beyond their ability to make; so if you can take some article that a grown person would make and arrange a simple construction so that a boy or girl can make it, and have it so that it still looks like the one the adult has made, then you have an article that will attract attention.

One of the articles which the boys like to make is a broom holder. The following diagram will help you to see just how it is constructed.

The pieces marked "A" can be of one-fourth inch material, but the others should be at least three-fourths of an inch in thickness. The pieces are nailed on one of the boards marked "A," as shown in the diagram. The two one and one-half-inch rounds each have a

grooves should be sanded smoothly so that they do not wear out the string.

Last of all, nail the second board marked "A" over the top of the pieces as they are arranged in the diagram, leaving the rounds free to slide up when the broom handles are



Plans for Snapshot Album and Pump Table Lamp

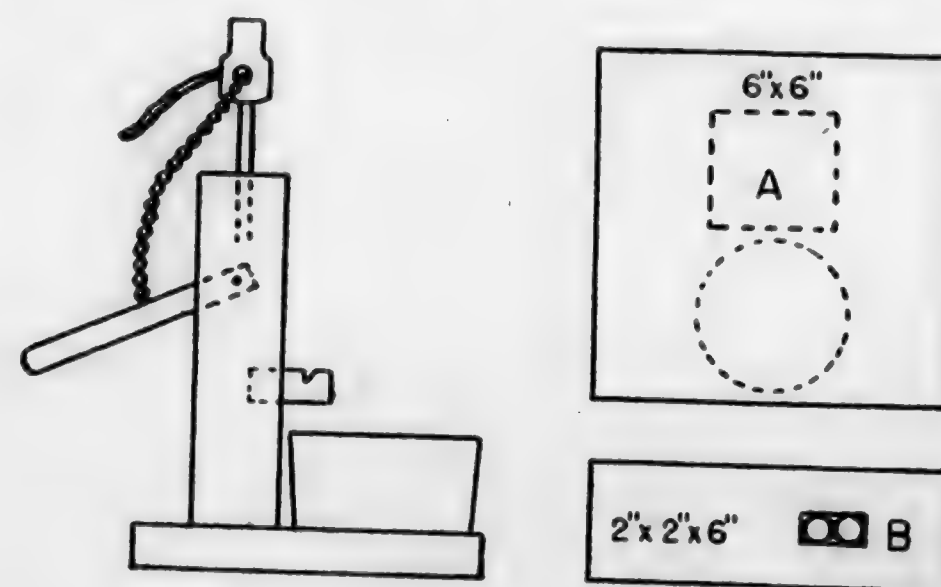
pushed up from the bottom. The rounds falling against the broom handle will hold it securely. To release the broom, just raise it a bit and pull the string, and it will automatically drop from the holder. The boys like this because it is mechanical and yet simple enough that boys from nine to fourteen years

of age can make it.

Perhaps your class of boys could each make one of these for themselves and then make some to give away. Perhaps the class name or the name and address of the church could be put on the front, on the outside face of the board marked "A." You could also put some appropriate scripture verse on this board or paste a beautiful motto upon it. These might be given out in homes where there are some boys and girls who do not attend Sunday school; and with the gift, give them an invitation to come to your class.

Another article that boys like to make is a table lamp that looks like an old-fashioned pump. The light is turned on by pushing down the handle of the pump. Perhaps some one may say, "That isn't anything new; we have seen lamps like that before." Yes, you have seen those that high-school and college boys have made. But have you seen them constructed simply enough that a younger boy can make them, and yet look much like those made in the high-school manual training classes? Here is the way we have constructed ours. With a bit of help, boys from nine to twelve years of age can make them, and you should see how delighted they are when they take them home.

The secret of this article which makes it simple enough for a boy to make is to get an iron drill for your brace and drill a hole through the side of the light socket cap, bringing the cord out through the side of the cap. Tape the cord where it comes through the hole in the cap so that the edges of the hole you have drilled will not cut the cord. A piece of three-eighth-inch round about three inches in length is placed in the bottom of the socket instead of the usual light cord, and this round is placed in the top of the



2 x 2, where a hole is drilled about one and one-half inches in depth. Drilling and arranging the cord in the socket is one thing you will perhaps need to do for the boys, but the rest they can easily do themselves.

Of course the work can be done much better if you have a power saw to cut the ma-

terial that you give them. This saves material for you and gives them material that is perfectly straight. The 2x2 is fastened on board "A" by nailing it from the bottom. The three-eighth-inch rounds can be purchased at most hardware stores and can also be used in making the handle and the spout of the pump. Some thin strips about an inch in width can be nailed across the top of the pump platform, spacing them about an eighth of an inch apart so that they will look like planks.

The water tank can be made of plaster of Paris, using a paper cup for the outside mold and a smaller paper cup for the inside mold. Paper nut cups that are used for serving candy and nuts at parties are excellent molds and can be purchased in the different sizes.

Snapshot albums are useful and easily made. We have one that the boys in our shop make, which is just a bit different from the ordinary in that it is round. Leather straps are used for hinges. Being in California, we have a cactus design which the boys burn on the cover with the wood-burning needles. They also burn on the word, "Snapshots." Various designs can be used for decorating the cover.

There are many other articles, such as match boxes, wall shelves, mailboxes, doorstops, etc., which can be arranged for the boys to make. There are also a great many useful articles that can be made with plaster of Paris. Taking paper plates, or the lids from shoe

articles which can be made with plaster of Paris. One of the secrets of using plaster of Paris successfully in your class is to buy the plaster of Paris in one-hundred-pound bags and then put it up in small paper sacks or sandwich bags in the exact amounts that you want to use for the article which you are making. You should also know just how much water it will take to mix that amount; then have a glass with a mark on the side so that the children will be able to put in just the proper amount of water.

The potted flowers which you see in the picture are made by filling a paper nut cup with plaster of Paris; then before it hardens, put the wire stem of a paper flower into the plaster of Paris. After it has hardened, paint the outside green or red so that it looks like a flower pot. Paint the top brown, making it look as though it were filled with dirt and the flower were growing out of it. These

make very attractive little gifts. Perhaps you could make a lot of them to take to some children's hospital or to the shut-ins in your community. This little gift, accompanied by a word of cheer and a smile, together with some appropriate verse of scripture, may be the means of leading some soul to Christ. The little gift will cost only a few cents; so why not have your class give out a few hundred of them and see how many souls they can win for the Lord Jesus Christ? May God bless you; and if these few suggestions are of any help to you in leading souls to the Lord Jesus Christ, give God the praise. We trust that God will bless your efforts and that you will receive great joy in witnessing for Him in this practical way. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Los Angeles, Calif.

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

TAKING POSSESSION OF CANAAN

Joshua, Chapters 13, 14; Judges 1:19-21, 27, 36

Lesson for July 9, 1944

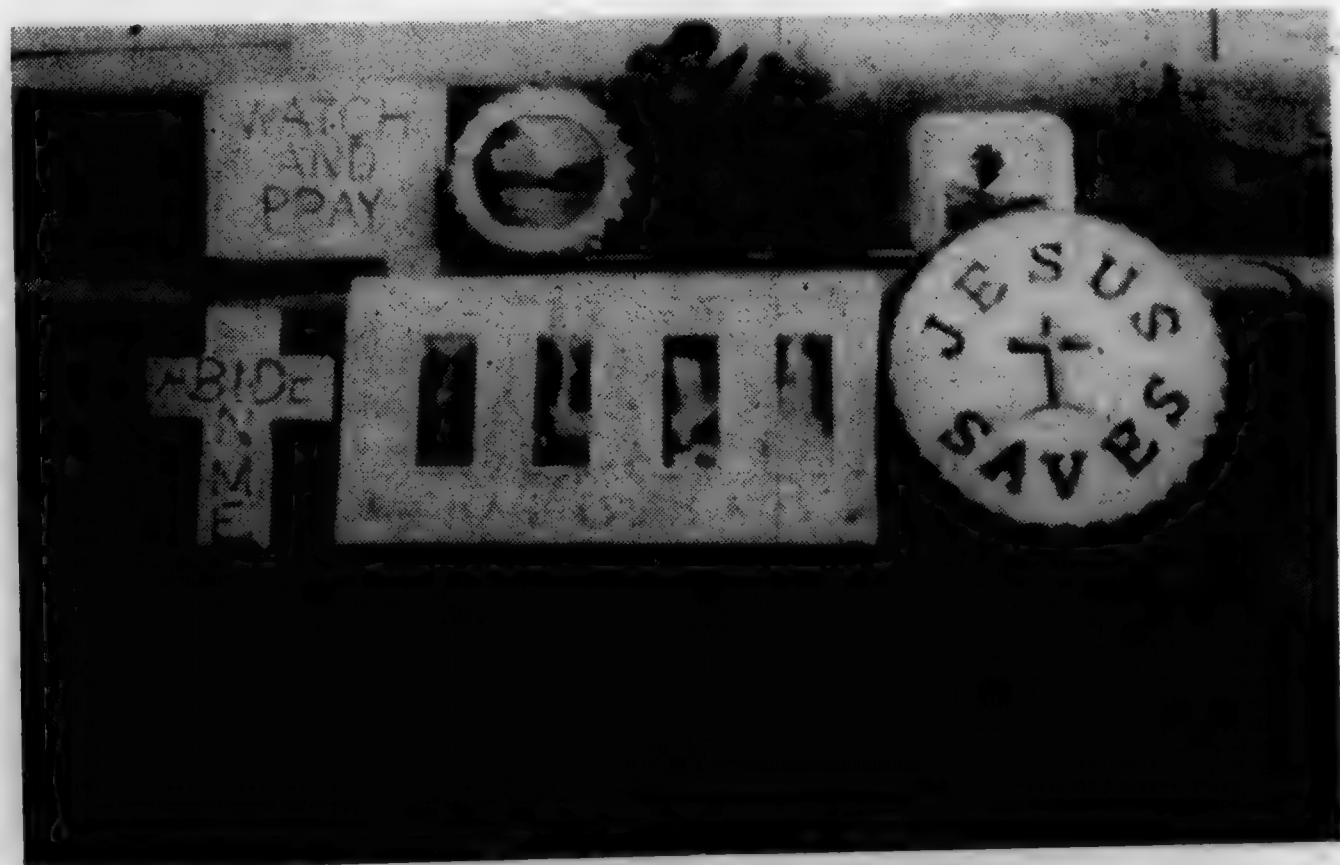
Golden Text.—Thou hast wholly followed the Lord.—Josh. 14:9.

Joshua, Chapter 13. In this chapter we have the record of the giving of the land of Heshbon and Bashan, ruled by Sihon and Og, which had been conquered (by the aid of hornets) under the leadership of Moses, to the tribes of Reuben and Gad, and the half tribe of Manasseh. They had preferred this territory to the east of the Jordan because they had much cattle, and this section was especially suited to the raising of cattle. Even in the days of David, the cattle of Bashan had a reputé above all others. Moses,

we are to understatement, and the words of Holy Writ were written according to the manner of expression of the peoples of that time. So when the record tells us that Hebron was utterly destroyed and none left that breathed, and we later find the city given to Caleb, who expresses his confidence that he will be able to conquer it (and does so), we wonder where the new inhabitants came from that required a reconquest. The same could be said of quite a few of the other places mentioned. But if you consider the statements as hyperbolic, as relative and not absolute, it is easy to see that, although the conquest by Joshua was complete, it would require but a short time for a remnant to recover itself with sufficient strength to give battle again to the people of Israel. And this is what happened.

The Israelites were also commanded to annihilate the native inhabitants, but there were reservations. If this would be done immediately, then the wild beasts would multiply and be a menace to them; so they were to be exterminated little by little, as the sons of Jacob were in state to take complete possession. Again some of the Amorites were left to try the children of Israel to see if they would be true to God and His laws. But the children of Israel did not wholly follow the Lord. And when they tried to drive out the enemy, they could not; instead of a positive stand against the extreme iniquity of the natives, they yielded to its allurements and forsook the Lord. Lesson truth: We are given plain commands not to make peace or to join in affinity with the evils of the world. God has promised us **immediate and progressive** victory over the world's evil, but we compromise; we lose faith and courage; and finally we take a life of partial victory with many backslidings as the norm of Christian conduct. If God was displeased with Israel, He is no less displeased with us.

Printed Lesson. Caleb and Joshua may have been members of the tribes of Judah and Ephraim, wherein they were given their inheritance, but it is not so stated definitely. They were souls too big to belong to any one



Articles Made from Plaster of Paris

boxes or pasteboard boxes of whatever size you would like, it is possible to make a motto or a plaque. Pour about one-half inch of paraffin wax into the bottom of this cardboard box or paper plate. Lettering can be cut from the wax after it is hardened, which will make raised lettering on the plaque. You can also use some bright-colored picture, placing it face down on the hardened wax. Gold or silver or other bright-colored metallics should be sprinkled over the paraffin wax around the edges of the picture or into the grooves cut for the lettering, which will give the plaque a beautiful glistening appearance. The plaque is made by simply pouring a soft mixture of plaster of Paris into the box, covering the paraffin base into which you have carved the lettering and over which you have sprinkled the bright-colored metallics.

The picture will give you an idea of some

however, commanded that the men of war of these tribes would be required to join hands with the other tribes in the conquest of Canaan. This they were glad to do; but for this they were also richly repaid in their share of the spoils of war.

The tribe of Levi was not given any private inheritance, but was given forty-eight cities, scattered throughout the twelve tribes, as their possession, thus fulfilling the prophecy of Jacob (Gen. 49) concerning Levi and Simeon. Simeon was given villages in the territory in the tribe of Judah. In the case of Levi the prophetic curse became a blessing, because the priestly mantle was given him.

Chapter 14. In the story of the conquest of Canaan we have statements which seem to be contradictions. The peoples of the Near East are as much given to overstatement as

tribe; they belonged to the entire nation of Israel. Blessed are all those who wholly follow the Lord, and through them all their fellow men are also blessed.

In the physical body, there is a time when the powers of the body decline. There is no need for such a course in the spiritual; and if the spirit of a man is true to God always, even the physical body will retain its powers longer.

Giants multiply. Anak had three sons. Caleb had more giants to conquer now than he would have had at the time he spied out the land. The longer you wait to attack an evil, the stronger it becomes. But Caleb slew those three giants, while Benjamin was so helpless against the Jebusites of Jerusalem that they later boasted that the halt and the lame could successfully resist the attack of the Israelites. Benjamin was mighty to fight for the evil in its ranks, but helpless to overthrow evil in the world. You cannot contend for the evil in your own life and at the same time rid the community of its evil. The victory against evil must first be won in the citadel of your own soul.

SUCSESSES AND FAILURES OF ISRAEL

Judges 2:1-3:7.

Lesson for July 16, 1944

Golden Text.—Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Judges 2:1-5. The word, "angel," means "messenger," and in olden times was used equally for human messengers and for messengers from the spirit world. In this case it probably was a human messenger; and, if so, was the first of a long line of men called seers and alter prophets whom God used as mouthpieces to make His will known to the Jews. But the people to whom He spoke were assured that the message was from God; and they wept. Weeping over past failures is wasted emotion unless it issues in a determination to so live that there will be no more vain regrets. Only when the hearts are rent does God restore the wasted years. Even the sacrifice of the trespass offering is unacceptable unless you are resolved to trust and obey God in the future.

Verses 6-9. The land of Canaan had been promised to the descendants of Abraham; but, though a gift to them, they had to be willing to conquer it; and having conquered it, they had to go to their individual inheritance to possess it. The generation in the wilderness who would rather go back to Egypt than to bear the hardships of conquest never entered it, although it was their inheritance, but their bodies perished in the wilderness. Their children had more faith and courage, and conquered the land of their inheritance. Having conquered it, each tribe (and each family of each tribe) received its portion according to the will of God. But they had to possess it, and to drive out the remnants of the Canaanites. Until they did so, they could never claim undisputed ownership. To all be-

lievers in the Lord Jesus Christ is given the promise of an inheritance in the kingdom of God; but you must fight to enter it. And, having entered it, you have to fight the good fight of faith in simple trust and obedience to gain and retain undisputed claim to your inheritance, and to secure the abundant entrance into that everlasting kingdom where all conflicts forever cease.

By faith and courage Joshua had gained his inheritance in the hill country of Ephraim. There, too, he is buried. That which you gain of the things God has promised you by faith and conflict can never be taken from you. You belong to it, and it belongs to you. Therefore "fight the good fight of faith, lay hold on eternal life."

Verses 10-15. It took several hundred years, and required a change of dynasty, from the time that Joseph saved Egypt in its time of famine until there arose a king who knew not Joseph; it required only two generations from the time that the Lord brought the children of Israel into Canaan until there arose a generation that knew not the Lord. The grandson of Moses became a priest in the house of Micah and served idols for pay; and the multitudes forsook the Lord and served the Baalim (plural for Baal, male gods) and the Ashtaroth (female goddesses). All idolatrous religions are religious of lust, and cater to that which is basest in men. There is no point of agreement between the temple of God and idols. Heathen religions may be compared on the basis of their relative immorality, but the religion that is pure and undefiled stands out alone as pure and holy, for all others are both the offspring and the mothers of all impurity and wickedness. Why should those who have the true and holy faith turn aside and wallow in the mire of sensual wickedness? Because fallen man is evil in all his imaginations, and must be born again before he can enjoy holiness of life and conduct. There must be a revival in every generation in the church if her children are not to grow up without knowing the Lord. To know about Him may make you miserable; but to know Him and to have Him is life eternal. To worship God the Creator, and Christ the Redeemer is a debt that all souls owe to God. Withholding that from Him, you rob Him of that which is His due; and as men and nations rob God and provoke Him to anger, He allows conditions to arise that rob them of all the gifts that He had formerly bestowed upon them. The United States of America is the richest country upon the face of the earth, made so by the toil of seven generations of God-fearing men and women, with God's abundant blessings upon their efforts. The present generation is one that has so far gone away from God that preachers no longer open their lips in protest against specific evils; and we are rapidly on the way to dissipate the accumulated wealth of seven generations and to lay a debt upon generations yet unborn. There is but one way to curb the ravages of the sword of war and that is by wielding the sword of the Spirit to the cutting down of evil in the world of men. Ten thousand missionaries to Japan forty years ago would have prevented the need of a million soldiers now.

WOMAN'S PART IN NATIONAL LIFE

Judges, Chapters 4 and 5

Lesson for July 23, 1944

Golden Text.—Who knoweth whether thou art come to the kingdom for such a time as this?—Esth. 4:14.

Judges 4:1-3. History is the record of human events, generally chronicled nationally. Philosophy of history goes back of the facts and seeks to explain the causes for these events. But few students of history go back far enough to find the initial cause. The sacred writers of the historical books always do so. Famine, pestilence, and sword are God's methods for punishing mankind when they choose the evil in preference to the good. Certain persons have told me that if there was a God. He would not allow such international catastrophes as the present World War. They are wrong. If there were no God, wrongdoers, as we look at wrongdoing (and if there is no God, there could be no real wrongdoing), could escape retribution; but under the universal rule of a righteous God we have the law, "Whatsoever a man soweth, that shall he also reap"; and history gives no record of any nation that had things otherwise. But men and nations are like a man whom I visited some time since, who was suffering an attack of delirium tremens from which he died. His one complaint to me was that he could not understand why God would make a man suffer so. A year before that, he had had a siege of it, and at that time the doctor warned him that if he ever got drunk again, it would kill him. He knew all this; yet he went on a spree, and then could not understand why God made him suffer so. God's law of sowing and reaping was in manifest action. Had he behaved himself as a man should, that same law would have brought him rich blessings.

When Israel sinned, they suffered; when they repented but in part, God was merciful and stayed the hand of judgment. Nineteen centuries ago they reached the climax of national sin. Since then they are a byword to the nations, without a national home; and they have few friends where they sojourn. They have kissed the walls of wailing at Jerusalem until they have been worn smooth, and they have shed tears by the barrel at their sad state, but their travail continues because there has been no real sorrow of heart at their estrangement from God.

In the days of the judges there was the monotonous cycle of sin, suffering, repentance, and restoration. And the probable secret for this sad monotony lay in the fact that, although the law had been given by Moses, few people bothered themselves to read it; but every man did that which seemed right in his own eyes. And the fact remains that all the ways of a man seem right in his own eyes, and we can see to go straight only by the compass of divine truth. Mighty oppressions are a good thing if they bring us to God.

Verses 4-9. There is hope for a land where the citizens go to a messenger of God for counsel and judgment. Deborah was a messenger of God. In some way this became known to the people. The counsel of others and their own inclinations had brought them

much distress. Their coming to Deborah was a token of their returning to God.

Under God's orders she called upon Barak to destroy as powerful an enemy as Israel ever faced, with but ten thousand foot soldiers. Barak was no coward, but he needed the stay of a messenger of God to give him courage as he went forth in the unequal contest. Many a man, when he gets married, hopes that his wife will be all that to him during the conflicts of the years, and happy is he whose wife will ever encourage him in the struggle for spiritual freedom. If all our wives stood by us in the home, they would not have to get into politics to purify America. (And what a mess they are making of it!)

One writer suggests that Lapidoth was an inconsequential character. I doubt it. No man is an inconsequential character who has such a wife.

Chapter 4:10-5:31. God never fails to help us when we enter the battle under His orders. A violent storm turned the plain of Megiddo into a morass for the chariots of iron; and when the Canaanites fled down the Kishon towards Harosheth they reached the gorge in the hills through which the trail led to their homes at the same time that the flood waters did, and the Kishon swept them to their death. Jael was not a Jewess. Her husband was an ally of Sisera. But she was a woman whose sympathies were with oppressed Israel and who had faith in Israel's God. Do you condemn her for her treachery? Did you condemn Ehud for being an assassin? By divine inspiration Deborah condemns the citizens of Meroz for their refusal to help, and the Reubenites because they argued among themselves as to whether they had better or had better not help Zebulun and Naphtali, until the war was over and they had done nothing at all. War is a terrible thing, and in all wars certain things are done that are not strictly ethical. I do not believe in war as a means of righting wrongs; but may God keep me from being a neutral through fear, or a partisan to the aggressor.

GIDEON'S FAITHFUL FEW

Judges, Chapters 6 to 8

Lesson for July 30, 1944

Golden Text.—There is no restraint to the Lord to save by many or by few.—I Sam. 14:6.

Judges, Chapter 6. Man is born to trouble because man is born in sin. Following the lusts of the flesh and of the carnal mind results inevitably in the doing of that which is evil. It is so easy to forget God, and when you forget Him, the life lived to the lusts naturally follows.

In this chapter we have a prophet of God coming to the distressed Israelites and reminding them that their present distress was the result of their disobedience to God. He did not suggest a remedy except that common sense would tell us that if disobedience to God brings such distress, obedience would in all likelihood bring corresponding relief and blessing.

Then we have the appearance of the angel of the Lord coming to Gideon and commissioning him to deliver Israel from the power of the Midianites. His first work was to

cleanse his father's house and his home town of idolatry. [This he did at night, and for a while was in danger of his life from his fellow townsmen, who were enraged at the destruction of their idol. But his father, who had set up the idol, wisely took his stand with his son. It is always easier to meet the enemies that come from afar than to contend with the enemies in your own household. But no enemies from afar can hurt you unless enemies at home have caused you to lose your communion with God.]

I do not blame Gideon for asking the Lord to give him positive proof that God would save Israel by his hand. "Be sure you are right, then go ahead," is a good motto; but many plunge forward to their sorrow, simply by taking it for granted that they must be right. (Haven't they had a vision?)

Chapter 7. A great warrior once said, "God is on the side of the strongest battalions." He was right even though he was wrong. He thought that the strongest battalions were those that had the most men and the best equipment; but the strongest battalions are those who are led by the God of hosts. It was THE SWORD OF THE LORD and of Gideon that won the battle. We are all more ambitious for fame, and more inclined to take credit to ourselves for any good that we had a share in accomplishing than we are willing to admit; so God betimes has to do as He did in this battle, i.e., reduce us to such weakness that we must give Him the credit for the result. By the time God had reduced the force under Gideon to its desired size, they were in ratio to the numbers of the Midianites as 1 to 450. Reduction to the point where all reliance on self ceases and complete reliance upon God begins is an augmentation of strength to the point of assured victory.

The barley loaf was a food that was eaten in Palestine only when nothing else was to be had. In the dream and its interpretation we have the picture of hopelessness turning into glorious victory. Have you reached the end of your resources? Fine! Now maybe you will give God a chance. But will you give Him worship, honor, and service after He delivers you?

In war, there usually is only one trumpeter to a company. In this case every man had his trumpet; and three hundred trumpets seemed to the Midianites as three hundred trumpeters calling three hundred companies to battle. In night attacks the assault is usually made in darkness. Here we have three hundred flaming torches, indicative of overflowing confidence in the outcome of the battle. Just as a warrior, Gideon's strategy was such as would drive terror into any army camp. When you add to this that God put a spirit of panic into the hearts of the Midianites, you have the explanation as to how one shall slay a thousand and two put ten thousand to flight.

Chapter 8. If Gideon and his men were not to take any honor to themselves, the men of Ephraim were differently minded. They grabbed all the honor that was their due and then some. In every great struggle against evil, the gleaners that follow after the battle is over claim all the credit. It is only in after

generations that credit is given to those to whom credit is due.

I do not know how long the battle and the chase lasted, but the men under Gideon neither ate nor slept until the enemy was utterly defeated. Starting at midnight one night, they returned to cowardly Succoth one or two nights later before the sun was up, and taught them that it never pays to try to be neutral in matters where God's glory and the good of God's people are concerned. Faith gave Gideon and his men an extra amount of courage and stamina, and yet it took all to fight the battle to a proper finish. "He giveth more grace."

POWER THROUGH SELF-DISCIPLINE

(Temperance Lesson)

Prov. 1:7-10; Jer. 35:5-10; I Cor. 9:24-27; I Thess. 5:22

Lesson for August 6, 1944

Golden Text.—And every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

Proverbs 1:7-10. As the love of God shed abroad in the heart overspreads and overshadows all other affections so that they seem as nothing, so the fear of God overcomes all the little fears that are unworthy of a man. Fear of public opinion, fear of poverty, fear of persecution, and even fear of death, are all unworthy of a man. But the fear of God that keeps me true to the highest under all conditions is not unworthy of any man. And having placed things of earth and the things of God in their proper relation to my daily life, I am in a position to advance in the knowledge and wisdom of things worth while.

Chaplets upon the head and chains about the neck are the rewards that the public gives to its heroes. The winner of the marathon, and the hero who returns from the field of battle receive such rewards from an admiring citizenry; but the young man who honors his father and his mother is worthy of greater honor.

The medals of the warrior are not comparable to the chaplets of grace. The child that honors its parents is seldom, if ever, a failure in the highest sense, while the child that is lacking this fundamental quality is fighting the battle of life under a terrific handicap. Love of home and family is a quality never absent in noble souls.

Solomon learned the hard way that it pays to be able to say NO so emphatically that the tempters and temptresses will leave you alone. He couldn't, and the life that started so bright with promise ended with clouds and gathering darkness.

Jer. 35:5-10. It was a social and religious honor for the prophet of God to bring the alien Rechabites into the house of the Lord. And to the socially minded it would be considered an affront to the host to refuse the food and drink that he set before you. But the Rechabites, like the modern Chinese, had the greater respect for the instruction of their parents. With all gravity, even while expressing their appreciation of his benevolent

(Continued on page 207)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

Evangelism has been the theme of the mission study topics this year. We have studied the following: Teaching Evangelism, Literature Evangelism, Visitation Evangelism, Jewish Evangelism, and Preaching Evangelism. The topic this time is Personal Evangelism. All of these are **methods of evangelism** except the study of Jewish Evangelism, and it is all the methods applied to a certain people.

The Doctrinal Study for this month is "How to Be Born Again." It is a doctrine that is never out of date. It contains a fact so vital to the needs of every human heart that one wishes he could bring its possibility to the understanding of every accountable person in all the world. But let each of us in our own field of endeavor do all that is in our power to bring the lesson to those under our influence, and trust the Lord to give the increase.

The Christian and His Recreation is a theme that needs frequent illumination, since we are living in times when the temptation comes to the Christian to be directed in his recreation by those whose ideals are more worldly than Christian. There is need also that the Christian should take the responsibility that belongs to him to direct the recreation of the younger generation under his care so that they will be safeguarded from the snares that come to those who are guided in worldly ways.

The Junior Topic is "The Lost Boy," or as we usually say, "The Prodigal Son." We can have a very refreshing meeting if we enter into this topic and receive the message from heaven that it brings to humanity. Let each person do his share in making this a profitable service for both old and young.

The Christian Life Topic, "How to Live in Newness of Life," is one in which we are all interested. The success or failure in living this life depends largely upon ourselves. May we let the thoughts of this chapter lead us to see our failure, or spur us onward in our successes, so that our lives may be richer and more complete in all the graces of the Christian.

The editor, with the brethren who labor with us in the preparation of the topics, is continuing to study the field of young people's Bible meetings with a desire and prayer that this field may be still more fruitful in the lives of our young people. We solicit your prayers and co-operation, and beseech you to do your best, in the strength and grace of God, to make your own field as helpful as it may be.

PERSONAL EVANGELISM.—Acts 8:26-40

Topic for July 9

MOTTO

"Be ready always to give an answer to every man."

MEDITATIONS ON THE TOPIC

I. Bringing the Message of Salvation to Individuals.—Many opportunities come to us to talk with individuals about the way of salvation. The way we will use our opportunities will depend upon the love that we have (born of the Holy Spirit) for souls. Some people just cannot find an opening in the course of a conversation to adapt the message to the occasion. Others are always finding a way to fit the message into the conversation and to lead the thoughts of friends out into the realm of spiritual things.

A study of the methods used by Christ and the Christian workers of the New Testament will reveal much as to methods of approach. The Spirit of God must give discernment as to the heart needs of individuals. There are some whose hearts are just hungering to have certain questions discussed, while there are others who are not ripe at all for such a conversation. The hungry ones can be helped greatly by one who has prayed for guidance and wisdom. The others need to be the subject of more prayer against a time when they may be more nearly ripe for help. God often makes the occasion for His servants. It may not be a way of our own choosing, but it may be the best way to reach the individual, because God has prepared the heart and us to meet the issue. Little good can be accomplished by forcing individuals to listen to us, without praying for wisdom and guidance

from above. But when the Lord lays the burden upon us for a soul and we are fully obedient to the longing thus laid upon our heart, we need not fear how direct and how seemingly untimely the occasion may be. God will enable His servant to find a way to give the message that is needed to lead the soul to Christ.

II. The Text.—Acts 8:26-40.—In this passage we read of a man who was under the direct leading of the Lord, both in public and private service. He went at the voice of God, whither he knew not, nor the purpose. When there, he received further direction and the opening of an occasion which led to the conversion of the eunuch of Ethiopia. His knowledge of the Word and his Spirit-directed interpretation of the passage which was being read, gave the man a message that brought salvation.

III. Suggestions for Junior Programs.—The boys and girls may be led to understand that the personal service to be rendered in telling others of Jesus is not limited to grown people or preachers or missionaries. Every Christian should be concerned that all his conversation with others be of such nature that God would be pleased to bestow His blessing upon it. Such godly personal living and talking before our associates will be greatly used of God in winning souls for Him. Besides using the suggestions in the outline for juniors, some of the characters in the outline study who did personal work may be assigned. The story of their service may be told, and lessons for personal evangelism suggested.

It is well to remember that the work God wants us to do cannot be done by others. God may have a work for them also, but not the work He is calling you or me to do. Let us do it in obedience to His call, and give Him the glory in all that is accomplished.

OUTLINE STUDY

- I. **Personal Message Bearing**—
 1. Of John to Herod.—Matt. 14:1-12.
 2. Of Jesus to Nicodemus.—John 3:1-21.
 3. Of Jesus to the Samaritan woman.—John 4:7-26.
 4. Of Jesus to the dying thief.—Lk. 23:40-43.
 5. Of Jesus to the blind man.—John 9:35-38.
 6. Of Philip to the eunuch.—Acts 8:26-40.
 7. Of Ananias to Saul.—Acts 9:17, 18.
 8. Of Paul before Sergius Paulus.—Acts 13:6-12.
 9. Of Paul before small and great.—Acts 26:22, 23.
- II. **The Obligation for Personal Evangelism.**
 1. Our entrustment.—I Tim. 6:20; II Tim. 1:14; I Cor. 4:1-5.
 2. A debt to all.—Rom. 1:14, 15.
 3. The constraint of love.—II Cor. 5:14-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Witness."
2. Telling Others of Jesus.
 - a. Loved ones at home.
 - b. Associates.
 - c. Strangers.
 - d. By words.
 - e. By example.
 - f. By not being ashamed.
 - g. Inviting others to service.

For Seniors.

1. Conditions for Personal Evangelism.
2. Cultivating the Gift of Personal Evangelism.

PERSONAL THOUGHT

"What shall this man do? . . . What is that to thee? follow thou me."

SEED THOUGHTS

A strategic point of view from which to approach a study of the work of saving men is found in Luke 15. Two facts stand out: (1) that man as a child of God has forfeited his sonship and needs help; (2) that God is still his Father and ready to forgive and save him.—Johnston.

When a child is lost, it means just one thing: he does not know his way. He needs just one thing: a guide. Just so is it with every man who does not know God. But the way to God is to know Jesus Christ whom He has sent.—Sel.

Saviour, Thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord, from Thee:
In love my soul would bow,
My heart fulfill its vow,
Some off'ring bring Thee now,
Something for Thee.

Give me a faithful heart,
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wand'rer sought and won,
Something for Thee.—Selected.

I will find my way becoming plain by discovering how God helped and guided others. The Christians who love their Bibles are the

salt of the earth. No Christian ever became effective in personal work who did not love and study his Bible. Acts 18:28.—Johnston.

The success of a physician is largely due to his careful study of his patient. Hence the benefit of having a physician who has known one for a long time. Just so will every man be the better able to help any one as a result of careful, patient study of men in general, and certain individuals in particular.—Sel.

HOW TO BE BORN AGAIN.—John 3:1-21

Topic for July 16

MOTTO

"Born again . . . by the word of God."

MEDITATIONS ON THE TOPIC

I. The How of the New Birth.—God has prepared everything needed for the soul who is not a newborn child of God to be born of God and to be truly God's child. But there is an important truth to remember in the matter: The new birth is a work of God and not of men. Blessed as it is to be born in a godly home of regenerated parents, this does not guarantee that the children of such a family will be born again. There must be certain conditions met by every individual, whether from a godly home or an ungodly home, before he can claim the work of God in his inner and spiritual being which can be truly called a new birth. The germ of depravity has contaminated the whole race of mankind. That depravity needs to be met in the work of Redemption, which cannot be transmitted by Christian parents. The only advantage in this respect is in the fact that Christian parents, knowing the plan, can teach their children and get their minds and hearts in readiness to accept it.

We may well study the conditions as the Scriptures have set them before us. Jesus must be received by faith. This faith is kindled by the hearing of the Word of God. We must act upon this kindled faith by confession of the Saviour and of our sin. The fact of sin must be known and deplored, and the Lord must be petitioned to apply the remedy. Such an attitude indicates also a readiness to yield full obedience to God. As far as these conditions are met, so may we count on God to do His part. Nothing can prevent us from being born again under such circumstances except failure on our part to meet all of the conditions.

II. The Text.—John 3:1-21.—This passage in which Jesus deals with Nicodemus and seeks to reveal to him the necessity of the new birth, is a very helpful lesson on how to be born again. It reveals the need of a spiritual rather than a physical birth. It sets forth the simplicity of believing in the "lifted up" Son of man.

III. Suggestions for Junior Programs.—The outline for juniors can be used by having them get their material from the scriptures given in the outline study, adding such other material as they can find on the subject. Working by the Spirit, or "drawing," of which Jesus speaks, is a gracious part which God does in behalf of the sinner who hears the Word of God. The boys and girls will need to be reminded that there must be no quenching or resisting of the "drawing" if they would receive a blessing in the experience. The fact that God prepares messengers of the Gospel to bring the Word home to our hearts so that the Spirit will have a chance to work in us ought to fill our hearts with gratitude for this plan of God. Having fully considered God's part, we should not neglect the response that God expects us to make, namely, accepting and yielding to His plan for the salvation of our souls. Have these conditions brought out plainly to the boys and girls, or see that they understand them well enough that they can bring them out in their assignments.

OUTLINE STUDY

- I. **The New Birth Made Possible.**
 1. By the love and mercy of God.—John 3:16; Tit. 3:5.
 2. Christ's gift of Himself for us.—Tit. 2:14.
 3. By the Father's drawing.—John 6:44.
 4. Through the message sent.—Heb. 1:1, 2.
- II. **Conditions We Meet for God to Fulfill the New Birth in Us.**
 1. Receiving His Son.—John 1:12, 13.
 2. Receiving the engrafted word.—Jas. 1:18-21.
 3. Confessing Jesus in faith.—Rom. 10:9, 10.
 4. Repenting of sin.—Acts 3:19.
 5. Yielding full obedience.—John 14:21-23; Rom. 6:17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Born of God."
2. How to be Born Again.
 - a. God's part.
 - Redemption by His Son.
 - Working by His Spirit.
 - Sending out His Word.
 - Preparing His messengers.
 - Opening the hearts of the people.
 - b. Our Part.
 - Take God's way—
 - By confessing and repenting.
 - By receiving God's Son.
 - By heeding God's Word.
 - By confessing the Son.

For Seniors.

1. God's Gift of Salvation.
2. Conditions to Meet for Regeneration.
3. Our Expectation When We Use the Word of God and Prayer.

PERSONAL THOUGHT

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

SEED THOUGHTS

Eternal life God's Word proclaims
To lost and dying men;
By it alone we know the Lord,
Unseen by mortal ken.

God's grace is in His Holy Word;
We need it every day;
In all our conflicts, this the sword,
Our ev'ry foe to slay.

By this same Word we know our work,
And how it should be done;
How we should live, and how through grace
The promised crown is won.

—L. W. Munhall.

O Lord, look in mercy on me,
Come, oh, come, and speak peace to my soul;
Unto whom shall I flee,
Dearest Lord, but to Thee?
Thou canst make my poor broken heart
whole.

That will I do! that will I do!
To Jesus I'll go and be saved.

—J. W. Holman.

THE CHRISTIAN AND HIS RECREATION.—Mk. 6:31-46; Matt. 11:28-30; Isa. 58:13, 14

Topic for July 23

MOTTO

"Delight thyself also in the Lord."

MEDITATIONS ON THE TOPIC

I. Christian Recreation.—Recreation is some recognized form of rest or change that gives opportunity for the body and mind to rebuild their wasting energies, which have been de-

pleted or torn down by too constant use and wear. True recreation does not include some of the allurements of sinful pleasure which many people like to indulge in at the time they are taking a vacation from their regular toil. It is true that some parts of the body and mind become stronger when sinful people take time to change their occupation and indulge in play, including sinful pleasures. But they receive better health in spite of their indulgence rather than because of it. The blessing of a clear conscience at all times preserves many from a collapse that might otherwise come through much care and labor. The rest that is taken, with the proper maintenance of worship and of healthful practices for the welfare of the body, need not depart from that which is edifying and useful. In fact, a change of occupation to something that rests both mind and body often gives the needed opportunity for renewing the strength and resting the nervous forces.

All the different provisions which God has made for human beings, namely, day and night, seasons, and the Sabbath, if rightly used without dissipation, will usually keep the body and mind in a state of fitness. Under a period of special strain, such as Jesus and the disciples went through in meeting large crowds of people, relief can be gained by seeking a quiet retreat, where there is time to think, to pray, and to converse in a quiet way with friends. Periods of intense study call for more vigorous activity, which can be found in a change of occupation or in clean, reasonable exercise.

II. The Text.—(1) Mark 6:31-46.—This passage shows how Jesus planned to find recreation with the disciples. He met the emergencies by benevolent service to the multitudes, and met the situation by a period of prayer afterward.

(2) Matt. 11:28-30.—This suggests the rest that is the center of true recreation for body, mind, and soul.

(3) Isa. 58:13, 14.—Instead of making the Sabbath a holiday for indulging in sinful pleasures and idleness, we should make it a delight in the service of the Lord. All who observe it thus, will receive true recreation and blessing.

III. Suggestions for Junior Programs.—The assignments for Juniors suggest wholesome recreation for the Christian. There is a normal playfulness given to youth that needs to be directed in channels that really recreate without destroying character and spiritual life. As boys and girls become older, they need to see the wisdom of putting away childish things, and of making more and more of their recreation a service in that which is good and helpful to others, without the particular element of play. We have heard folks remark about some service they have rendered—"It was just fun to do it." The attitude of the mind often makes things a drudgery which might as well be made fun. Finding soul rest in Jesus often solves the problem of drudgery and enables youth to find sweet comfort and joy in what would otherwise depress and tire them.

OUTLINE STUDY

- I. **The Need of Recreation.**
 1. The weariness of the body.—John 4:6.
 2. The strain of mental concentration.—Mk. 6:31.
 3. The depression of trouble, sorrow, and sin.—Isa. 57:20, 21.
- II. **God's Provision for Recreation.**
 1. Day and night.—Gen. 1:3-5; Ps. 104:19.
 2. Rest, sleep.—Ps. 127:2; Matt. 11:28-30 (spiritual).
 3. Food.—Ps. 103:5.
 4. Change.—Ps. 104:20-23.
 5. The Sabbath day.—Ex. 20:8-11.
 6. Worship, praise, prayer.—Isa. 40:31.
 7. The play of childhood.—Zech. 8:5.
 8. The relaxation of manhood and womanhood.—John 11:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Refresh."
2. Ways of Christian Recreation.
 - a. Innocent sleep in sleep time.
 - b. Rest after honest labor.
 - c. Play with good will and fairness.
 - d. Worshipping God—
 - On the day of rest.
 - Every day—morning—noon—night.
 - e. Eating good food in season.
 - f. Soul rest when Jesus gives it.

For Seniors.

1. The Recreation Needed.
2. Wholesome Recreation for Us.
3. The Failure of Worldly-minded Recreation.

PERSONAL THOUGHT

Thank God for the opportunity of relaxation that brings us nearer to Him and fills our lives with greater energies and with higher motives for usefulness.

SEED THOUGHTS

No one can ponder the alarming increase of the spirit of worldliness in the church of Christ without realizing that before it can do the work which the Master has set it to do a new era of self-denial must dawn. The atmosphere of the discussion is so illusive, and the temptations involved are so subtle, that the earnest Christian may well seek the guidance of God in striving to deal with it wisely. —Sel.

It is as we love Christ that we will learn to love our neighbor. It is as we love Christ that we will love to be pure and blameless in our own lives, and therefore always helpful, and never hurtful, in our Christian example. It is as we love Christ that we will not ask how little we can do as Christians to satisfy our consciences, but our constant effort will be to discover how much we can do for Him. —Sel.

THE LOST BOY (Jr.).—Lk. 15:11-32

Topic for July 30

MOTTO

"It was meet that we should make merry and be glad."

MEDITATIONS ON THE TOPIC

I. Rejoicing When the Lost Are Found.—Jesus saw sinners as prospective penitents who would become fit subjects for the forgiving love of God and be restored to the fellowship of His love and goodness. It was this point of view that made Jesus welcome sinners into His presence and show friendship toward them to the extent of eating at the same table with them.

He illustrates the joy of finding the lost by giving examples of people who rejoice over what they have lost. The shepherd rejoices over his lost sheep. The woman rejoices over a treasured coin that was found after diligent search. Then He tells the story of the lost son. He was not lost in the same sense as the sheep or the coin, but in a sense of estrangement from the father. His desires were toward evil things. His affections were "set" away from the wishes of the father. He was separated from the home of his childhood by choice, and "took his journey into a far country." As long as he had no desire for home, he was lost. As soon as he began to see his sin in leaving his father, and made up his mind to return to him, to right his wrongs and ask for a place as a servant, he was beginning to be found. When he acted upon his good resolution and received his father's forgiveness, he was truly found, and soon found a complete restoration to the place of a son in the home.

The fact that the father saw him afar off and ran to him indicates that his love for his son had never died. At the first indication of the son's being in his right mind toward home, the father was ready to receive him and rejoice over his return. The lesson to the elder son is impressive: "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

II. The Text.—Lk. 15:11-32.—This tells the story of the boy who was lost and then found, as set forth in the above meditations.

III. Suggestions for Junior Programs.—The story of the prodigal is an entertaining one, and one that enlists the interest of the boys and girls. Be sure to get the details of the story clearly before the juniors, and emphasize the high points that bring forth the lesson which Christ intended to teach. The father might have found his son by sending a party to the far country to search for him and bring him home. But, if he had been taken home by force, before he was sick and tired of his own sinful ways and of his disobedience to his father, he would still have been lost. The lostness of the boy did not consist in his being where no one could find his body, but in being separated from his father in his spirit of disobedience and self-choosing.

Lead the boys and girls to understand that it is possible to be lost when everybody knows where we (our bodies) are. We are lost when we have become strangers to right and truth and God. But there is joy when this lostness is changed to foundness.

OUTLINE STUDY

I. The Boy Spends His Inheritance.

1. Asks his father for the inheritance.—Lk. 15:2.
2. Squanders it in riotous living.—Lk. 15:13-15.
3. He comes to want.—Lk. 15:16.

II. The Boy Makes a Resolve.

1. He thinks of plenty in the father's household.—Lk. 15:17.
2. He plans to go home.—Lk. 15:18, 19.

III. He Finds a Welcome From His Father.

1. The father meets him.—Lk. 15:20.
2. The son by confession is forgiven.—Lk. 15:21-24.
3. The father teaches the elder brother his joy over a restored son.—Lk. 15:25-32.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Lost."
2. How the Boy Was Lost.
 - a. By wanting to leave a good home.
 - b. By living contrary to his father's teaching.
 - c. As long as he would not confess his wrong.
3. How the Boy Was Found.
 - a. When God let his sins break him of folly.
 - b. When he was ready to confess wrongdoing.
4. The Father Receiving His Lost Son.
 - a. By an embrace and a kiss.
 - b. By making a feast to rejoice in.
 - c. By clothing him in the best robe.

For Seniors.

1. The Lostness of the Boy.
2. Elements That Lead to Life and Salvation.
3. The Welcome of the Lost.

PERSONAL THOUGHT

Do we rejoice when people come back to what is right and true, and turn from their evil ways?

SEED THOUGHTS

The younger son represents the wanderer from God.—Torrey.

The father of the parable represents God the Father.—T.

The elder son represents the one who has not outwardly wandered, and yet is not in full harmony with the heart of God.—T.

"The far country" is the land away from God, the world of sin and unbelief.—T.

This is the very essence of sin, the desire to have our own way, to be independent of our Father, God.—T.

Heart alienation from God lies back of the desire to be independent of God.—T.

The pleasures of sin are the devil's bait, and they always have a hook in them.—T.

The consequence of the boy's riotous pleasure was poverty: he "spent all." Prov. 21:17; 23:19-21. "Want" followed close on the heels of fun. It always does. Not always temporal want, but there is a deeper want than temporal want and an intenser hunger than physical hunger—soul want and soul hunger.—T.

The whole parable sets forth in great, broad letters how willing He (God) is to bestow complete, full, and immediate pardon.—T.

HOW TO LIVE IN NEWNESS OF LIFE.

—Col. 3:1-25

Topic for August 6

MOTTO

"Walk in newness of life."

MEDITATIONS ON THE TOPIC

I. How to Live in Newness of Life.—Many people are acquainted with some of the characteristics of the new life from their experiences with those who live such a life. But they cannot see how it is possible for them to live such a life, because they tried for a time to be good and discovered how hopeless their own efforts were to live in such a way. But when God quickens a soul that was dead in sin and makes it alive unto God, that soul receives a new power—a power that it did not have before salvation came. It is in this new power that the soul may act in order that the life may be guided in the way that God desires.

We must set our love on heavenly things, not on earthly things. Earthly passions must be put to death, since they are the things that expose the soul to the wrath of God. They are what we walked in, in the life of sin. The practices of the old life must cease. And God has given power, through the new life, to cease from them, if we will exercise that power through the presence and help of God within us. But we must do more than just stop doing evil things. We must exercise ourselves in the things that belong to the new life ("new man"). The knowledge that we receive of the new life comes from God's Word and His Spirit. When we heed this teaching and put it into practice through the new power, then we are putting on what God has put into us. We do outwardly what God has given us inwardly. The old deeds of anger, wrath, blasphemy, filthiness, lying, etc., are replaced by mercy, kindness, humbleness, meekness, long-suffering, forbearance, forgiveness, love. We let God's peace rule, and let God work in us by His Spirit through His Word.

II. The Text.—Col. 3:1-25.—This passage has just been discussed in the meditations on

the topic, and is further explained in the outline study.

III. Suggestions for Junior Programs.—The suggestions for juniors will mean just as much as they are prepared to put into them by their own progress or lack of progress in the new life. We can hold forth the beauty of the new life, but we cannot impart that beauty to the boys and girls without securing their will to a full surrender to the Lord. The suggestive assignments are based on the teaching of the third chapter of Colossians. Such expressions as, "things above"; "things on the earth"; "members which are upon the earth"; "the old man"; "the new man"; "mortify"; "put off"; "put on"; "let"; "be ye"; "do," may be explained in such a way as to give light on the subject if there is some one who is able to make these things plain to the boys and girls.

The assignments may also need to be explained before the boys and girls will be able to get the most out of them. Some, however, will be able to prepare thoughts which can be developed more fully in the meeting, and which will be a great source of interest to the whole meeting.

OUTLINE STUDY

I. Getting a New Life.

1. By meeting conditions of salvation.
 - a. Hearing the Gospel.—Col. 1:20; Rom. 10:14, 15.
 - b. Accepting the Gospel.—Col. 1:21, 22; John 1:12; Eph. 1:13.
 - c. Obeying the Gospel.—Col. 1:23; Rom. 6:17; II Thes. 1:8.

II. Exercising the Powers of the New Life.

1. Set your affections on heavenly things.—Col. 3:1-4.
2. Mortify your earthly members.—Col. 3:5-7.
3. Put off the spirit and deeds of "the old man."—Col. 3:8, 9.
4. Put on the Spirit of the "new man."—Col. 3:10-14.

III. Cultivate the Way of the New Life.

1. Let the peace of God rule, and be thankful.—Col. 3:15.
2. Let the word of Christ dwell within.—Col. 3:16.
3. Sing spiritual songs.—Col. 3:16.
4. Do all in the name of the Lord Jesus.—Col. 3:17.
5. Practice the new life in home and society.—Col. 3:18-4:1.
6. Continue to pray and give thanks.—Col. 4:2-4.
7. Walk wisely and speak gracefully.—Col. 4:5, 6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "New."
2. The New Life to Live.
 - a. Receiving life from God.
 - b. Giving our love to Jesus.
 - c. Expecting Him from glory.
 - d. Putting down evil.
 - e. Putting on good.
 - f. Filled with the word of Christ.
 - g. Singing Gospel songs.
 - h. Obeying our parents.
 - i. Doing all for His name's sake.
 - j. Praying and worshipping.

For Seniors.

1. The New Life Possessed.
2. The New Life Expressed.
3. The New Life Cherished.

PERSONAL THOUGHT

Let us seek to know the will of God and to understand how to walk worthy of the Lord unto all pleasing.

SEED THOUGHTS

Precious Saviour, may I live,
Only for Thee!
Spend the powers Thou dost give,
Only for Thee!
Be my spirit's deep desire,
Only for Thee!
May my intellect aspire,
Only for Thee!—A. A. Walker.

More purity give me,
More strength to o'ercome;
More freedom from earth-stains,
More longings for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More, Saviour, like Thee.—P. P. Bliss.

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only, for my King.

Take my silver and my gold,
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my will, and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure store;
Take myself and I will be
Ever, only, all for Thee.—F. R. Havergal.

CONCERNING FRIENDSHIP

If you want to have friends who are trusted and true, you must let them have that kind of friend in you, because friendship is a fifty-fifty proposition. You get the kind of friendship you give.

If friends you think the most about are those that you can boast about, right here and now you can depend your friendship has a selfish trend. While it is true that wealth or fame the glory of a friend enhances, true friends are friends, regardless of their wealth, or fame, or circumstances.

In times of trouble, you soon find out who are all-weather friends and who are just fair-weather friends. What kind are you when the other fellow is in trouble?—Selected.

DIRECTED STUDY PROGRAM FOR JULY 16

We have often considered the subject of the new birth in our services. The topic this time does not ask for a study of what the new birth is, how it manifests itself, or how it is accomplished, but for a study of **man's** part in responding to God. To some this may seem an unnecessary division of the subject, but an understanding of this point is essential in being most efficient in leading souls to Christ.

It is easy to tell a person that he must be born again to be saved, but it is not so easy to lead him into that experience. The personal worker needs to be able to explain to an unsaved soul, how to be born again. No doubt the leader or teacher of this topic will be able to improve on the outline. It is our hope that this outline will stimulate thinking and study on the part of the leader. Scriptures dealing directly on the topic are not very plentiful, but this truth is taught in principle throughout the New Testament scriptures.

Our "Doctrines of the Bible," or any good theology, will give help in the study of this subject.

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Secy. of Young People's Bible Meetings.

HOW TO BE BORN AGAIN

Introduction:

The new birth is the experience of the change of heart. Conversion is man's response to the call of God. In the first, the soul is passive; in the second, the soul is active. These two experiences are simultaneous. This topic treats the passive side of the experience.

TO BE BORN AGAIN ONE MUST—

I. Surrender to Be Acted Upon by God.

1. He must allow God to _____ him. John 6:44.
2. He must receive from _____ the desire to come to _____. John 6:65.
3. The Son _____ whom He _____ John 5:21.
4. The new birth takes place when one relaxes in God.

II. Accept the Operation of God upon Him, Apart from His own Works.

1. The sons of God are _____ by the will of _____. John 1:12, 13.
2. It is _____ who _____ us. Eph. 2:1.
3. He puts His laws into our _____ and writes them in our _____. Heb. 10:16.
4. We are born again of the _____. John 3:5.
5. God uses the _____ in giving us the new birth. I Pet. 1:23.
6. Salvation is not of _____, so that none can _____. Eph. 2:9.

III. Exercise Faith.

1. He must accept _____ as the _____. I John 5:1.
 2. He is _____ by _____ through _____. Eph. 2:8.
 3. _____ must _____ in the heart by _____. Eph. 3:17.
- "Regeneration involves a union with Christ and not a change of heart without Him."

Topics for Personal Expression and Discussion

1. My Experience in Being Born Again.
2. Why I Think It Is so Difficult for Some Person to Experience the New Birth.
3. How I Would Explain Being Born Again to an Unsaved Person.
4. The Thing I Found Most Difficult in Being Born Again and How I Overcame It.
5. Memorize John 3:1-21.
6. How God Changed Me When I Was Born Again.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

ZERO HOUR

Sanctify yourselves: for to morrow the Lord will do wonders among you.—Josh. 3:5.

The army of Israel was poised this side of the Jordan, the last step of a long and dangerous campaign, with the final stage of the conquest of Canaan before them. It involved incalculable risks. The rocky, rushing waters, the cliffs, the deep ravines might become a veritable deathtrap. It was a critical hour. It was Israel's "zero hour."

The above passage is timely as far as the Allied invasion of Europe is concerned. They, too, made vast plans—so vast that they well-nigh stagger the human mind. The operational preparation involved the work of millions of men, that is, the accumulated supplies that human ingenuity could foresee. These preparations were made for land, sea, and air. It was undoubtedly the largest preparation of mechanical forces ever focused at any one place. Billions of dollars worth of material and millions of men were involved.

The world was guessing. Friend and foe alike were seeking to get the better of each other. The risks were and still are stupendous. The invasion point chosen was the coast of Normandy, in France. The outcome as we write, none but God can foresee. Let men of the world depend upon armed might; we will depend upon the grace of our God. Military victories quite often are but defeats, time showing that the victory of man may but be a defeat in the long run. However, the above text has its timely message for us in this hour—an hour fraught with deep moment. May we cull from it some practical lessons.

First, "To morrow the Lord will do wonders." Altogether too many depend upon naval, military, and air forces chiefs. Others depend upon massed armies. Such an attitude is folly, and a Joshua should rebuke men for their folly. Joshua had made adequate preparations for the crossing of the Jordan, but he looked away from all of these and said, "To morrow the Lord will do wonders among you." Should we, in this critical hour, in this dispensation of grace, depend upon "chariots and horsemen"? No, emphatically **NO!** Someone in the circles of pacifists and nonresistant followers of the Nazarene may remind us that the Lord has nothing to do with the outcome of the conflict in Europe and elsewhere. Certainly He has. The Scriptures clearly declare that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Read Dan. 4:17, 34. The Word of God even declares that Deity decides the outcome of the battles between armies. May we quote: "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou" (Dan. 4:35)? Verily, the entire book of Daniel is a commentary of the truth that the "heavens do rule." This tremendous truth is clearly taught, being amply demonstrated with vivid illustrations involving the world's mightiest rulers, Nebuchadnezzar, Dairus, and Belshazzar. The same truth can be clearly read from the pages of history. So, we, in the hour of invasion, do not look to, or depend upon, man as to the outcome. That decision was made in the counsels of the eternal God, from before the foundation of the world. The early Christian church recorded the same truth

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

when the nation of Israel had fallen, being replaced by the Gentile world power, Rome: "Known unto God are all his works from the beginning of the world." The outcome of the "zero hour" invasion was decided and known to the Almighty before Adam, when the population of the world stood at "zero."

Second, "Sanctify yourselves." This was the injunction of Joshua. This is still the vital thing. This for the Israelites involved elaborate ceremonial cleansing. In our time, it must have a deeper meaning. God does not look upon the outward appearance, but upon the heart. What if God gives victory to the Allied nations? Will we destroy some of our abominable idols? Will we end our nauseating sensuality? Will we awake from our spiritual stupor? Will we warm up from our paralyzing lukewarmness in the things of God? Will we again erect our family altars? Will we again crowd our churches? Will we consecrate our sons and daughters to the great foreign missionary program of God? Will we invest our dollars and cents in the interest of the kingdom of God? Will we become "fishers of men?" Will we sanctify ourselves so that the Lord can use us as a nation, a channel of glory to God, a people resolved to know and follow the Lord?

If the Word of God failed to call us to the higher things, if the Spirit of God was resisted in His gracious appeals, if the challenges of His servants have gone unheeded, might it be that God in His extended grace, "not willing that any should perish," may through brokenhearted nations (with hearts bleeding, with hearths and homes missing millions of loved ones, with billions lost in property and wealth) again make us THINK, RETURN, CONFESS, and ACKNOWLEDGE GOD? While men depend on MIGHT, may we depend upon the ALMIGHTY. While men depend upon HUMAN PROWESS, may we depend upon the BENT KNEE. This New Testament injunction still stands unchanged after twenty bleeding and bloody centuries: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:1-4).

C.O.'S SERVING IN MENTAL HOSPITALS AND LIFE'S MOST DANGEROUS AGE

The destruction that wasteth at noonday.—Psalm 91:6.

This figure of speech refers to the violence of the sun's rays at midday. In hot climates, unless the solar rays are warded off by a pillar of clouds, noon is almost unbearable. However, we are using it as an application to the noonday of life, that is, middle life. In this editorial we are especially interested in the mental side of life. This interest was in-

creased because of a number of visits to mental hospitals, where C.O.'s render service during wartime in lieu of military service.

Withal, the noonday period of life is also a dangerous period in the moral and spiritual realms of life. Some think childhood the most dangerous period; others, the early adolescent period from 12-16; and still others, middle and later adolescence, 16 to 20 and 20 to 25. Indeed, these are periods of momentous risks and dangers, but not the most perilous periods of life. It is not our objective to minimize the need of safeguarding the young people. They need safeguarding. Nevertheless, it seems justifiable to use the words of the Psalmist: "The destruction that wasteth at noonday." In middle life there is a mental deterioration which is often the forerunner of a moral and spiritual breakdown. This parallels the statistics given by a superintendent of a mental institution of more than 3,000 patients. From 10 to 20 years, 63 entered to be treated; from 41 to 50, 738 were admitted; from 91 to 100, none.

In the Mennonite Church there is a widespread interest in mental illness because of the hundreds of young men who are serving in large state mental hospitals. Before giving some observations it will undoubtedly interest many to have the reactions of the boys themselves. Listen in.

Harrisburg! Next stop Harrisburg! Get your baggage! Watch your step!

Yes, the next stop is a mental institution. Burr! . . . I wonder what it's going to be like. . . . There I see it—it's up on a hill. Look at those beautiful trees! Oh! And all the pretty shrubs. . . . Ah, you just notice these 'cause you were in the Colorado deserts. . . .

Information, please! . . . We are C.P.S. men—could we see Dr. Petry? . . . Here are your keys and this man will show you where you may sleep for tonight.

. . . Let's see—we'd better shave tonight, for we are to report for duty at six in the morning.

For the first few days we were placed in the admission ward or on wards where the better patients were. After being placed on the ward, a few instructions were given, such as: Every door one passes through that is locked has to be locked again; no patients are to be turned out until permission from the ward charge is given; no patient is to be taken out by us until we have been here two weeks. Otherwise, general information was received by the trial-and-error method. Naturally we were recognized as strangers and considered as such until confidence had been won from the patients as well as the employees. Later, five classes of orientation were given, consisting of procedures, rules, regulations, and ethics.

The first day was swiftly spent. An hour and a half was allowed for meals; another hour and a half was left to be used at our own discretion. Our time on duty was spent in becoming acquainted, in running errands, in listening to stories from the patients, and in observation. When the night shift came on at six, we thought we were quite tired. Yet we thought we would like it here. It seemed as if we were living in a little city, set aside by itself.

A year has now passed since this first day. Some opinions have, of necessity, been altered. Some first impressions were slightly erroneous. All things are not ideal; nevertheless, the majority seem quite well satisfied under the circumstances.

Again, an assistant director speaks:

C.P.S. Unit No. — consists of men who have come from various Mennonite backgrounds and also several who belong to other Protestant churches. Their home training and community background vary greatly. Since they come from various camps across the country, their camp

experiences show a great reflection on their ways of thinking. With this variety of experiences, we find that most of the men have come to this unit with one purpose in mind, that is, to help take care of individuals less fortunate than we are. Our motto is, "Service to the Patients." This being first, all other events are secondary.

As a group, the co-operative spirit is good, although there is a tendency that the night men might feel themselves somewhat segregated. Several reasons cause this tendency. First, they are unable to meet with the unit during the evening meetings. Second, they are unable to enjoy all the speakers as they come in, because most of the time it is difficult to arrange it so that the speaker is able to come early enough to meet with the night men. Third, they have to put in twelve hours of duty on the ward with breakfast and supper on their own time; thus their hours are longer. When opportunity opens, they are eager to get together for a short time. It makes one very appreciative to see the continual enthusiasm and striving to keep up the unity.

The men have faced many obstacles and disappointments during the past year. But they have been able to make everything seem brighter by sticking together as a unit. The informal discussions or "bull sessions" have meant a great deal in keeping up the spirit.

During the past year the men have obtained a good reputation by the good work they have done, by the sincere way they have taken care of the patients, and by keeping up with the Christian standards at their work. The ward charges are appreciative for the contribution the men have made to operate their wards efficiently during this acute labor shortage.

As Assistant Director, I feel that the past year has been a success, and it has meant a great deal to the men. The work that has been done by the men is of high quality. It definitely is a pleasure to work with the men of Unit No. —.

Following is the viewpoint of another C.O.:

In writing of Civilian Public Service experiences in mental hospital work, they are the same as in many other lines of endeavor. It is well to keep in mind that just as humanity has always either progressed or gone backward, so also do we, either singly or in groups.

The endeavor to find an interpretation of God in the work is often complex. One soon becomes quite alive to the realization that all is not "sweetness and light"; and handling human excrement, as an example, is not an experience that elevates one aesthetically, to say the least.

If one is to progress ethically in the direction of a better understanding of human foibles and weaknesses in this sort of work, it is necessary to cultivate tolerance toward the actions of patients to the "nth" degree. The one virtue that is to be praised and prized is patience. The golden rule must be applied, at practically all costs, if the Christian ethic is to enter into the picture at all. One observation which is worthy of thought is that if there is a misunderstanding among attendants on the ward, which results in anger and in recriminations, there will be some sort of disturbance before the day is ended, among some few patients, not always the same patients either. One almost would say that the atmosphere becomes somehow "charged" with feeling which finds an outlet in some human manifestation.

The feeling of helplessness to cope with patients in the mental sense is in all probability the most discouraging factor for the attendant. Often the feeling in the mind of the patient of being "almost there," yet "not quite," is a disturbing thought. It is like running up against a translucent glass wall, through the blur of which objects on the yon side are almost discernible, yet not quite. The element of frustration thus felt can easily be carried over into realms affecting the patient's bodily comfort.

Since it sometimes seems that the patients cannot "feel" mentally, one somehow becomes calloused, at least to some degree, to the fact that they can feel physically. It is easy to understand how attendants, jailers, nurses, and such who care for the "errors of humanity" often become insensible in the realm of sympathetic attitudes. Expressions of others, together with observations of my own, reveal how easy it is to blunt our sensibilities in regard to the sufferings of our fellow humans. It is well to bear in mind that there is a difference between a "sympathetic attitude" and an attitude of maudlin sentimentality. In a sermon regarding humanity and its relation to God, a prominent minister was speaking of a social outcast, and said that one of our besetting sins was seeing

the outcasts and then saying, in effect, "There, but for the grace of God, go I," when we should think, in effect, "There with the grace of God go I"; for regardless, we all belong to the human race, and as such, we are held responsible for the human race's development in action, attitudes, and thought.

One who has not seen the "inside" of the picture by route of experience seldom becomes aware of how little is actually known of the remedies for mental maladies. In fact, one is often literally amazed to find how little we actually know of the sum total of illnesses to which the human body is heir. Perhaps more can be accomplished through basic attitudes carefully developed than one is aware of.

Mental Illness

Some of our readers may ask, "What do you mean by mental illness?" Specialists catalogue mental illnesses in more than thirty different classes, each class suffering from a different type. However, the average man of the street would understand better when these are simplified by characteristic manifestations. First, the brilliant type. These are accomplished. They come from many walks of life—educators, musicians, ministers, financiers, etc. Second, the quiet type. These sit and remain quiet by the hour; they stare; often they shut their eyes. They live in a world all their own. Third, the talkative. From such comes endless chatter. Fourth, the noisy. These enjoy to yell at the top of their voices. Noise seems to them to be outlet. Fifth, the violent. Those who are violently insane create difficult problems.

The Staff and Patients

The question may arise, "How can these young men and these lady attendants stand the strain?" The question is reasonable. Many are very likeable persons. In our contacts with the C.O.'s we have seen some of the finest demonstrations of personal affection between the patients and the lads. Next, many are very interesting—intelligent in many directions. To know some mental patients is a rare treat. It has been the writer's good fortune to meet many such, whom to know will be a lifelong memory. Then, many are exceedingly humorous. Allow several instances:

A certain alcoholic patient, when asked by a doctor why he didn't take just one or two glasses and then quit, replied, "Well, Doc, when I take two drinks I feel like a new man, and he has to have a couple of drinks, too."

Another patient, when approached as to how he felt, said, "From my feet down and from my head up I feel fine; but in between I don't feel so good."

One patient said: "This stuff about it being so cold around the pole is all bunk. Why I've just come back from the pole, and found they're raising clover."

In another ward two patients were debating the existence of God. One affirmed His existence; the other denied it. Becoming short of arguments, the unbeliever finally asked, "If there is a God, where did He get all this stuff to make the world?" To which the believer remarked, "Well, the stuff's here; what of it?"

Helps When Mental Illness Strikes

In the past there have been many misconceptions about the mentally ill. Patients were burned at the stake. Others were treated by beating and flogging. No distinction was made between actual demon possession and the mentally diseased. The former is the result of a deep-seated moral breakdown; the latter is a biological condition, connected largely with the body, the nervous mechanism, and the mental apparatus. Before leaving Ypsilanti Mental Hospital, my good friend, Supt. Dr. O. D. Yoder, presented me with an excellent book, "Mental Illness: A Guide for the Family." From this entire book I have made a number of deductions, which are informative when mental illness strikes a family.

1. Don't be overwrought, that is, bewildered.
2. Seek to understand the case.

3. Remember that mental hospitals are, on the whole, surprisingly pleasant places.
4. These institutions can take better care of our friends, and the chances for normalcy are better.
5. One out of every five families has someone that needs mental care.
6. It can strike any family (not that your family is tainted).
7. Mental illnesses are illnesses like physical diseases.
8. Don't listen to your relatives at large.
9. A medical diagnosis is necessary. (Too often the mentally ill are accused of being upset, run down, peculiar, high-strung—merely a nervous breakdown.)
10. Consult a good medical doctor, then a psychiatrist.
11. A poor mental hospital is better than the home. (The mentally ill see the oddities in others. More are cured than made worse.)
12. Some patients get better rapidly in a place where they can blow off emotional steam.
13. Don't spend your last cent on private hospitalization.
14. Some need only a different home, although they may be comfortable where they live.
15. Do not allow false pride to rob your friend, or a member of the family of the best treatment.

The writer has spent hours in many institutions, and has been amazed to watch the multiplied methods of therapeutics that are being used to bring the mind back to normalcy. We will name a few of these methods: occupational, electric shock, prolonged sleep, psychoanalysis, fever, hypnosis, hydro. In occupational therapy alone we visited fourteen departments. It was of the aim in all these trades to bring the body and mind to a state of normalcy.

Helps to Mental Soundness

A large number of people are committed to mental institutions for a relatively short time and then released. There are "danger signals." If these are noticed in time, and if proper action is taken, mental diseases can often be warded off. Early treatment is highly important. Wise guidance is essential. The following quotation, entitled, "Mental Hygiene," is from the Anniversary Review, selected from Riggs, Shaffer, and Groves:

As more and more knowledge is gained concerning the nature and cause of mental illness, it seems to be true that, as in physical illness, prevention is better than cure. Our minds truly are wonderful mechanisms, but they do have limitations. We should recognize this and control our mental activity in such a way that mental health is not endangered. These are simple rules but they are important factors in maintaining one's mental poise and health.

1. Neither run away from emotions, nor yet fight them.
2. Be efficient in what you do.
3. Have an objective attitude and learn to analyze your own conduct.
4. Do not accept hurry as a necessary part of modern life.
5. Build up and maintain a confidential relationship with some other person.
6. Keep work, play, rest, and exercise in their proper relative proportion.
7. Do not postpone and repress unpleasant questions—make some terms with every problem as it arises. It is better to make a mistake than to refuse to come to a decision. Everyone who does anything makes mistakes.
8. Do not regret what is over and done with.
9. Do not worry over what other people think of you or about anything you cannot help.
10. Recognize that your problem is fundamentally the same as everyone else's.

Recently, at the close of an address, entitled, "Mental Institutions Where C.O.'s Serve," the writer gave the following suggestions which contribute to mental soundness:

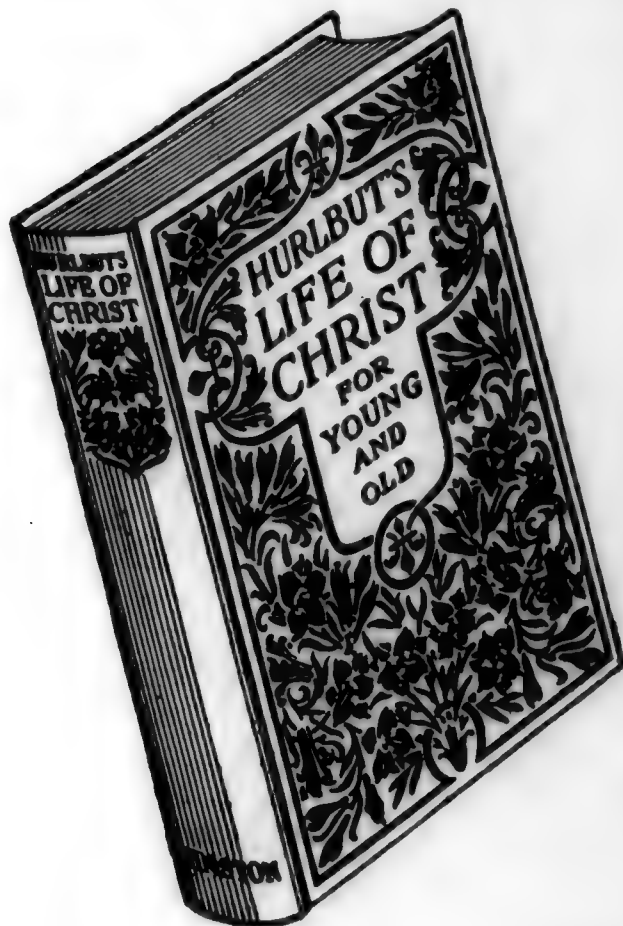
1. Exercise faith and trust in God.
2. Seek inward peace through the Gospel.

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3. Control the moods.
4. Banish the practice of worry.
5. Exercise self-control in living.
6. Discipline your ambitions.
7. Live today (one day at a time).
8. Remain calm under fire (criticism).
9. Be dogmatic, but not bulldogmatic (not too insistent).
10. Take a long-range view of life.

One of Canada's most widely known medical men, referred to in the American Magazine as the "human ferret," while sitting in my study, made the following remark, "Half of my patients need a minister of the Gospel rather than a medical man." Since the spirit, mind, and body are so joined that only the Maker can know the limitations of one, as

well as understand where the function of the other begins, it is essentially requisite to keep spiritual factors to the forefront. This will make more of a "safety zone" against "the destruction that wasteth at noonday." Briefly, suffer this bit of counsel:

1. Retain faith in God.
2. Retain first love.
3. Retain prayer fellowship.
4. Retain mental alertness.
5. Retain a keen conscience.
6. Retain spiritual freshness.
7. Retain love for the old Book.

War times are terrible days—times of intense stress and strain, times when the strongest break. Overwork, anxiety, bereavement all take their toll. On the desk, beside the

typewriter, I keep for personal benefit a clipping, which I'm passing on for your benefit: "It was a fine old bishop who, years ago, worrying his heart over the evils of a doomed world, tossing on his bed at midnight, thought he heard the Lord say, 'Go to sleep, Bishop. I'll sit up the rest of the night.'" Quite suggestive! Good counsel!

TALENTS

Your ability is the measure of your responsibility. "To whom much is given, much will be required." I passed a home where a gentleman was sprinkling the lawn. His little girl, a child of about six years, was helping papa as her childish fancy prompted. She would bring her toy watering pot to the father, and he, reducing the force of the stream, would fill it from the hose.

It mattered little to the grass and flowers whether the water which they needed was given through the large sprinkler or the child's toy watering pot. So it matters little to the world whether you are a man of one, two, five or ten talents giving his best. It is not how much you give to the world, but what you give to it. There are a great many more little things to be done than big ones. Do not forget that the things done for ourselves will soon be forgotten, but the things that are done for Christ are immortal.—New York Observer.

PRAYER

Prayer is a small word for a tremendous thing. We often use it carelessly, because it is a familiar word. But the thought of speaking directly to God, maker of all worlds, ruler of all the universe, sublime in power and majesty, has awe and terror in it. It is not to be wondered at that in many cases it takes the extreme of sudden need to make a soul desperate enough to cry out to God. How can the mighty Creator listen to man? Yet not only does God listen to prayer, but He encourages it and answers it. He gives us this amazing privilege freely for use every day and every hour. The tiniest child can kneel and pray, sure of a hearing and of tender love. Prayer is a daily miracle whose wonder is ever renewed. It leads man into the actual presence of God.—Selected.

CHRISTIAN MONITOR

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CHRISTIAN MONITOR



From a Painting by Gerome

Early Christian Martyrs in the Coliseum at Rome
(Frontispiece in Fox's Book of Martyrs)

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"IF YE LOVE ME"

BY GLADYS SHANK



OOD-BY, Wayne."

"Good-by, Mom and Dad. Now don't worry about me. I'll be all right." And Wayne Miller swung himself aboard the North Point Flier.

As the train drew out of the station, the tears that had been glistening in Mrs. Miller's eyes rolled down over her cheeks and fell on the front of her coat collar. Wayne caught his last glimpse of his parents as they were turning sorrowfully away, his father's shoulders more bent than he had seen them for many a day, and his mother bravely trying to wipe away her tears. The picture almost provoked him. Why did they have to feel so concerned about his affairs? It was his decision, not theirs.

So he settled back in his seat and prepared to forget about it. But Father and Mother Miller felt that they would never forget this hour. As they drove slowly homeward, few words passed between them, but each was thinking his own sad thoughts. Their son, their own son, was actually on his way to an army camp. Soon his training would begin, and what training it would be! He would be taught to kill. He would be taught to hate with a hatred that would make him shoot down a man with a soul. This was the decision of their son, a Mennonite.

That evening as the parents sat silently watching the flames flickering and leaping on the hearth, the thoughts of each involuntarily turned to the conversation that had taken place on the day that Wayne had registered. They hadn't quite expected their son to react as he did.

"Well," he said, "I guess you'll want me to go to a C.P.S. Camp."

"Why, you wouldn't think of doing anything else, would you?" was his mother's startled reply.

"Aw, I don't know. I used to think I'd go to a C.O. camp, but I've kinda changed my mind lately. I think we Mennonites don't look at this thing right."

"But, Wayne," his father had said, "the Bible teaches that war is wrong. When you were only a youngster you learned the verse, 'Thou shalt not kill.' How could you ever think of taking the life of another? Life is sacred, and Christ taught us to love our enemies."

"Wasn't life just as sacred in Bible times as it is now? Men like David could go out and fight with God's blessing upon them. Why can't we? Why I could tell you one story after another of battles fought by Israel at the command of God."

"Yes, but it wasn't God's will originally that His children should engage in war. If Israel had always obeyed the Lord, He would have worked things out for them without their having to fight. Those battles were a result of sin."

"Couldn't the same thing be true today?" Wayne had argued. "Haven't the nations on the whole forgotten God and gone into sin? The Old Testament saints practiced non-

resistance in ordinary life, but in time of war they fought at the command of God. That's the kind of nonresistance I think we ought to have. I agree that we ought to follow Christ's teaching on returning love for hatred, and kindness for ill-treatment. But at the same time I think we should be loyal to our country and fight for the right."

There the matter had been dropped, not because Wayne had convinced his parents that he was right, but because they clearly saw that his mind was made up and they would not be able to change it.

Now Wayne was gone. The clock on the mantle ticked on. The flames continued to dance and flicker until they gradually died

TEACHERS THREE

**I rested a while in a quiet nook
And found there teachers three—
One was a bird and one was a brook,
And one was a green, green tree.**

**A wee bird sang a cheerful song
That no one heard but me,
And it seemed to say, "You've heard my
lay;
Pass on its melody."**

**The brook flowed on in a glad, glad way,
Smiling at the rock's rebuff.
"I have no room," it said, "for gloom;
I laugh when the road is rough."**

**The green tree stood with wide, wide
boughs.
Like hands outstretched to greet,
And when the branches stirred I caught
this word:
"Be a friend to all you meet."**

—E. C. Baird.

away, and the glow of the embers slowly changed to a dull ashen gray. As John and Clara Miller turned from the now cheerless hearth to retire for the night, they felt that all the warmth and cheer of former days had gone out of their lives. Clara shivered as she turned back the blankets.

"Oh, John," she said, turning to her husband, "we must pray. We **must** do something yet to help Wayne."

They prayed, pouring out of their anguished hearts an earnest petition for the boy of their hopes.

Clara slept, but for John no sleep came. His wife's words kept turning themselves over and over in his mind. "We **must** do something yet to help Wayne." He thought and thought, and, though he became weary with thinking, it seemed his mind must go on and on. He prayed. Finally, after many hours had slipped away, he felt the answer to his prayer slowly and dimly formulating in his mind. Then he, too, slept.

Clara couldn't quite understand the feverish excitement with which John pored over

his Bible during those next days. He was so engrossed in his study that everything else became secondary. When she spoke to him, his answers were given briefly and sometimes absently. Finally, at supper one evening, he quietly and confidently announced, "Well, Mother, I believe I can help Wayne. I think I know how to set the boy straight in his thinking. The fact is I realize now that our own thinking on the matter was pretty far from straight. That day he told us of his intentions, we knew he was wrong, but we weren't prepared to convince him of it. I must write to him tonight."

At camp, Wayne was becoming adapted to his new surroundings. He was making new friends. Today he had met Philip Conway. Somehow they had got to talking about church membership. Philip had been surprised to learn that Wayne was a Mennonite.

"Why, I thought Mennonites didn't believe in war. I would have expected you to go to one of those C.O. camps of yours."

"Well, I think our church is narrow on that point. I think it's the Christian's duty to stand by his country and fight for her if need be."

"Good for you!" returned Philip. "That's the spirit! I like your way of thinking. Have a cigarette."

"No, thank you. I don't smoke."

"Oh, don't you? I know most Mennonites don't, but I thought probably you were too broad-minded to deny yourself of such things."

Wayne wondered, as he turned away, if he just imagined it or whether that slight curl of Philip's lips really was an indication of scorn.

"Oh, well," he told himself, "he just does not understand. He hasn't been taught as I have." But all day long his mind insisted on reverting to that incident and he did wonder if, after all, his idea of broadmindedness might be a bit inconsistent.

He was weary in body and mind when he tumbled into his cot and pulled the blankets up around him.

Suddenly he was on the battle field. He was confused, but it seemed he was some kind of officer. Every now and then as a soldier passed him, he saluted, and greeted him with, "Have a cigarette." Then, laughing scornfully, each marched off, leaving him standing there alone. He rubbed his eyes. "Ugh! what a dream!"

In ten minutes he was back on the same spot. This time he stood face to face with the enemy. Bang! He had killed a man! His confused mind wondered if the man had a soul, and, if he had, what had happened to it. He turned to run but stumbled and fell. Trembling from head to foot, he found himself sitting up in bed. He shoved his clock into the path of a moonbeam. Only 11:30! If only he didn't need to go back to sleep. But before long his eyes closed again. This time he was pulling out of the home station, and there was his father with bent shoulders and his mother with tears streaming down her cheeks, and the man beside him was offering him a cigarette. After what seemed like three nights instead of one, he awoke, relieved that morning had come at last. He

(continued on page 249)

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No. 8

TAKE UP THY CROSS, DAILY

BY ARLEAN LEIBERT



HE FRIED CHICKEN was crisp and golden brown. Carefully, Millicent Benten lifted the meat onto a hot platter. She stirred flour into the fat that was left in the heavy frying pan. Then slowly she added the cold milk. When the gravy was bubbling gently, she seasoned it with white pepper and salt.

"Millie," as she was known to all of her friends, was an excellent cook. Even Joe, who was her husband, grudgingly admitted that her pie was "fittin'" to eat.

Joe liked his meals on time—breakfast at six o'clock, dinner at eleven-thirty, and supper at five-thirty. If Millie happened to be five minutes late in getting the food to the table, he would say, "'Gonna' have anything to eat today?"

Even if the kitchen was full of tantalizing odors he would frown and ask, "'Gonna' have anything to eat today?"

Once seated at the table he never waited for anybody or anything. His appetite was very good.

Millie had been a Christian for almost ten years now, and she wouldn't have dreamed of eating without first giving thanks to her Lord. She always bowed her head and silently said grace.

Joe said, "It's all just plain foolishness. The church isn't 'gonna' make no sap out o' me."

Once when she was saying grace, he shouted so loudly and pounded the dining room table so hard that she jumped, almost upsetting the coffee pot. He had only wanted her to pass him the plum jam.

He saved all the little odd jobs, like fixing the lawn mower, cleaning the chicken house, and building a rabbit hutch, for Sundays. He took great pleasure in doing things that he knew would displease his wife.

Ever since Millie had joined the church, Joe had been sullen. He had been a great trial to her. Often she had prayed that he might have a change of heart.

She still remembered the humiliation she felt the only time prayer meeting was held in their home. Since it was her husband's night to go to the movies, she felt that he could have no objection.

But he returned home earlier than usual that evening. Prayer meeting was only half through when he stalked into the living room, and, after upbraiding her, ordered the "lot" of them to clear out. He was so violently

angry that he didn't speak to her for two weeks afterwards.

The neighbors were sorry for Millie and declared that money couldn't hire them to live with such a man. "He is crazy, sure enough," they said among themselves.

Often she thought of Matthew 5:44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Frequently she prayed for her husband and tried desperately to have a wifely devotion for him. But many times her heart was well-nigh broken and bleeding. Then she would enter into her closet and seek the Lord in prayer, asking Him for comfort and guidance.

There was a brother in the church whom Millie greatly respected. Of late she had been distressed about him. Surely she wasn't growing too fond of him. Why he was a married man, and a Christian woman didn't covet another woman's husband. The Bible distinctly says, "Thou shalt not covet."

Or was it only the qualities that he possessed as a Christian gentleman that she admired? He was everything that her own husband was not. She realized that this brother was in her thoughts altogether too often.

Millie prayed that God would remove this attraction, "if it be such," from her. She avoided the brother as much as possible. She wouldn't even shake hands with him on Sundays at church if she could avoid doing so without its seeming obvious that she was trying to keep from it.

And she tried harder than ever to please her husband.

Millie knew in her heart that if she would give up her Lord, Joe would without a doubt be a different man.

But this she was not willing to do. Her prayer was that her husband would see Christ in her and realize what a great blessing it was to become a Christian.

In the days that followed, she literally threw herself into the raising of a garden, flowers, and chickens. In the summertime her yard was a beauty spot. There were pink and yellow roses growing on a trellis, which was painted white, near the back door. Along the garden fence grew lavender, pink, and blue sweet peas. Beds of mignonette alternated with huge brown and yellow pansies.

Millie had an artistic soul. She loved music, poetry, and good books, and greatly enjoyed the beauties of nature.

She marveled that a tiny seed placed in Mother Nature's bosom and coaxed along with rain and warm sunshine, should spring forth in such splendor.

Millie was thankful that her husband had not yet gone so far as to forbid her to attend church services. Yet she was forced to hide the Sunday-school papers. She had to read them when he was away from home. She remembered a time when she had been reading a story. She had put the paper down on the dining room table while she went to light the fire in the kitchen stove for supper. Then she had forgotten about it for a while. But when Joe came home, he put the paper in the stove, banging the lid down hard as if to say, "There, that's the end of that."

She believed he would actually burn her lovely Bible if he could but lay his hands on it. She took great pains to hide it where he would never think of looking.

Millie had read of how Christians were persecuted many years ago for their faith; yes, even laid down their lives. You would not think that in these modern times folks would be so against the Gospel of Jesus Christ, she reasoned. People were so much better educated nowadays than they were long ago.

She wondered, if conditions were reversed, if she would react in the same way that Joe did. If she were interested only in clubs, parties, dancing, and the movies, would she be tolerant of a husband who lived only for Christ? It was a problem.

It wasn't any wonder that they had drifted apart. When one becomes a Christian, he thinks and acts differently.

Did every husband and wife who found themselves situated thus, become as strangers?

All summer long Millie had put up different kinds of jellies, preserves, and jams, using honey in place of sugar. There were sweet, dill, and bread and butter pickles, and relishes, besides a variety of vegetables and fruit. She was greatly pleased with her shelves upon shelves of attractive products.

Of course, there was much more than the two of them could eat. Undoubtedly many a poor family in the community would be



gladdened with some of the produce, although she must be careful not to let her husband know.

It seemed a great pity that Joe did not know the joy of giving to others. He never thought of anyone but himself. "I earn my own livin'," he often said; "let everyone else do the same."

Since Millie had used some of her own money in putting up the jars of food, she felt that she had a right to give some away.

Joe wouldn't even let her keep a dog or a cat. "They eat too much," he'd say.

And then it happened—the thing that Millie had feared unconsciously. Her husband died in his sleep one night, unsaved. He had stubbornly refused salvation until it was too late.

The funeral was held in their home. The neighbors came only out of love and respect for his widow.

Millie hadn't realized before what a strain she had been living under. Now there was no one to shout at her. She could read her Bible any time she chose. She gave freely of her flowers and garden produce now that there was no one to forbid it. She even got a white kitten and a small brown puppy. They were company for her and got along very well together.

Now she went to sewing circle regularly. How she did enjoy the fellowship of the sisters! As she worked on each garment, she breathed a prayer that God would bless the one who received it.

She wondered a great deal about the people who had been left destitute because of the war in the European countries. How she would have loved to be a missionary—to give comfort for the soul as well as material comfort!

She sighed as she sewed the last button on a small night gown. There was still a great sadness in her heart for her departed husband. She still felt that it had been a failure on her part that he had been unwilling to accept salvation. Somehow she had not been able to help him.

She was so happy in her Lord. The fact that Jesus had done so much for her filled her with a deep sense of gratitude. She wanted to serve Him the rest of her days.

And although the last years of her married life had been wretched, she did not regret the path that she had chosen.

It was the regular day for sewing. The sisters were busy cutting and basting. Three sewing machines were humming. A large number of garments for Greek relief had just come in. The sisters were desirous of getting them done before canning for the C.P.S. camps started.

As they worked, they talked of homey things—gardens, chickens, house cleaning, the new baby the Jenkins had, and the tragedy that lately befell the little community.

A young couple, members of their own church, had been killed in an automobile accident, leaving a two-year-old boy. "Such a pity!" the sisters said among themselves. There were no close relatives; so he was being sent to an orphanage.

It was then that Millie had an inspiration. At first the idea was so startling that it left her quite breathless. But why not? Yes, she would do it. She would adopt the child.

Everyone was so happy for her decision. And Millie was thrilled with the baby. She had never had any children of her own. Now, here was someone who needed her.

Before long it seemed as if the smiling brown-eyed child was truly her very own son. She took great pleasure, as the child grew older, in teaching him the Lord's Prayer and the twenty-third Psalm. Often in the evenings before his bedtime she would read simple Bible stories that a child could understand.

She was mindful that the Bible said, "Train up a child in the way he should go: and when he is old, he will not depart from it."

How she did thank God for this son! It seemed to her that now her cup was filled to overflowing.

She talked freely to the child of Jesus and of God the Father. She helped him to see that they were personal friends, not just someone remote. They loved to study the Bible together, and many an interesting discussion was theirs.

By the time her son, whom she called Samuel, was a young man, he had become quite a leader in the church. The happiest day of Millie's life was when he told her that he wanted to become a missionary.

Samuel had been keeping company with a young sister in the church. She also was planning to be a missionary. Samuel's mother was delighted.

Here was a couple that would be equally yoked. They had the same interests in life. What a blessing they would be to the Lord!

As the ship pulled out of the harbor, Millie waved her handkerchief as long as the boat remained in sight. She never saw her children again, but they were happy in the King's service, she knew. Their letters to her were full of interesting experiences.

Millie had now reached the "twilight" of life. She had the feeling that the years had been "full." She had labored with her hands as long as she was able to do so.

Now she spent more time than ever reading God's Word. Although her eyesight was growing dim, her mind was filled with scriptures that she had memorized against the day when her sight should fail her altogether.

One afternoon, seated in her rocking chair by the big window, she fell asleep in Jesus. There her friends found her, with a smile of joy upon her countenance, and the open Bible in her lap.

Those who were left to mourn, friends and neighbors, thanked God for this dear sister who had truly been an inspiration to others in spite of adverse circumstances, but who would have been a complete failure in her Christian life had she not trusted fully in her heavenly Father.

Truly she had taken up her cross daily.

Nampa, Ida.

MENNONITE MIGRATION

BY J. WINFIELD FRETZ

One of the characteristics of Mennonites is their frequent migration from country to country and community to community. Whenever their religious freedom has been threatened or completely destroyed, rather than compromise with the demands of the State, Mennonites have chosen to migrate. In no country, however, where their religious freedom was threatened did all the Mennonites migrate, but usually a significant enough number migrated to carry to new communities the Christian ideals and religious principles of the early church fathers. Those who remained behind often did so at the expense of compromise of religious principles, and there is abundant evidence that this compromise frequently resulted in the complete loss of the distinctive Christian ideals originally held by the Mennonites.

Causes

There are causes other than threat of religious freedom for which Mennonites have migrated. A second larger cause was that of a search for better economic conditions. This was often related to the previous cause. Mennonites were frequently discriminated against and thus had to endure great hardships in order to make a living. They were sometimes driven to areas of poor soil, were forbidden to purchase farms, were heavily taxed, and were thus unable to gain economic stability. For this reason they often migrated in the hope of finding better living conditions.

A third reason for migrating was the desire for adventure and new experience. Mennonites in this sense are no different from other

human beings who seek adventure. Crowded conditions in the home communities, which resulted in high land prices and in the inability of poor people to become established in farming, constituted another reason. Sometimes ambitious people desired to become leaders in new communities and for this reason promoted new migration projects. Internal dissensions and community quarrels sometimes were factors causing migrations of small groups. Also, occasionally unfavorable climatic conditions caused Mennonites to move to new areas. Migrations from country to country, however, were chiefly due to loss of religious freedom and the desire for economic improvement. The other causes of migration were more largely confined to movements within a single country.

Types of Migrations

In brief, there are two general types of migration. One type pertains to mass movements of people, that is, movement involving a large number of people; and a second type pertains to small group movements or fragmentary migration. In times past, mass migration has been more characteristic of movements within a single country. Mass movements are much more dramatic and cause attention to themselves, but in the total history of the Mennonite Church the smaller migrations have perhaps been equally significant or even more significant in terms of growth and expansion of the total church. The history of the Mennonite Church in America bears out this point. If one studies the dates of organization and the size of the

original churches, he discovers that hardly a year passed since 1900 that some new group of people did not move into a new area or establish a new church. This is especially impressive in the Middle West and in the far western states. Many of these migrations resulted in unsuccessful colonization efforts.

Future Needs

No one can tell when Mennonites may again be compelled to migrate, or when they may desire to migrate for various reasons, but whatever future circumstances may be encountered, Mennonites could well afford to give more thought to systematic migration and organized movements of their people. Few realize how tragic has been the lot of hundreds of Mennonite families who have migrated to new areas and have been unsuccessful in establishing themselves there. Many of these families were completely impoverished, some having to flee to the cities to become manual laborers or recipients of relief, or in some cases becoming completely

landless and thus thrown into the class of migrant laborers. The tragedy is that such people have lost not only the church but often their total faith in Jesus Christ and a God of love. With careful planning and with prayerful consideration for the needs of Mennonite people in every group, it would be possible for colonization committees or mission boards to give supervision to groups desiring to migrate. This might include spiritual counsel, the furnishing of the factual information relative to opportunities in new areas, and in some cases limited financial assistance in order to encourage the sound establishment of family life on farms and other means of earning a living. Colonization and migration are the natural growing edges of thriving Christian communities and expanding churches. It is well for church people to give consideration to the growth of the kingdom on the home front in addition to the kingdom on the foreign fields.

Akron, Pa.

THE FUTILITY OF WAR

Part of the awfulness of war is that "all the people" may be gathered to further its interests (II Sam. 12:29). To refuse to have a part in killing one's fellow men, either in direct warfare or by helping to manufacture war's messengers of death for others to use, has meant imprisonment and no little suffering for many a man with a conscience.

Profiteering promoters of war usually have some high-sounding phrases about patriotism, aiding the defenseless, etc., which they reiterate in order to create public sentiment in favor of war. Nevertheless, when the smoke screen of deception is removed and bare facts stand revealed, invariably it will be found that no higher incentive than the wearing of another man's crown or obtaining "the spoil of the city in great abundance" (II Sam. 12:30) has inaugurated and prolonged wars all adown the centuries.

"The Morning Post" of London, gave a statement as to what the World War cost, and what have any of the participators gained by it? Here are the figures: Men killed on the side of the Allies, 6,943,719. Wounded 11,954,000. Missing 4,653,000. Without the cost to Russia, the war cost the Allies \$98,973,888,000. It cost England \$38,232,000,000, and the United States \$21,720,000,000. So much for the privilege of wholesale murder, to say nothing of the empty homes, broken hearts, the aftermath of crime sweeping over the land, staggering burdens of debt and taxation that have swallowed up life-time savings and opened the way for such a business depression as has rarely, if ever, been known. War cannot turn men into brutes for a time to gain its own ends, as in the late worldwide conflict, and then, with the signing of an armistice, expect them to fall back at once into the ranks of decent normal manhood. What is sown must be reaped by nations as well as individuals.

No one can possibly know the real awfulness of war until he has been in the midst of it. The writhing of mangled bodies cannot be pictured on paper or the sound of human

anguish expressed in words. A private soldier, wounded in a battle of the late war in which two army corps of about eighty thousand men were caught in swamps and practically all shot down, wrote, "It was frightful, heart-rending as these masses of human beings were driven to destruction. . . . As I have heard, five men and one officer on our side went mad from those heart-rending cries. But most of my comrades and the officers joked as the unarmed and helpless shrieked for mercy while they were being suffocated in the swamps and shot down. The order was: 'Close up and at it harder!' For days afterwards those heart-rending yells followed me, and I dare not think of them or I shall go mad. . . . There is no morality and no ethics any more. There are no human beings any more, but only beasts."

THERE ALWAYS WILL BE GOD

They cannot shell His Temple,
Nor dynamite His Throne.
They cannot bomb His city
Nor rob Him of His own.

They cannot take Him captive,
Nor strike Him deaf and blind,
Nor starve Him to surrender,
Nor make Him change His mind.

They cannot cause Him panic,
Nor cut off His supplies,
They cannot take His kingdom
Nor hurt Him with their lies.

Though all the world be shattered,
His truth remains the same,
His righteousness still potent,
And Father still His name.

Though we face war and struggle,
And feel their goad and rod,
We know above confusion,
There always will be God.

—Albert L. Murray.

But, while all this is horrible, and a perpetual nightmare for the remainder of life to thousands who have been actors in the sickening, unspeakable performance, yet still the most awful thing about war is the sin of it. War is utterly incompatible with the example and teaching of the Lord Jesus Christ. He trod this earth in human form and knew what insults men are subjected to, but, with power as the Son of God to call legions to His assistance (Matt. 26:52, 53), He submitted to the most shameful treatment, to the extent of death itself, without resisting. Hear His own words: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Couple that with another statement from His lips: "If any man hear my words, and believe not, I judge him not. . . . He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:47, 48). If the nations of this world, energized by the spirit of Satan, think shooting each other to pieces is the way to settle disputes, they have the liberty of committing economic suicide that way, but no argument, subtle though the devil is, can ever harmonize their course with New Testament teaching. There love, not hate, is the dominating factor and refusing to forgive others so heinously sinful as to void one's own forgiveness even with the compassionate Heavenly Father (Matt. 18:23-35).—Susan H. Keen.

HINDRANCES THAT HELP

I asked an acquaintance, a French professor, a friend of mine, a man of a good deal of spiritual insight: "Professor, what is your thought about it? Why do you suppose Christ anointed the eyes of that man with clay?"

"Oh," said my friend, "I don't know, sir, unless it made him a little more willing to go and wash."

Well, now, may not that be the chief reason? There is much in it. You know our Lord often puts us into a position by His providence wherein, because of our new straits, or discomfort, or embarrassment, we become willing to take some other needful step; and if it were not for the trial, or sorrow, or humiliation, we never would advance a step.

Of these providences often so dark, trying, and troublous, how often we say, "Oh, if God had not sent that upon me!" But that very event is the one condition indispensable, on which the Lord leads us to take some further step.—Publisher Unknown.

PRAYER INVIGORATES

Prayer calms and steadies the heart, and what I have found above all is that it gives a freshness of ideas. Prayer provides motive energy to keep the soul alive. For doing our daily work there is no stimulant like prayer. I believe that if you and I made prayer our daily work, if we realized that prayer is our chief work and that we do all our other work by the means of it, we should go further and do better work than at present. One source of energy that has been left untapped is the energy of prayer.—Robert Menzies.

CHRISTIAN MONITOR PULPIT

THE CHRISTIAN'S TIME FOR PRAYER AND BIBLE STUDY

BY LEROY GINGERICH

TEXT.—But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—Matthew 6:6.

There is a real need for God's people to have regular worship services together such as we have on Sundays. There is also a need for a family altar in each home, where the family gathers each day for prayer, the reading of God's Word, and singing. Furthermore, there is need for each individual Christian to have a time and place for private prayer and Bible study daily.

In the language of our text, Jesus warned His disciples not to be like the hypocrites who did their praying on the streets of the town to be seen of men. Undoubtedly they also chose a time of the day in which the streets would be full of people. These hypocrites offered prayers only to be heard and seen of men. Such petitions were empty and worthless.

Jesus takes for granted that His disciples do pray. He invites them to enter into the secret place where, unnoticed by all others, they may offer up their prayers to God. Circumstances may arise when it would be all right for the Christian to pray on the streets of the town, but never should one do so to make a show of his religion.

Christ shows that personal, private prayer is the duty and privilege of every one of His followers. All down through the ages, faithful men and women of God have prayed. Isaac prayed while in the field. Christ prayed often while He was out alone, away from everyone but God. Peter prayed upon a housetop. Daniel prayed three times a day in his room in Babylon, with his windows open toward Jerusalem, being unafraid of the king's commandment. The Bible abounds in examples of how God heard and answered the prayers of His people.

In addition to private prayer, the Christian's devotional time should include the reading of a portion of God's Word and meditation thereon. Read a portion carefully and thoughtfully. Let its truths impress your mind and heart. In Acts 17 we are told of the Bereans who "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." God gave the Bible to us so that we may have a true knowledge of sin, of its remedy, and of how we should live. We need to learn to know the Word better. There is no substitute for regular, thoughtful, consecrated study of the Bible. Many church difficulties can be attributed to the lack of a knowledge of the Word of God. Study it for your own

pleasure and profit in addition to your preparation of the Sunday-school lesson or other duty that you may have.

Some Christians believe they are too busy for private devotion each day. If God would make the days and nights of twenty-six hours instead of twenty-four hours, would there be time then? If you would use a half hour of fifteen of your waking hours each day, it would be only three and one-third per cent. Who could say that would be too much? Let every Christian conscientiously consider the amount of time he should spend alone with God.

The morning is usually the best time of the day for prayer and Bible study. Many Christians spend the first part of every day alone with God. Undoubtedly these have wisely considered the importance of beginning each day with God, for it is then that the mind is clearest, and there is less interference from visitors, from other members of the family, and from the telephone.

Some Christians prefer the evening for private devotion. This also is a good time if the mind and body are not too tired.

Sunday afternoons offer real opportunities for fellowship with God alone.

Do you have regular private devotion daily? If not, why not? Can you afford to go through life without this great blessing? Begin today. Go where you can be all alone with God. Pour out your heart in fervent prayer to Him, confessing your sins, yielding yourself fully to Him, and asking Him in faith for His sustaining grace. Pray that God may open your eyes to behold wondrous things out of His law. Make definite requests of God. Pray for the church, for its leaders, its conferences, its missions. Pray for your friends by name. Plead with God in behalf of the unsaved.

When you open the Bible, read with an earnest desire to obtain God's message for you, and be sure that you are willing to obey regardless of the cost. Oh, may we humbly obey all that God has for us to do.

Our Saviour said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Here Jesus plainly tells His disciples of the impossibility of bearing fruit for Him if we do not abide in Him.

In the latter part of the tenth chapter of Luke we have the account of Jesus' visit in the home of Mary and Martha. Martha, who was cumbered with much serving while Mary sat at Jesus' feet and heard His Word, came to Him with this request: "Lord, dost thou not

care that my sister hath left me to serve alone? bid her therefore that she help me." The answer of Jesus is significant: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Satan will try desperately to prevent the Christian from having private devotion with God. We need to be strong in our resolve to be alone with God each day. God will meet with us and bless our fellowship with Him. Christians should never let the secular affairs of life so completely fill their days that there is no time to be alone with God, the source of strength. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Through your daily period of private devotion you will find that your Christian life is enriched. Your Bible will become more precious to you as the days go by. You will be a growing Christian. Your Christian service will become a source of greater joy and satisfaction. The tempter will have less power over you. Christ will come to help you in the hour of trial. Preaching services will be more meaningful, and the other services will be more interesting to you. You will be a more efficient exemplar of the teachings of Christ in this dark world of sin. More effective will be your labors for the salvation of the lost. Day by day you will experience real joy and peace as you walk and talk with God.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

Versailles, Mo.

GUARD THY TONGUE

Guard thou thy tongue from careless words,

Whatever else you do;
And ere you speak of anything,
Be sure you know it's true.
For oftentimes some little word,
Though said in fun and jest,
Will fill some tender, loving heart
With dire unhappiness.

Guard thou thy tongue from careless words,

For frequently I've found
An evil word will gather weight
When lightly passed around;
So let your mind no evil think,
Your eyes no evil see,
And when you of your neighbors speak,
Use words of charity.

—Alice M. Barr.

Editorials

Special Session of General Conference

A special session of Mennonite General Conference has been called to meet at Goshen, Ind., August 15 to 17. The action calling for this conference was taken last year at the regular biennial meeting when the General Problems Committee presented its report at the last session and the report was tabled because the body was not ready to adopt it. There were a number of reasons for this, among which were lack of time to consider it as fully as it deserved; the fact that some delegates had already left before this closing session and some were leaving during the session or getting ready to leave; the difference of opinion as to whether General Conference is an advisory or legislative body; fears as to what the ultimate effect of the adoption of the report might be; and a feeling that not sufficient prayer had been given to bring the conference into the right spiritual frame of mind to act on the matters at hand.

As the time approaches for this conference we should remind ourselves again of the intent of the action taken, which is stated thus in the minutes: "Moved and supported that the Executive Committee give consideration to planning for a special meeting of General Conference, at which meeting, after a season of fasting, prayer, and Bible study, further consideration be given to the recommendations of the General Problems Committee report. Motion amended: That the Executive Committee shall call a Special Conference." The amended motion was passed, and the Executive Committee has called the conference, as stated above, in response to this action. In anticipating this conference it will be well for us to consider the purposes for which it was called as specified in the motion: fasting, prayer, Bible study, consideration of problems. The Executive Committee has arranged a program in line with these specifications. We should be prepared in every way to take part in the conference in the spirit in which it was conceived and called. But probably we can prepare for attendance and participation in the conference in no better way than to begin long beforehand to fast and pray, to study our Bibles, and in that spirit to give thoughtful and serious consideration to the problems that face us as a church. And let us all pray for this work whether we can attend General Conference or not.

Mennonite Mutual Aid

The matter of mutual aid was brought before the Mennonite General Conference in 1943 through a recommendation from the Industrial Relations Committee that General Conference request "the Mennonite Board of Missions and Charities to set up a capital, credit, and financial counseling service and that this service be made available to the entire brotherhood through such ways and means as may be deemed advisable." After some discussion this recommendation was referred back to the committee for further study. This the committee did, and on Dec. 4, 1943, they presented to a joint meeting of the Interboard and Executive Committees of General Conference a plan for the organization of a new church board to be known as Mennonite Mutual Aid. The plan was approved in principle, and a new committee was appointed by the Executive Committee of General Conference to draw up plans for the organization and incorporation of Mennonite Mutual Aid and then to present these plans to the district conferences for their approval. The plan is also to be presented to the coming special session of General Conference.

The tentative plans drawn up by the committee include the following statement of purpose:

"The corporation [Mennonite Mutual Aid] is formed to provide the Mennonite Church (and affiliated bodies) with a comprehensive system of mutual aid in line with the historic Mennonite

principle of Christian brotherhood: to assist families in establishing homes; to assist families in providing individual and co-operative means of making a livelihood, consistent with the Mennonite way of life; to set up a vocational placement service within the Mennonite Church; to set up a program of vocational rehabilitation for Mennonites who have served in Civilian Public Service camps; to further the Mennonite principle of mutual aid through a system of benefits against property losses, sickness, death, and other contingencies; to provide facilities within the Mennonite Church for securing capital for such purposes; and to provide a planning and counselling service for such purposes."

No doubt all of us will agree that the purposes stated are good and lofty ones. Many have no doubt felt a need for just what this new organization aims to provide. Probably all of us will want to study the plan further as we have opportunity. Members of district conferences especially should give it careful study. The committee has prepared leaflets giving the plans for organization in detail. These are made available to conference members and may be had by addressing C. L. Graber, Akron, Pa. If Mennonite Mutual Aid is a satisfactory answer to our needs, as stated in the purposes, probably most of us will be for it. We should be prepared to take the right action concerning it when General Conference meets.

Foreign Relief Work Opening Up

At the meeting of the Mennonite Board of Missions and Charities at Kidron, Ohio, action was taken appointing Bro. and Sister George Beare and Bros. Lawrence Burkholder and Clayton Beyler to relief service in India. Bro. and Sister Beare, former missionaries to India, will give some time to relief service and then take up their work in the Mission again, the Lord willing. Bros. Burkholder and Beyler will serve in India until the way opens to go to China, which is to be their eventual field of service if present plans can be carried out. Bro. and Sister Beare are no doubt now on their way to India, for they were due to sail a short time ago on an unnamed boat. It is significant that visas and transportation were secured for them at this time of active warfare in many quarters when permission to travel in foreign countries is difficult to obtain. The other two brethren are also securing their papers and will no doubt be able to sail before long. These three brethren are the original appointees for the China Unit sponsored by the Mennonite Relief Committee, but since Bro. Beare is much needed in the Mission in India it is not planned to have him go to China. Brethren Burkholder and Beyler are loaned to the Mennonite Central Committee to work in the India famine work in Bengal until such time as they will be able to go on to China.

Relief activities in the Middle East, where the M.C.C. has a few workers already, are increasing, and the way is opening for additional workers to be sent. Two groups are to be sent soon. One is composed of J. N. Byler, former relief worker in France who is to be Relief Commissioner for the Middle East, Samuel Yoder, and Henry Detweiler. The other group is composed of Ervin Hooley, Marie Fast, Mary Emma Showalter, Grace Augsburg, and Nancy Hernley.

Thus we see that doors for relief work are opening up in both the Far East and the Middle East, even while intense war activities are being carried on in both Europe and Asia. The indications are that there will soon be opportunities to give relief in some sections of Europe. We trust that the Church will be ready to enter these fields too, as the way opens.

One thing should be kept in mind in all our relief training and planning and activities—that is, that ministrations to the souls of men are more important than those to the body. Jesus ministered much to the physical needs of people when He was here on earth. He always had compassion on the poor and hungry and suffering. But He left no doubt that His main concern was to help people spiritually, for He died on the cross to save them from sin. It is our duty to help those in physical need and to minister to them in every way that we can. But we must never lose sight of the great fact that the first great work of the Church is to carry the Gospel to the lost.

CHRISTIAN LIFE

ESSENTIALS TO TRUE WORSHIP

BY CLAYTON BEYLER

This article supplements the Young People's Bible Meeting topic for August 13.

An easy way to remember the true spirit of worship is by the phrase, "worth-ship" of God, for true worship is essentially the recognition of the true character of God and the proper response to that understanding. Worship in the Christian sense is respect and honor paid because the object of worship possesses divine attributes. As there is but one true God, true worship must be paid to that God; all other worship is false worship and a direct violation of the command of God.

Before there can be worship, there must be an understanding of the object of worship as well as the need of the worshiper to worship. Basically, the worship of God in the Old Testament came as a result of the holiness of God, as can be seen by the experience of Isaiah in the Temple when the seraphim cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3). God is holy because He is entirely removed from the earth and its wickedness. This does not mean, however, that God is not concerned with mankind, but it does mean that He is distinct and entirely different from man. This dynamic contrast between God and man is the foundation for all true worship. Man should not try to become familiar with God and thus make God commonplace and ordinary. Worship is a feeling of awe and reverence for a God who is holy and righteous.

Now in order for man to worship this holy God, he must know what traits of God are worthy of worship. The first of these is the greatness of God. In contrast, man is less than nothing. The greatness of God is manifest in His power of creation, for all the universe is the work of His hand, and everything is sustained by the power of His might. Many of the worship Psalms are built around this theme. The fortieth chapter of Isaiah is also a marvelous expression of the greatness of God and the littleness of man. Where could one find more picturesque words than these: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isa. 40, 12, 22)?

God's greatness should cause us to fall down on our knees before Him, but even more so when we realize that He is also a God of righteousness. For God who is righteous, can not tolerate sin, and we as the creatures of His creation have transgressed His plan for us. The true worshiper then

must beg for mercy. The only answer that can be found as to why God has not destroyed man from off the face of the earth, is that He is kind and longsuffering. If man could see that God with all His power does not send curses, but manifold blessings, he would praise His holy name and fall down before Him in fear because the Lord is gracious, and full of compassion; slow to anger, and of great mercy" (Ps. 145:8).

Coupled with the kindness of God, which we do not deserve, is His love. The love of God is beyond the comprehension of human thought. John, the apostle of love, said that God is love. Love, then, is the very essence of God's character. True love is outreaching and is manifest to those who do not deserve it. That is what makes God's love so precious—He first loved us and sent His Son to be our Saviour.

We have briefly seen why God is worthy of our worship. The response or the act of worship is also important. The ways and means of worship have been debated questions throughout the history of the church. The crucial issue is to determine the proper balance between the outward form of worship and true worship. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). We must also recognize that man's body and mind are subject to the laws of nature and respond to certain physical and psychological conditions. The aids to worship, such as music, buildings, liturgies, and symbols, should be regarded as aids and not as worship in themselves. We should do all we can to encourage an at-



WORSHIP

**When the great sun sinks to his rest,
His golden glories thrilling me,
And voices, longings, stir my breast,
Then teach me, Lord, to worship Thee.**

**And when the stars—the daylight fled—
In serried shining ranks I see
Filling the splendid vaults o'erhead,
Then teach me, Lord, to worship Thee.**

**Or if in solemn forest shades
The calm of nature steals o'er me,
And silence all my soul pervades,
Then teach me, Lord, to worship Thee.**

**Not in the sacred shrines alone,
Which chime their summons unto me,
Would I look upward to thy throne,
But ev'rywhere would worship Thee.**

—Maltbie D. Babcock.

mosphere of worship. At the same time we should remember that God can not be satisfied with our burnt offerings and sacrifices, but demands obedience and conformity to His will. True worship results when the spirit of man seeks after God with the whole body, mind, strength, and spirit, and in this seeking is willing to respond to the will of God.

The direct response to the worship of God may assume the form of group worship. God has intended that man should gather together and worship, as we see by the plans of the place of worship under the Old Covenant. The Gospel of the New Covenant should be more of an occasion for worship and praise. We as the church of today assemble ourselves together for fellowship and instruction. There is no fellowship more sweet than the common worship of the same God. One essential of worship in the New Covenant is that it is an individual matter. Each believer is a high priest, who has free and direct approach to God. The church today is a kingdom of priests that may worship as a body, but each one must worship for himself.

Singing is one of the most widely recognized forms of worship. Music is called the universal language and as such everyone can make a melody unto the Lord. The Psalms of the Old Testament are a collection of songs used by the saints of old in their worship. The church of today could learn much about the true spirit of worship by a careful and continuous study of this great storehouse of worship material. Now all the songs which we sing are meant to be worship songs. There are songs that teach and songs that tell stories, but the worship hymn is primarily one that tells of God and His attributes. A worship hymn is objective rather than subjective. It will turn the mind outward to God from whom man can find comfort and hope. Another essential in worshipping with song is that the words are meaningful. This means that we should reflect upon the message of the song, but often the mechanics of the music are such that this is difficult. Our choristers can do much to improve this situation by picking hymns that are true worship hymns, and then leading them in such a way that the spirit of worship prevails.

Prayer is the worship experience in which man seeks to come closest to God. Leaders of public prayer should strive to improve the worship quality of prayer. Christ gave His disciples a model prayer to follow, and I think the leaders of group worship do well to follow this example. The language of prayer should be above that of ordinary conversation. Although prayer is often spoken of as talking with God, we should remember also that we are on sacred ground and that no language should be more solemn than the outpouring of the soul before almighty God. Prayer contains all the elements of true worship. Rightly considered, prayer is a series of moods or feelings of the soul before God. Prayer begins when we consider the greatness of God, which causes us to praise. Then we see our unworthiness in His sight and plead for mercy and forgiveness of sins. As a true response to forgiveness, we consecrate our lives anew to God, together with petitions for all our needs. This makes us mindful of others, and we intercede that God would also

bless them. In conclusion, we give thanks to God for all that He has done for us. We can find all these in the Lord's prayer, although not in this order. Thus the spirit of true worship contains elements of praise, contrition, consecration, petition, intercession, and thanksgiving.

The proper response of worship to God must be our lives. When we sing or pray, "Thy will be done," we must either be willing to conform to the will of God or cease to pray. True worship of God is a seven-day-of-the-week experience. Worship is not complete without the response, and the essential response is obedience in everyday living. This interpretation of the Word of God is one of

the unique contributions of the Swiss Brethren to Christendom. We as their followers should endeavor to uphold these principles for which many of them were willing to lay down their lives.

True worship is needed in our churches today. Only as we worship can we contact God and gain the strength and courage for victorious Christian living. True worship can come only from the heart of a born-again Christian who has consecrated his all to the Master. Growth in the worship experience comes only through practice, and this only as we learn more about the God of grace and His love for lost mankind.

Protection, Kans.

HOW VITAL IS THE DOCTRINE OF NONRESISTANCE

BY LOIS C. BURCK

The vitalness of any given thing depends largely on circumstances which make the need present. Just as food is vital to the growth and usefulness of man; just as shelter is vital to all animal life in protecting it against the storm and cold; just as clothing is vital to the warmth of the body, so the doctrine of non-resistance is to the principle and maintenance of the Christian life. As I have stated, there are three vital needs of man, namely, food, clothing, and shelter; and all of us work from day to day and often far into the night to supply these three needs. How vital are they to our being? You and I have often heard by word of mouth the sorrowful story of a family of individuals without food. You have seen the pictures of empty tables and of starved children, whose flesh scarcely stretched over the bones of their bodies, and who were much too weak even to sit; you have heard of the experiences of those who sought shelter and who, in reality, were just searching in a large circle in the blinding blizzard; or perhaps you have heard of families whose financial status was so low that they were not able to secure enough clothing to cover the child's body for protection and warmth. I am sure there is no doubt in your mind that there are vital things to consider in the livelihood of man.

In considering man's needs, we, who call ourselves Christians, cannot stop with the thought of today. Our eyes and hearts are in search of a far greater subsistence than the mere necessities of today, for our "kingdom is not of this world." We are here for only a short stay. You would deem it foolish of a man who, during the short summer months, makes no effort toward securing provisions for the long cold days of winter, or of a woman who idly spends the day, having nothing prepared for her family. We must prepare ourselves against the judgment of the wicked. It is sad but true that some people get so wrapped up in the necessities of today that the morrow is forgotten.

In our preparation for eternal life we have a number of great doctrines taught and practiced in the Scriptures and held forth in the Christian church today. We have them, not because they are easy to hold, not merely that we may be different from the world, but

because our Christ, after whose image and being we were made, has given them as commands and as a pleasure to us in obedience to a better way of life.

At this moment in history, when nation is in mortal conflict with nation, our minds are faced with the great doctrine of nonresistance. To the Christian it is a doctrine to be upheld in principle. Many men and women who in the yesteryears believed in it faithfully have let jealousy and hate, propaganda and a belligerent atmosphere take its place. In the atmosphere of war they have changed their minds.

Often in the discussion of a certain line of thought where one man is upholding his views and the other is doing his best to catch him and make his statements fail, he finally comes to the place where he thinks surely he can make his opponent fall by saying to him, "You have a good theory, but how can it be put to practice?" Everything that has lasted through the years has been tested and tried, and if it could not stand or prove itself it was soon lost and forgotten in the passing years. It is only the good, the strong, and the durable things that have lived century upon century and that claim a part of us today. Nonresistance has proved good, both in theory and practice, and it is practical today.

The doctrine of nonresistance is excellent in theory and is vital for Christian practice. It is vital in every phase of living, not just for its own value, but to make a completed nonresistant life. To give you proof for this statement I want to discuss with you how nonresistance is vital in home life, in community life, in national affairs, and in the church, and how vital it is to the Christian to live consistent in each phase.

1. The Vitalness of Nonresistance in Home Life.

Many of us think the little things that happen in the home are not worth noticing, but we must bear in mind that the home is the first society into which we begin to grow and develop and that the first impressions are the lasting ones. The child who is left to shift for himself while mother works; the child who does not have a chance to learn right from wrong is the child we see today doing misdemeanors and appearing at minor court trials.

The wise man Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." The principles and doctrines of returning good for evil, or not showing a resistant attitude toward evil, must be practiced and taught in the home. Solomon said, "Train up a child," but he did not stop there; he continued, saying, "in the way he should go." The first thing to which a child responds is to the love shown him. The instinct of love continues to grow, and it is only when abuses and unwarranted misgivings occur that a spirit of rebellion arises. In maintaining a loving atmosphere then it would be wise to avoid confusions of this nature. Nonresistance in the home is not only vital to ever-present love, but is also vital to patience and endurance. The patient mother guides her entrusted loved ones to endure the uncomfortable things of life. It may be only a bruised knee, gotten by a push from a bigger brother, but with the bruise comes a deeper one in the heart. A devoted parent soothes the physical wound and takes advantage of the opportunity to teach the principle of returning good for evil. In work and in play there is needed harmony. Nothing can be accomplished for lasting good unless all are together in a harmonious attitude. Mother and father set the goal, and all should be taught and encouraged to do their share with no thought of resistance when a common good is to be obtained. Can we say we have been shown that nonresistance taught in the home is the foundation work upon which our later life is based? It tendeth to love, to patience, and to harmony in the work. Then, with such outstanding basic results, can we not say it is vital to a wellrounded home life?

2. The Vitalness of Nonresistance in Community Life.

Just beyond the social group of family life comes community life. Here we are dealing with family types and personalities. One family's way of thinking differs from another, due to inheritance and environment. Immediately there arise conflicts that never occurred in the sheltered home life. It is common that community troubles arise. Perhaps the center of community life, the school, is not getting proper consideration, or the teacher is not doing her part in giving the pupils recognition. There may be all sorts of trouble, and what can we do about it? Where there are unchristian people, there can be no hope for anything different; but when Christian people are concerned, there can be and there should be a spirit of co-operation. We cannot expect the people of the world to understand our doctrines and practice them, but we do have many chances to prove to them that these principles can work. We often hear it said that a Christian is read closer than a book. What kind of writer are you? The world expects us to be different from them, just as we do not expect the world to be like us. But the Christian, through the doctrines of his church relationship, can prove his point to his community.

3. The Vitalness of Nonresistance in the Nation.

Once we begin talking of a nation and its affairs, we include many kinds of people,
(Continued on page 245)

OUR HOME CIRCLE

KEEPING HOUSE IN THE MANSION OF THE SOUL

BY DENNIS W. FOREMAN

Jesus said on one occasion: "In my Father's house are many mansions. . . . I go to prepare a place for you." None of us doubt these words or their meaning. But many of us disregard the responsibility which they thrust upon us. Suppose that Jesus does prepare us a place in the mansions of the Father, how well are we fitted to move in and occupy such luxurious quarters? How well have we equipped ourselves to keep house in such atmosphere? Are we the kind of housekeepers that would be capable of keeping our new home in the order that becomes such a stately mansion? It stands to reason that we would keep our new quarters no better than we have kept our old one. The condition that we keep our present abode in is a fair indication of our housekeeping ability.

Not long ago I had occasion to call on some of our citizens who have fared rather well in the possession of material things. I recall one home in particular that was most attractive. The house sits possibly a quarter of a mile from the main highway in the exclusive residential section of the city. It is approached by a dustless, circuitous drive through a spacious lawn of many acres. There is plenty of shrubbery here and there over the rolling lawn, but not a weed, and no sign of trash or anything that should not be there. The day that I called was extremely hot. Other places the grass on lawns was suffering for lack of moisture. Here, however, water spurted forth from numerous hydrants, keeping the grass fresh and green. I pressed the button at the front door and heard the bell ringing somewhere far off in the interior of the residence. Presently the door was opened by a very courteous and pleasant maid who invited me to enter. I waited in a spacious reception hall, air-conditioned, carpeted with Axminster, or better. As I sat there looking directly into the study, I saw shelves of the best of literature that lined the walls, the finest of art and paintings. There was a winding staircase that led to the second floor, or somewhere, upward. I didn't go up to see. I just sat still and reveled in the luxury of my immediate surroundings and marveled at what might be beyond the closed doors and the partitions and overhead.

It was particularly the overhead that made such a difference between that residence and the one in which I live. As I tried to think how much I would enjoy living in a home like that, I had some disconcerting realizations. For instance, I never would be able to mow a lawn that size and keep it in shape. And if I could do that, I could never pay for the water to sprinkle it and keep it alive in hot, dry weather. Moreover, my income would not meet the butler's expense account. How could a man pay for an air-conditioning plant when

he must use fifteen-watt bulbs to light his house? There were three electric refrigeration plants in operation on the first floor—we have to use an icebox at high temperature. In short, I wouldn't be able to transfer my housekeeping equipment and ability to a mansion like that and keep it in the order that it deserves. I must either develop more ability, secure more equipment, and more operating capital, or live in a smaller mansion. As a matter of fact, I not only could not keep house in that kind of mansion, but I don't need that kind of a mansion to keep all I have. There would be too much room and not enough to put in it.

The analogy that one might reasonably draw here is not so farfetched as we could imagine. If Jesus went to prepare a place for us in the mansions of the Father, then we are responsible for preparing ourselves for that mansion. We must make that preparation here. Whatever furniture we expect to have there we



SWEET MEMORIES

How dear to my heart are the scenes of my childhood.

When fond recollections present them to view—

The old-fashioned altar with Father now reading

Aloud from the Book with its stories so true.

The old-fashioned altar where Jesus was welcome,

With old fashioned Mother and Dad kneeling there,

The old-fashioned Bible with pages all gilded,

Were loved by the family who worshiped in prayer.

Sweet memory lingers around the old homestead,

And ever compels me to do what is right;

The old-fashioned altar and old-fashioned Bible

Are guiding me on into pathways of light.

Those scenes and those stories, how can we forget them?

Engraven so deep, they will live on for aye.

Those old-fashioned altars are bulwarks of nations;

Encourage them, Mother and Dad, now, today.

Be true to your children and give them their birthright,

A home where the old-fashioned altar is raised.

The old-fashioned altar and old-fashioned Bible

Will keep men from sin, and our God will be praised.

—Ethel G. Ball

must take with us. That means we are going to create it here. God provides the place, Jesus prepares it, but no one can provide the furnishings but those who are going to live there. Heaven has no furnished apartments, it may have many rooms to let, but we provide our own furniture. No one else knows what kind we have been used to.

We could hardly expect to move into a spacious mansion, unbelievably larger than the one we have here. It will take a house no larger than our soul up there. The soul surely doesn't have time to grow a great deal between the two worlds. It will be about the same size, surely, when it enters the heavenly mansion as it was when it left this house of clay. Moreover, it will have no opportunity to gather any new furniture or any new equipment on the way. It will have to go with what has been accumulated during the years of business here. But what is worse, it will have no opportunity to discard any of the old, wornout, useless equipment between here and there. There will be no time or place to discard. We must take what we have and can only take that.

Hence, if the furniture of my soul is dilapidated through misuse or too much use, or has grown out-of-date and shabby, I must replace it with something else before I leave or expect to occupy my new home with it. If I have lived in the house by the side of the road without being a friend of man, if I have lived pretty much alone and know only those whom I had to know, if my circle of friends is small and restricted, and exclusive, I can't expect to be ushered into a society of people or spirits where friendships are worldwide, for I would not know how to behave. If there are rooms of my soul here that are cluttered up with a lot of debris and leftovers that I don't care for people to know about, then I must either get rid of those things and refurnish the rooms with things that I am glad to show my friends or expect to be haunted in my new home with the same old disappointing furniture. Every day of my life the things that I do with my soul are building for me the kind of furniture, the kind of atmosphere, the kind of paintings, the kind of art and literature that I may well expect to find in my new home. I must live tomorrow and through eternity with the memory of the things I thought and did today. These things become the furnishings of my life. They decorate the walls of my soul so that I cannot escape seeing them every day. I can't have my front yard cluttered up with a thicket of cactus and expect to enjoy the redolence of roses and the fragrance of violets. If I want to enjoy these beauties, I must raise them. I may find them in my neighbor's yard, but I don't live there. So, if I want to enjoy the refreshing company of beautiful, elevating thoughts, I must decorate the inside of my life with them.

We like to present a good appearance to those who view us only from without. We sweep the front porch, keep the reception hall in order to receive the unexpected caller. That may be all he will see. We want him to think that the rest of the house is kept in the same neat and orderly fashion, so we close the door to the untidy rooms and apologize for our slovenly appearance. But

it does us little good after all. Our caller may depart unimpressed and unconcerned, but we must continue to live in the untidy rooms.

How unfortunate, if we keep house in our soul like that! We may deceive our friends by closing the door to the room with the untidy soul furniture. We may be able to hide the fact that we have a nasty temper so that other people will not discover the fact very soon, but we know it all too well. We may not disclose the secret room where we carefully conceal our petty suspicions, our envy, our base thoughts, but we are keenly and painfully aware of the kind of shabby furniture behind the closed door and its presence does not make our household any more pleasant, even though we are able to conceal it.

There is a better way than hiding it, and living with it ourselves. Empty and clean the room and refurnish it with the kind of furnishings that we can gladly invite our friends to inspect without their being embarrassed.—The Watchword.

THE THREE HOMES

By Flossie Moore Hartman

One day when I was calling in a home near the foothills I chanced to look out the window. It seemed I could almost touch the top of the near-by mountain with the tips of my fingers. Immediately the words of the Psalmist came to my mind:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psa. 121:1, 2).

I glanced again about the room beholding heavy velvet curtains, the beautiful Oriental rugs that covered the polished floors. I noted the expensive antique furniture and dishes, the polished brass of the fireplaces, the grand piano littered with the modern music, the card tables, smoking stands, the various games scattered here and there to bring earthly pleasure and happiness. But no childish laughter rang out through the rooms of this home to gladden hearts.

Then I thought of a white cottage a little farther down in the valley. It is nestled among the pepper trees, neat and clean. Here love is and God reigns. The floor of this home is often strewn with toys, but childish chatter and laughter re-echo through its rooms to cheer the hearts of the dwellers. Here good books and magazines, and the Book of all books are ever-ready at hand. Here kindly neighbors and friends are ever welcome to go in and out through the doors to exchange helpful greetings and encouragement. Here in the evening old and young gather around the family altar, and each in his or her own way offers a prayer of thankfulness for the blessings of the day.

The third home is the home over there, the home not made with hands, eternal in the heavens. It is the home where children will play on the streets of the new Jerusalem, where there is no more trouble nor sorrow. Here the heavens echo and re-echo with wonderful angelic music. Here Christ reigns supreme, for he has gone to prepare this home for all who love and serve him.

"O glorious homeland just over the line,
Prepared for the weary by Christ the divine,
Who says if I'm faithful that home shall be
mine,
In all the beautiful, golden sometime.

"When deep are the shadows encircling me
here,
When beams of glad sunlight so seldom
appear,
Hope whispers of homeland and glorified
cheer.
In the beautiful, golden sometime."

—Gospel Messenger.

DIVORCE—A NATIONAL MENACE

A few years ago a noted Protestant minister wrote: "It took five hundred years for ancient pagan Rome to reach the degeneracy of the later republic in the matter of divorce. It took less than three hundred years for Christian America to reach the degeneracy which ranks lower than that of any other nation in Christendom, and is scarcely exceeded by non-Christian Japan."

To prove the veracity of this statement, let us look at statistics compiled shortly before the war (September 1939):

One divorce out of

France	21 marriages
Denmark	22 marriages
Germany	24 marriages
Norway	30 marriages
Sweden	33 marriages
Great Britain	96 marriages
Canada	161 marriages
Japan	8 marriages
United States	7 marriages

From 1906 to 1936, we had three million divorces in the United States. We might say that in one generation there were three million broken homes. Millions of children have thus been deprived of parental supervision.

No church, or school, or institution can provide a suitable substitute for that supervision. These millions of children have a warped outlook of life. Our educators are having trouble with them in high schools. Our city fathers are proclaiming curfews to keep them out of mischief at night. "Home, Sweet Home" is a mockery to them.

Divorce hurts America, but the children are suffering most. The children of broken homes become emotionally unstable. They have lost that parental guidance which alone could mold them into strong men and women. We find them shifting for themselves and becoming calloused and selfish. Some depend upon their grandparents or other relatives for guidance, but even so they are deprived of that sunshine which pervades the average home. The United States of America is still flagrantly transgressing God's holy law, which says, "Thou shalt not commit adultery." From the leading families of our land to the lowest, we find families guilty of this transgression. The divorce mills are continuing to grind in time of war. Our people are not repenting of this evil. Why? Men of high and low degrees refuse to recognize God's almighty hand and His law.

It is relatively easy to denounce our enemies. The hypocrisy of Japan and the brutality of Germany are favorite topics for the man on the street, and he can enlarge on them at the least provocation. It is more difficult, but far

more wholesome, for us to analyze our own shortcomings. Study the above tabulation for a while. To our shame, we find the United States at the very bottom of the list of leading nations in regard to this great menace—divorce.

Are we ready to accept world leadership after peace comes once more? Are other nations going to accept our guidance, with such a record?—Selected.

BRYAN AND A WATERMELON

"I was passing through Columbus, Ohio, some years ago," says William J. Bryan, "and stopped to eat in the restaurant in the depot. My attention was called to a slice of watermelon, and I ordered it and ate it. I was so pleased with the melon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden. That night a thought came to my mind—I would use the watermelon as an illustration. So the next morning when I reached Chicago I had enough seeds weighed to find out that it would take about five thousand watermelon seeds to weigh a pound, and I estimated that the watermelon weighed forty pounds. Then I applied mathematics to the watermelon. A few weeks before someone, I know not who, had planted a little seed in the ground. Under the influence of sunshine and shower that little watermelon seed had taken off its coat and gone to work; it had gathered from somewhere two hundred thousand times its own weight, and forced that enormous weight through a tiny stem and built a watermelon. On the outside it had put a covering of green, within that, a rind of white, and within that, a core of red, and little seeds, each one capable of doing the same work over again. What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it find its flavoring extract and its coloring matter? How did it build a watermelon? Until you can explain a watermelon do not be too sure that you can set limits to the power of the Almighty, or tell just what He would do, or how He would do it. The most learned man in the world cannot explain a watermelon, but the most ignorant man can eat a watermelon and enjoy it. God has given us the things that we need, and He has given us the knowledge necessary to use those things, and the truth that He has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries that He has seen fit to conceal from us.

"So with religion; if you ask me if I can understand everything in the Bible I answer 'No.' I understand some things today that I did not understand ten years ago, and if I live ten years longer I hope some things will be clear that are now obscure. But there is something more important than understanding everything in the Bible. It is this: if we will only try to live up to the things that we do understand we will be kept so busy doing good that we will not have time to worry about the things that we do not understand."—The King's Business.

MISSIONS

THE WORK AT MECKVILLE, PENNSYLVANIA

BY AARON M. SHANK

Meckville at one time was a small village, boasting several dwellings, a country store, a post office, and a filling station. It is still known by this name, though only three dwellings remain.

The Mennonite Church building, known as the Meckville Mennonite Mission, stands on a small knoll, overlooking the surrounding community, and is about one-half mile from what was formerly the village of Meckville.

This community is beautifully nestled among hills and valleys, near the Blue Mountains, at the extreme western tip of Berks County, Pa.

September, 1922 marked the beginning of a Mennonite community in this section, when a family of our faith moved here. During the following year a few others joined them. They all came from the Lower Linville District of the Virginia Conference.

There being no Mennonite Church in this part of Berks County, these folks had to go to the adjoining county (Lebanon) for church privileges. During this period of time some of them felt a definite need for a place of worship in the community. Through the leading of the Lord, the one approached about this need proved to be a field worker for the Eastern Mennonite Board of Missions and Charities, in the person of Bro. John S. Hess.

Following that request, Bro. Hess held preaching services on two different occasions in the old Monroe Valley Schoolhouse. This effort resulted in nothing permanent at the time, but was the contact which led to the opening of the work later.

It was on November 1, 1931, that the Bensing Schoolhouse, three miles east of the Monroe Valley Schoolhouse, was dedicated and Sunday school organized, with Brethren John S. Hess of Lititz, Pa., and Walter Gable of York, Pa., in charge of the services.

On November 17, this building was purchased by the Building Committee of the Mission Board.

The people of the community took a real interest in this work and with the help of Brethren from Lebanon County spent considerable time improving both the building and the grounds.

But the enemy too was at work, and about three months later, on the night of January 14, the building was burned to the ground by

some one or more who were opposed to God's work.

For a few weeks prayer meetings were held in homes, and the problems relative to building a church were discussed. Brethren John S. Hess and John Darkes also visited many homes in the community, and almost all the people favored a new building.

After a decision had been reached for the location of the building, Brethren John Darkes, H. Casper Ritchie, and D. L. May met members of the Building Committee of the Mission Board at the East Chestnut St. Church in Lancaster, Pa., on January 30, 1932. Bro. Ritchie donated land; labor from the community was



The Meckville Church—Summer Bible School Group in the Foreground

promised; and the committee was granted the privilege to build.

One week later, on a cold February day, seven ministers and others stamped their feet in an effort to keep warm while the land was being surveyed. Before a shovel was struck in the ground, fervent prayer was offered by a number, and the new building-to-be was entrusted into God's care.

Several weeks later, the foundation being completed, a large group of workmen from the local community and from Lebanon County met to help the contractors erect the building.

Bro. Jacob Hershey of Lititz was the contractor in charge—free of charge.

Because of efficient management, and because the people had a mind to work, by noon the first day the rafters were being put in place. By afternoon of the second day the framework, roof, and floor were completed, and everything was in readiness for the bricklayers—that is, all but the weather. Cold weather and severe snowstorms delayed the work and caused damage

to the furnace because of hard firing day and night to keep the plaster from freezing.

On April 24, 1932, less than three months after the privilege to build was granted, dedication services were held in the new church building. Bishop David Westerberger of Lebanon County preached the first sermon. Other bishops and ministers who took part were Lewis Shank of Virginia, Amos Horst, John S. Hess, Elmer Martin, John Charles, and Jacob Hershey.

Bishop Westerberger was given the oversight of the mission. For a number of years the Mission Board and the Lebanon County churches furnished ministers for regular preaching services each Sunday afternoon. After several years Lebanon County furnished all the ministerial help until a local pastor was ordained in 1941.

Sunday-school workers also came from Lancaster and Lebanon counties until the time of service was changed from afternoon to forenoon in 1939. Since that time no outside Sunday-school workers have assisted in the work here.

After Bro. Westerberger's decease, Bishop Noah Risser had the oversight until Bro. Simon Bucher was ordained as local bishop.

About eighteen months ago, Bro. Gleason Ritchie was ordained to serve as deacon.

Since the work opened at Meckville, evangelistic efforts have been put forth either semiannually or annually. During the summer months our evening services are primarily evangelistic also.

We receive five hundred copies of "The Way" each month, which are mailed to as many homes in the surrounding communities. The opportunity is used to insert in the "Ways" tracts, and announcements of revival meetings and other special meetings.

Since 1938 summer Bible school has found a welcome in the hearts of the children each summer. The attendance and interest are excellent. This year we had four local teachers, four visiting teachers, and an enrollment of one hundred five, with a perfect attendance of eighty-two.

This summer Bishop Christian Lehman of Lancaster, Pa., is in charge of a Bible Study group. We meet weekly, and from the book of Romans have gained many practical points for consistent Christian living.

As in every endeavor for the Lord, the work at Meckville has had its "dark" days, but God has been faithful, and often seeming defeat has been turned into victory through the Almighty.

Several years ago Russellites "invaded" the camp; today they are more or less content to leave the Mennonites alone.

Recently an Adventist attended our church services, posed as a Nazarene, commended the sermon, and then went to a faithful member's home where he had been working secretly for some time and explained how erroneous the sermon was. Providentially, a group of us were led to visit that home in the afternoon; we

arrived just a little ahead of the Adventist minister and his group.

We rejoice that today the members in that home are more firmly established than before, and instead of losing any of them, another son has been reclaimed for Christ.

We have three members who came directly from the old country. One of them first became interested in our church through the singing of Christmas carols by a group of enthusiastic young folks. After attending other churches she testified that she preferred the simplicity and hospitality characteristic of the Mennonites. She can neither read nor write and understands little English.

A little over a year ago one of our pioneer members, a faithful grandmother, answered the Father's call to come up higher. She enjoyed unusual health until about one-half hour before she passed away. Only her husband and small granddaughter were at home, as the others had gone to a neighbor's home earlier. Soon after she felt ill, she said to her husband, "The Lord has been good to me. Now I am going home to Him." Although this dear sister could not read God's Word for herself, she lived a gloriously simple life and was greatly concerned about the spiritual welfare of her children. Her dying testimony speaks to us of victory and encourages us to faithfulness.

About two years ago, a woman in her sixties

who had been a member of another church for years, expressed her desire to unite with our church. Her testimony then was, "I am so happy." Just a few days ago, her unsolicited testimony concerning the bonnet was, "I tell my daughter (not a Mennonite) that I don't mind wearing a bonnet now, anymore than I did a hat at one time." And her bonnet is plain as well as neat.

Not long ago one of our pioneer brethren, before his Sunday-school class, called attention to how people lived at ease and apparent peace here until the mission work opened. Since then a fire has been kindled and burning. The community has been stirred up. Some listened to the voice of heresy; some chose the easy way and became members of denominations which disregard the simple commands of the Gospel. Quite a few have chosen the simple faith and the strait and narrow path.

Our membership now totals forty-five. The future hope of the church is encouraging. We have a fine group of young people and children who have a growing interest in the work of the church.

There are many in the community who need Christ, and our opportunities for witnessing are many.

Will you pray for the work at Meckville?

Myerstown, Pa.

we are saved and have eternal life. We believe the unsaved go to eternal punishment, and yet day after day we work alongside of them, saying nothing to them about their souls. They surely must think that we have nothing worth telling. We can't really believe that they are going to eternal torment and make no effort to save them. Maybe your working partner is just hungering for you to speak to him of spiritual things.

A servant of the Lord, as he passed through a certain village, stopped to talk to a man about the love of God. Others gathered around him. These people were poverty-stricken, living in huts of one room. The missionary told them that God had sent His Son into the world that they might have eternal life. "When did He come?" they asked. Some broke down in tears as they heard that there was comfort for them in their miserable existence, and hope for their weary souls. These neglected, hungry, heart-sick men and women who know nothing of the precious love of Jesus live in a village of Esthonia on the continent of Europe. That continent has thousands of similar villages.

The rich and powerful, too, have that hungering for something more permanent than their material possessions. With all their pomp and style in marble halls, they long for a warmth and a calm peace. With all their complexities, which wealth brings, the common life looks simple and restful. They strive for more power and more money, but when obtained it does not look as good as it was visioned—and they are not satisfied.

Our own land has five million Jews, practically all of whom have not heard the Gospel. This scattered, rejected race is surely hungering for something better. Perhaps God is bringing so many Jews to America so that we may show them God's salvation.

So in the great hungry multitude we see the pleasure-seekers, the religion-seekers, the poor and lonely, the proud rich, the man who works next to you, and the persecuted Jew.

"Hungry souls are all around you
Longing for your words of cheer;
Won't you speak a word for Jesus;
He has saved you from all fear.
Some are longing, longing, longing,
You, you say, are satisfied!
Shall they go away still longing
When God has brought them to your side?
They are hungry, thirsty, longing.
Will you lead them to His side?
You are just the one to help them.
You, you say, are satisfied."

Albany, Oreg.

THE HUNGRY MULTITUDE

BY FLOSSIE LEHMAN YODER

(Matt. 14:14-21)

"A hundred thousand souls a day
Are passing one by one away
In Christless guilt and gloom;
Without one ray of hope or life
With future dark as endless night.
They're passing to their doom."

These millions have an empty, hungry longing for something they scarcely know what. Have you seen the throngs in town seeking something to satisfy that longing, hoping the loud jazzy music, frivolous gaudy clothes, exciting movies, and hilarious drinking will stop that gnawing from within?

Many others are seeking some form of religion to satisfy this hunger. They are reading religious books, magazines, Bibles, and following various cults. The "Gospel Herald" states that there is a very noticeable increase in the demand for religious books throughout the nation. Some bookstores report an increase of fifty per cent above the sales of a year ago. There is everywhere a demand for Bibles which cannot be met because of paper limitations on the publishers. Many more hungering souls listen to religious programs seeking to fill that longing. A lady in Pennsylvania after listening to a religious program wrote this letter: "Would you please mail me a Bible? I want one awfully bad. Every time I heard you speak about the Bible my heart bled for one, but I never had any money. So I sold some chickens to get it. I want a Bible more than anything else in the world." What does your Bible mean to you? Are you feeding on the precious Word of God so you can feed others?

Souls are hungering for Christian love and

friendship. My home congregation in the East started a Sunday school and church service in a neglected community. I had the privilege of teaching the small children. They were very happy to hear every story, to learn songs, and they highly prized all their leaflets and church papers. They weren't taken for granted as they are among our children. The mothers have practically no social life, and know very little beyond the routine of endless household duties. I remember taking a Christmas basket to one home. The mother showed a childish joy that someone should care enough for her to visit her and to show a personal interest.

Many people live a life of drudgery and heart-ache, thinking no one cares. If such an one knows that you really love and care, with God's help, you can work wonders in his life. Many times these folks struggle under adverse conditions. They endure poverty and sickness with no one to care or help. Just a friendly understanding visit, a material gift, and a little lift with the work will prove that you understand. Emotions dormant in the burdened heart will vibrate once more. You have not only given them bread to eat, but your interest has lightened a heart which will be responsive to spiritual food. Then you have the privilege to lead that soul to Jesus, who says, "I am the bread of life." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Oh, this hungry world needs a lot of loving and everyday kindnesses, of going the second mile, in doing the little extra things.

If I were unsaved the thing that would convince me of the unreality of Christianity would be the complacency of the Christians. We say

I TRUST MY GUIDE

He holds the key to all unknown.
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.
I feel His hand; I hear Him say,
"My help is sure."
I cannot read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace
While here below.
Enough. This covers all my want,
And so I rest:
For what I cannot see He sees,
And in His care I sure shall be
Forever blest.—Selected.

A RESOLUTION BY THE AFRICAN CHURCH IN 1942

BY NOAH K. MACK

In 1942 the African Church took a definite stand against circumcision, and since that time letters have frequently appeared in the church papers concerning this matter. It is probable that among you who have discerned the great burden that we have in this matter there are few who have actually understood the problem and who could pray intelligently with us. We must confess that it is impossible for us who are on the field to understand all that may be involved in such a stand at the present time. Two facts are outstanding in the convictions of practically every missionary on the field, i.e., that souls are bound in abject slavery by the enemy of souls to this practice and that the Holy Spirit definitely led us to our decision in 1942 that Christians should refuse this rite for themselves or their children.

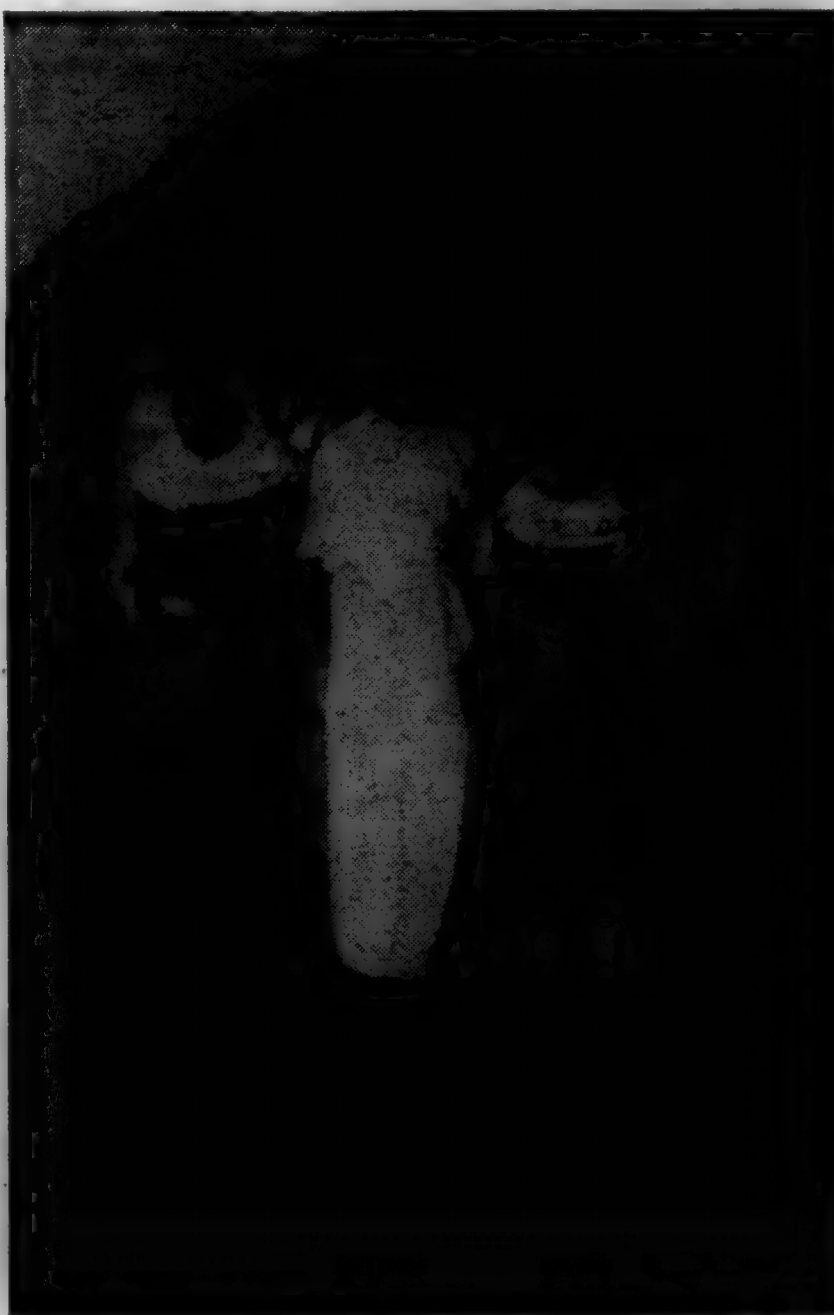
This ceremony is common, but by no means universal in East Africa. Circumcision is compulsory for both sexes among the Wakiroba at Bukiroba, the Wazanaki at Bumangi, and the Wakuria at Nyabasi. The Luo which constitute the largest part of the membership at Shirati do not practice this. A number of the tribes about Mugango make it optional, while among others there it is not practiced at all.

Many missionaries had a burden concerning this rite since first becoming acquainted with it. We could not know all of its true significance or all that might be involved in action against it. This was partly due to the fact that many of our church members were young and while they desired to help us in the matter they had little information on the subject. These young men, though they had gone through the ceremony and knew some of its evils, could not know the true meaning as they had not been initiated into the secrets of the tribe which are only revealed to old men after they have taken an oath not to reveal them. With our limited information we felt that we could only wait and pray until the Lord brought definite conviction on the matter to the African Church. I think most of us realized from the very beginning that Christians could not take part in the ceremony as performed by the tribe. It was significant that among those coming to the Lord the most common confessions were concerning their former practices at these ceremonies and at wedding feasts. We could not close our eyes to this fact. We were not sure just what we were dealing with, however. Were we attempting to combat the immorality associated with circumcision, or were we confronted with a rite associated with heathen worship? If the former, then we might consider allowing it, under other supervision, as being merely a physical practice, with Gal. 5:6 applying. If it was a religious practice, however, such an attitude would merely assume a compromise and the man or woman would still be bound as in Gal. 5:2,3.

Certain missions had assumed that it was not of religious significance and encouraged their people to go to the government hospitals

thus avoiding the associated tribal ceremonies and at the same time avoiding difficulties in marriages, etc. One mission had taken a definite stand against the practice, forbidding it entirely, only to have it end in a schism in the church and finally a compromise.

In our 1941 conference the matter was discussed by the missionaries and there was considerable variation in opinion as to whether circumcision was of religious significance or not. The matter was presented to the African Church without any decision having been definitely reached by the missionaries. It was thought that an open discussion with them



Circumcision Garb of the Wakuria Tribe at Nyabasi

might clarify certain points in question. At this meeting, however, it seemed that some of our brethren were resisting the Spirit, having uppermost in their minds certain financial problems. One brother was strong in denouncing circumcision, stating that it was merely a loophole for people to go back to the world if they so desired and that he would not allow it for his children. He was denounced by others for his attitude. The matter was finally dropped at that time. In 1942 the matter was again discussed and opinion seemed to be more uniform that this practice had a religious significance. It was presented to the African Church for open discussion. The Spirit had been working in our midst and one could see that our brethren were seeking the mind of the Spirit. After a short discussion it was passed almost unanimously, I believe, that church members should not allow circumcision either for themselves or their children. Immediately following this the tribes not involved said that they felt the same rule

should apply also in the matter of bodily disfigurement by tribal markings, and this was also passed.

We should now consider more minutely the moral and religious considerations involved. For a month preceding the rites the young men and women of the class, i.e. of mature age who are ready for the rites, wander about the country in small groups. They steal, make a general nuisance of themselves, and live as they wish. Seduction is the rule. After this hilarity they return to their homes for the ceremony, followed by a feast and then a month of immoral dances. The drums can be heard beating all day and far into each night. Many who were attending services regularly and seemed to be showing an interest in spiritual things never came back after they went through these rites. To prove that this is of religious significance may not be so easy. If a young man is asked why this custom is compulsory he will probably answer that he does not know, or that it is just a custom, and rarely that it is done so that the parents may have healthy children and that if it is not done children born in that home will die. This last is significant, although it is admitted only by a few. Much that the African does is done to prevent the spirits of departed ancestors from bringing a curse, usually in the form of sickness or death on a village. The wearing of amulets, killing of goats, refusal to cut grass about a village for a year after a death, etc., all are to appease the spirits of departed ancestors, and this same seems to hold for circumcision. A second reason why it seems to fall in this category is that it is the primary initiation into the secret organization of the tribe. It may be years later that a man will finally begin his steps upward in the various grades, finally leading to his recognition as an elder of the tribe initiated into all its rites and secrets. Without this first, however, he cannot attain to any of the others. The spear dance on the day of circumcision points to the same object. Spears are placed upright in the ground and the warriors dance about these. From time to time they rush in, each seizes a spear and they make sorties against apparently unseen foes, casting the spears at waving leaves, etc. A similar act in funeral ceremonies among other tribes is admittedly to drive away evil spirits.

The severity of the penalty for failure to comply with this custom would seem to indicate that more was at stake than many of these tribes would have us believe. The African's concept that a woman is mere property enters here to obscure the picture for those unaccustomed to such thought. The daughter is the property of the father, and he counts that when she reaches a certain age he will have a certain number of cattle for her when he sells her in marriage. A husband counts that his wife is his property, for he has paid a certain number of cattle for her. This means that a girl who refuses this custom will go through the severest persecution from her own family. Tying her to a post and pouring red hot coals over exposed legs from thighs to ankles is not uncommon. A young man on the other hand is his own master. Refusal would mean ostracism, he would be disinherited, he would have no

cattle to buy a wife, he might have few friends in his tribe, but at least he is largely responsible to decide his own destiny which is not true of the woman. Failure to comply in times past meant that any children born to such a mother would lose their lives until she had complied. Under certain circumstances the father and mother would be bound in the house and the building burned down on them. Today with government interference in such things the mother is usually driven off never to return and finds asylum in a tribe which does not insist on this practice. Infanticide is still common, however.

The present stand of the church will not be easy, but it does appear to be a true separation from the world on a spiritual basis. Persecution will not be light. It will be lighter as the church grows larger and as each individual church member recognizes the responsibility of helping these young souls. Marriage will be difficult until the church has increased in size. This is partly due to the fact that while a father cannot marry his daughter off against her will she at the same time cannot marry against his will. A Christian girl with a heathen father might have gone through the customs before becoming a Christian. Her father may then refuse her marriage to a Christian young man although she desires it. She may by her refusal of others wear down the opposition, but it is difficult. Some will probably be driven from their homes, and it may mean that separate Christian villages will have to be established. They will be barred from dances etc., which prove a temptation to some. It will tend to prevent the unequal yoke in marriage. With more young men in the church than women the marriage problem in the Africa church is an acute problem which needs our continual prayers.

I have not enumerated all the problems concerned as there is not a missionary on the field who understands them all. I would say, "with men this is impossible." The natural man would meet this as an insurmountable obstacle to church membership. Not all the catichumens and perhaps a few Christians are fully persuaded in their own minds that this is the way, that the cost is not too great. Satan would love to have the unsaved look at this and stay out of the kingdom. I am convinced that the enemy of souls would have us preach against this so that men may see this rather than Christ.

We have a challenge, a challenge to pray, a challenge to live Christ, a challenge to preach Christ so that men may first learn the true source of victory against all the powers of darkness. The challenge is that men may be truly born again, that there may be true circumcision of the heart. This is a spiritual problem, and when self dies the problem dies. We are confident of the Spirit's leading in the decision that was made; may we now join in prayer for His leading in its application.

Musoma, Tanganyika Territory, East Africa

When you are in the right, stand up for it, No matter if the heavens fall, if you lose every friend you have, God will raise up others who will be better.—D. L. Moody.

GOODS THAT SELL THEMSELVES

A vender on the street was arousing people living within a couple of blocks on either side of him by crying: "Raspberries! Raspberries!"

Like the newspaper boys, he wanted to get attention, whether or no people understood what he shouted.

We all have something to advertise, of infinitely greater value and consequence than raspberries or newspapers—our ideals, our principles, our Christianity. Let us learn from the raspberry-man.

All his loud cries did was to cause a woman to come out into her yard. She asked to see the berries. They were ripe, tempting, perfect. They made her mouth water. She bought, not because the man had made a loud noise, but because the berries looked so luscious she couldn't resist.

But suppose the berries had been overripe or shriveled?

No sale that day!

Our Christian wares must be good enough, after we have caught the ear of prospective buyers, to sell themselves. If we can only

THE BEACON

One eventide I walked along the shore;
Beneath the silvery moon the lake lay,
stilled;
On either side slept gardens, moonlight
drenched,
With beauty rare, and dewy fragrance
filled;
When all at once across this peaceful scene
Flashed forth the radiance of a beacon-
light;
Far in the lighthouse tower a tiny lamp
Was shedding forth its gleam into the
night.
It seemed of little use, but still it shone
Unceasingly the waters dark upon.

I stopped and thought a while. The lamp
was small
And in itself no use. It could not shine;
Yet through it shone a light, and then the
lamp
Sent far across the waves its gleaming
line.
And tho' the lamp seemed then to do no
good,
Yet who could tell how many a periled
craft
Had seen its light, and guided well its
course,
Warned of the danger by its silver shaft!
And so, until the night had sped, it shone;
Until, in purple splendor, came the dawn.

Again I stopped to think. I am that lamp,
A tiny thing, and powerless; yet through
me
Shines forth a Light—the radiant Light of
men—
Into the night of sin, across life's sea.
Though oft its gleam may seem of little
use,
No thing HE does can ever fruitless be;
He'll keep His Light still shining through
my lamp.
Until the dawn shall break and shadows
flee;
And surely some one, storm-driven,
tempest-driven,
Shall through that Light be guided to the
haven!

—Margaret Clarkson.

get people to see Christ in us, they will want his beauty and goodness. It is as true of Christianity as it is of raspberries.

Our invitations to others to our meeting, side the church, are merely calling out that we have something we want them to have. When they see what we have, the goods must sell themselves. Genuine, glowing Christian lives "sell" Christianity, as a sample radiant electric heater, that warms the hands of those passing on a cold day, sells heaters. But there must be warmth. Christ must glow in us. That is what wins others.—John F. Cowan in "Young People."

THE CALL TO ACTIVE CHRISTIAN SERVICE AND WHAT IT IMPLIES

By George J. Lapp

If there is a need of a revival in anything it is to a deeper realization of just what we are called to do as ambassadors of our Lord and Saviour Jesus Christ. A recent number of the "Christian Digest" so clearly stated a number of things which we are called to do and not to do that we wish to repeat them here with a few additions and elaborations.

We are called to preach salvation, and not sociology; to preach evangelism, not economics; redemption, not reform; conversion, not culture; pardon, not progress; the new birth, not new social order; regeneration, not revolution; resurrection, not resuscitation; new creation, not new organization; the Gospel, not political economy; Christ, not civilization.

We are ambassadors of Christ, and not diplomats. We carry out God's plan and fulfill His purposes. Proper results in progress, prosperity, reform, happiness, liberty, social welfare, economic development, reconstruction, and the building up of character and social life will follow. But these last are not our first concern. We are to save humankind for God, and He will take care of society and the nation. He will plan for and use His chosen instrumentality.

The experience of the years convinces one that it is the giving of the Gospel and bringing Christ to men that is paramount in calling every child of God to His service at home and abroad. People cannot be educated or financed or gradually by various means brought to the high standards of spiritual life and loyalty as revealed in the Word of God. They must be born into those standards by the act of God through the Spirit as a result of the preaching of the Word. We know of those in India who by different means of uplift are trying to salvage backward peoples. They are producing a sort of culture but they are not touching the unregenerated hearts of the people; therefore they will not lift them to a plane of real advancement in living and social and other relationships.

No, if you think you are called to reform and uplift and merely to do good for this life only, you are not called of the Lord. Go into all the world and PREACH THE GOSPEL, which is the (only) power of God unto salvation to every one that believeth. First salvation, then the salvaging of the life in healthy, lasting reform.

Dhamtari, C. P., India.

BIBLE STUDY

CHRISTIAN DOCTRINE

LX. FAITH

BY THE BIBLE STUDY EDITOR

These are many experiences in the life of a Christian. Many of these are the result of the acceptance of salvation, and the power of the new life is wrought out in Christian activity and service. The experiences of Christian living are varied. They are not always the same in any one person. They differ widely among individuals who may live under differing circumstances. Different temperaments manifest themselves in expressions of character according to the particular nature of the individual. There seem to be no exact standards of personal experience in Christian living, but there may be certain experiences of the Christian life that are common to all, and essential to all, as they represent the particular attitude of the believer to his Lord, and toward his fellow Christian, and toward his own nature. Such an experience is faith, since faith is an expression of Christian living.

Definitions of Faith

As the term is used in the Scriptures it has several meanings. Heb. 11:1 says, "Now faith is the substance of things hoped for, the evidence of things not seen." Again, Paul says, "I have kept the faith" (II Tim. 4:7). Paul also uses the expression, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Here are three uses of the term which mean more to us than the simple act of believing in God or in Christ. They mean more than having confidence that a thing which is unseen is true and that we accept the fact without more evidence than that the truth is stated, and we believe it.

The Christian faith is associated with God and with a great spiritual realm, both of realities and of truth. "The things which are seen are temporal; but the things which are not seen are eternal." People are slow to attach themselves to things beyond their sight or understanding. Too many have had confidence in men and have rested their life in the declarations and promises of men to their later sorrow. Too many have permitted their minds to be appealed to by the reasonings of men and will again find their confidence betrayed by that which is passing, because it is not true. The Word of God is true, and guards the confidences of men to whom it appeals as the revelation of the eternal God concerning an eternal existence. God and heaven are realities. They are unseen, but they are eternal.

The Realm of Faith

Our first definition of faith is that faith is associated with an unseen realm—a faith realm. Faith is the **substance** of things hoped for. It is the **evidence** of things unseen. Here is the foundation of all that belongs to the Christian life. Here is the appeal of God to the confidences of men. God **is**; He is the substance of that for which men hope. All religions have a vague intimation that there is a divine being—one who may be worshiped, who has power of good or evil over the lives of men, and controls their destiny. But the Christian faith speaks with certainty concerning the existence of God, and the whole of the Scriptures from the first to the last are but the revelation of the fact that God **is**.

The believer's hope is in the things that God has promised, both in this life and in the world to come. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 4:17, 18; 5:1). The greater hope, that for which the believer labors, is that he may be accepted of the Lord. "Wherefore we labour, that, whether present or absent, we may be accepted of him" (II Cor. 5:9). There is reality only in the unseen world which contains the things for which we hope.

There is that which is unseen but which is realized as real, both by the facts revealed and by the satisfaction which results from our appropriation of those unseen things of the realm of God. "The evidence of things not seen" is intended to be the proof that there are realities which are beyond the knowledge of earthly sense. The spiritual realm consists of more than the declaration concerning it. We are told of things concerning heaven, and God, and angels; of the mansions that are prepared and the kingdom of heaven. These things are more than a matter of belief. The apostle says that faith is the **evidence** of things unseen. **Substance** and **evidence** together must be positive proof of the existence of what is unseen.

"Through faith we understand that the worlds were framed by the word of God, so

that things which are seen were not made of things which do appear." This statement implies that the present visible things were at one time invisible, and that by the Word of God the unseen things became visible. If this is true, as declared by the Word, our present worlds were not created out of nothing. From the spirit realm came the material realm by the power of the Word of God. It is rather interesting to note that Paul mentions **worlds** that were framed instead of saying that the earth only was framed by the Word of God. If one should be permitted to indulge in a little imagination, one could think of the vastness of the great realm of heaven with all that belongs to the spirit realm that should have enough material from which to build all of the present worlds which are seen and then have enough to spare to provide for all that still remains for the glory of God and Christ in the unseen expanses of His heavenly kingdom.

What is now seen of the material universe is a revelation from the spirit kingdom. It is no wonder that "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world" (Ps. 19:1-4). What is seen of God in the creation may be understood of Him by all of His creatures who have understanding. This is one of God's revelations to men.

God

God is revealed to men by the revelation of Himself through communion with men and by special revelation of His presence and power. This form of revelation is given in the records of the Word of God and in the law of God. The great cloud of witnesses were of faith.—Heb. 11, 12. God was known to them, and they made God known to the world. The power of God is, and will be, revealed to men in such a way that even the heathen may know that He is God.—Ezek. 38:16.

The Son

God, the important being of the spirit realm, revealed Himself to the world in the person of **His Son**. Jesus came from God and went to God. It was the great purpose of Jesus to make the Father known to the world, and His desire was that men might know that He came from the Father and that all things done by Himself were done because the Father was with Him. To Philip, He said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father" (Jno. 14:9)? This is the most perfect of all the revelations that ever came from the realm of the unseen world. The life which He lived was a revela-

tion of the character of the life in the kingdom of God. The power He manifested was a proof that this world—and all that is in it—was subject to the source from which it came. The purpose of the revelation of God through His Son was declared to be that men might become reconciled to God and enjoy His eternal fellowship in the eternal, or spiritual, kingdom to which Christ would return—the kingdom from which He came. "I will come again, and receive you unto myself; that where I am, there ye may be also." Concerning this world, Jesus said, "Heaven and earth shall pass away, but my words shall not pass away."

Angels

In the realm of the spiritual there are other beings, who minister to the saints.—Heb. 1. Many times through the record of the Scriptures the angels of God have been revealed to men. The birth and the resurrection of Jesus were the two last occasions of any general nature of their revelation. Besides these there was the ministry of angels to Peter in prison and to Paul on the ship. But to the Hebrews was written, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:2, 3)?

The Substance and Evidence of Faith

The wording of the text in Hebrews 11 has been variously interpreted. One may maintain a very close exposition of the text and of the language, also the use of the terms in other passages. But it is evident that the apostles desired to confirm the faith of the believers concerning the things of God and the truth of the Word. All that God has said is true, and the Word of God will not fail. Promises have been made and have been kept. Prophecies have been made and have been fulfilled. But back of the Word and promises there must be that in which man may place his confidence. To say there is a God is not proof of His being. To say there is a heaven and a realm of the spirit will not convince men of the fact. The book of Hebrews begins with a declaration concerning the Word of God as given to men and then tells of the Word revealed by the Son. The book tells of the records of Israel, and of the law of their worship which was a shadow of things to come, and then goes on to prove that the real priest and Temple and sacrifice for sin were to be found in the person of Jesus Christ, the Son of God, whom God revealed in the world and in flesh. These are the proofs of the reality of the things of God. There is a substance to our life, and there are evidences to the truth which we believe and proclaim, and which we invite others to accept for their salvation. The mystic does not understand what he proclaims in blind reason. The heathen does not know the gods he worships in ignorance. The Christian is the only one who can say, We have evidence upon which to build our faith, and facts to substantiate all that we hope for.

The Resurrection Hope

A new world is opened to this world by the resurrection of Jesus Christ from the dead. This life can pass away, and there remains a life in the spirit realm. Those who were raised from the dead by prophets and saints and by the Lord lived again in this world. But these resurrections proved the possibilities of the restoration of life from the dead by the power of God. In Jesus Christ a new revelation of the resurrection life was given. He lived again, but the nature of His life differed from that of the flesh in which He came into the world. In the resurrection body He ascended to the Father, with the promise that in like manner He would come again.

The realm of the spirit world is fitted for the life of those who rise from the dead. Here then, is the substance of things hoped for, and the evidence of things unseen. It is this very thing that our faith is invited to accept, and in which the soul may find its satisfaction and rest. This same truth underlies the fact that this present material world will pass away and will be followed by a new heaven and a new earth. If all of the saints who have died shall be raised incorruptible, and all of the living saints shall be changed in a moment, in the twinkling of an eye, then their final habitation will be that of the new heaven and new earth, the city which shall come down from God out of heaven, and the presence of the glorified Lamb and the glory of the Father shall be with them.

Thus all the steps of God's revelations in the past, as recorded in the Word, are true and have been but the revelations of that spirit realm and of what it contains, that the faith of saints might be established and the hope of God's promises fulfilled to them even now. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Pet. 1:7-9). The faith realm is the foundation of the faith of the believers. It has been revealed and established by the power of God.

The Testimony of Jesus

In order to understand more clearly the matters associated with the facts of our faith, it is interesting to note the ministry of our Lord. He was born into the world by the Holy Ghost, of the virgin Mary. He shall be called, the "Son of God." "Thou shalt call his name Jesus for he shall save his people from their sins." Of no other person did God say the same thing. The prophets proclaimed it, and it came to pass in one person only—in Jesus Christ.

The entire ministry of Christ was given to the revelation of God to men. "I must be about my Father's business." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:23). As a result of this teaching, He was thronged by multitudes who brought to Him their sick and those who were stricken with divers maladies, and He healed them.

The first fact of His ministry was that He desired to make known the things of God to all men, particularly to His own people to whom God would make known the riches of His grace because to them were committed the oracles of God, that they might make Him know to all the world. Jesus came to fulfill what had been given Israel by promise.

The second fact of his ministry was that He should be able to reveal God to His own people and then reveal Him to the whole world. The words of Jesus were not such as other teachers used. He spoke as one having authority and not as the Jews. The Jewish teachers constantly sought the wisdom of the writers and the authority of their wise men. Jesus would tell the people, "But I say unto you." "The word which ye hear is not mine, but the Father's that sent me." When challenged by the Jews to show the authority of His words, He referred them to His works, which were wrought by the power of God. "No man can do the miracles that thou doest, except God be with him;" so the people acknowledged, but they did not always follow their own convictions. Jesus continued to show His power as from God until the very last. Many believed on Him, not for the testimony of other men, but because they saw and heard Him and understood that God was with Him. Jesus was not satisfied with the testimony of His own disciples until He heard them say, "Thou art the Son of God."

The last challenge of the Jews came from the high priest: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." For this Jesus was charged with blasphemy and sentenced to death. The final act of Jesus was the witnessing to the fact of His Sonship, the existence of God, and the reality of the world to come.

Without such evidences of the reality of the things of God, the substance of the things in which we believe and are assured of, our faith could be only what other religions have been and are—but empty imaginings. We should thank God for the revelations of the things that belong to our life in Jesus Christ. The more we learn of the things of God, the more we become established in our relations with the faith world and faith life. We do not live in a dream world, nor in a world of visions. The world of our faith is more real and worth while than the temporal sphere of our bodily existence. We live by faith.

SEEING BOTH SIDES

When you have a disagreement with another, try to imagine yourself in his place. From his standpoint how do your own claims appear? If you can see things as he does you may discover a weakness in your own position, or you may perhaps see a way to lead him more readily to recognize the rightness of your cause. The ability to see both sides of a matter under dispute always is an advantage in arriving at a solution that is equable and just to each of the parties concerned.—Youth's World.

EDUCATIONAL

MUSINGS OF AN ENGLISH TEACHER

BY MRS. M. T. BRACKBILL

It is the first day of classes in the new school term. English IV class is before me. With something akin to a spirit of adventure, I meet them. In my hand is the class roll, which has come from the registrar. Many names are familiar. Can it be possible that Ellen is a senior already? It seems so recent that she came to us, a freshman. She did some interesting writing in her sophomore year. And Janice—what a reader she was when she arrived on our campus! That first year she read over sixty books. I hope she has learned to read for more than the entertainment of the story, as she did then.

Surely one of the satisfactions of a teacher is to see such students develop through the years. These seniors who have been with us throughout high school were in my English I class three years ago. How different they are now, young men and young women! Their childish ways have been left behind—most of them I hope. How they shouldered their responsibilities in entertaining the seniors last spring, businesslike, yet fun-loving! They should make further growth this year.

How refreshing it will be to have Esther in class since her experience in consecration to her Lord last winter! She became a spiritual leader after that, I am told. In her freshman year she made interesting contributions to our literature discussions. A student's spiritual status is reflected (more than he realizes perhaps) in his oral and written contributions in English class. The poems, short stories, and essays that we read introduce so many different topics for discussion that it is not surprising that we talk about many of the why's and wherefore's of life. Perhaps some fragments from such class discussions will register more indelibly on student minds than some of the grammatical structures the teacher wishes them to master. Such are some of the values received which are not included in the credit at the close of the course. Much as I desire to lead my students to an appreciation of the best in secular literature, I am more desirous that they appreciate the Bible and really enjoy reading it. Although I am much interested in the students' expressing themselves well in speaking and writing, I am even more interested in the way they express their love to their Lord.

There is Arthur, who approached our English I poetry study with, "I never read a poem yet that was worth reading," but who later volunteered. "There are some good

poems after all, aren't there?" I hope he will discover some more worth-while poems this year.

Some of these people came to us for the first, last year, but my acquaintance with them has been only casual; Junior Class functions and their public appearances introduced them. I have looked forward to Edward's being in English IV. There is the making of a scholar in that boy if I may judge by several speeches he has given. Both his brothers were literary-minded, too.

Richard will probably contribute variety and humor to the class periods. It is seldom that I have heard him make a serious remark.

Edwin is back again. He should make some interesting illustrations for some of our poems this year. He has unusual art ability.

Blanche, I hear, is a voluminous reader. She will probably read more than the required parallel reading books. Perhaps she will enjoy telling the class about some of the best books she has read.

And here are those who have come to E.M.S. for their last year only. I must get acquainted with them at once. What a time I have at the beginning of the year to associate names and faces in large classes! And how I have been humiliated by forgetting or confusing names! When Jean returned last commencement, didn't I call her Marie, just as I often did in class several years ago! Sometimes there are brothers or sisters or parents who have been here before. Such associations help me to place a student. I wonder whether this Ruth S. is Mary's sister.

Nine months have passed. It is interesting to watch these English IV students come to ex-

amination period. There is Alice who always makes me feel that she has left studying for the last minute. She must use every second before the questions are distributed to get some odd bits from her notes. Had she been more careful in her daily preparation, she would not be so frenzied now.

Robert comes to class, cool and unperturbed; a thorough preparation lies behind him. He is often one of the first to hand in his paper, and he does it with a smile.

There are Ruth and Anne, who say they will surely "flunk" this time. How they chatter and fuss about it! They both would be much surprised at any grade less than a B. Why then must they pretend so unprepared?

Here comes May, who asks so many questions—"Is this a misprint?" "Doesn't this mean so and so?" "Have you an extra eraser?" Perhaps she can think better on her feet that she likes to come to the desk.

How startled and pale poor William looks! His play kept him from studying in the months past; now at exam time he is justifiably alarmed.

Grace, there, is methodical about her work. Her tools are in first-class condition. She may be among the last to leave; she is so meticulous about details. It was a pleasure to answer the questionnaire sent by the Rockville Hospital concerning her, last week. I could give her a hearty recommendation.

* * *

What differing attitudes toward the subject are found within the class! Perhaps in an elective course the extremes at least would be eliminated, but English is required. A few have been quite outspoken in their dislike. Some enjoyed the grammar review the first term and were disappointed when we came to literature study. A larger group expressed great relief when the study of grammar was dropped. The short story study is usually quite generally liked. James' comment near the close of our essay study was unexpected: "I didn't know that essays could be so interesting. They're even better than short stories." And so they vary.

* * *

Exam papers to grade, semester grades to make out, and another school term will be history. What have I accomplished with my students? Oh, for some instrument to measure the lasting values which the students have received! As well might I wish for an instrument to measure my teaching. The students themselves in future years will be the best measure of my teaching.

Harrisonburg, Va.



The New Chapel Building at Eastern Mennonite School

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson, Self-Reliance.

PROBLEMS PECULIAR TO THE DEAF

BY CATHERINE HERNLEY

In order to live a happy, useful life, every individual born into this world must make certain basic adjustments. Whether he is aware of the fact or not, every person must himself assume three responsibilities if he is to continue to exist beyond the dependent stage of childhood. He must first of all learn to provide for his physical needs; second, he must adjust himself to his social environment; and third, he must acquire some sort of philosophy of living, something stable upon which to build. The child who at birth or through accident or disease is deprived of the normal function of the organ of hearing has additional adjustments which he must make.

This thesis represents an endeavor to set forth the difficulties faced by those persons, difficulties which would not otherwise arise as problems to them in making those fundamental adjustments. The conclusions which follow have been drawn as a result of personal observation as well as research. I do not contend that these handicaps which I shall enumerate would necessarily constitute problems for all deaf individuals, nor do I wish to submit this listing as final and all-inclusive.

The primary, underlying difficulty which results from deafness is the inability on the part of the individual to communicate with others through the medium of the spoken word. Not only are the deaf unable to hear what is spoken, but this fact itself constitutes the chief causal factor in their speech difficulties. Small children who have no hearing defect learn to speak by hearing the speech of those about them. If French is spoken, their native tongue becomes French; if English is the language they hear, they naturally learn to speak English. Even so, children reared in the average New England home learn a different variety of the same language from that which the average Nebraskan or Kentucky Mountain children learn to speak. Hearing is the best teacher of speech. And so, deaf children, unable to hear the spoken word, do not learn to speak as readily and at as early an age as do hearing children. Thoughtless and misinformed hearing persons, much to the chagrin of the great majority of deaf people, therefore, mistakenly classify all persons with defective hearing as "deaf and dumb."

Mrs. Ruth E. Beckey in a study made of handicapped children says:

Not until one loses his hearing does he realize the importance of it in his daily life. With no hearing, speech cannot be heard and may therefore be learned only with great difficulty. . . . Hearing is more closely related to speech than to any other function of the body. . . . The deaf child with no hearing at all has no conception of speech. Deaf children who were without hearing before speech was learned . . . can think only in terms of pictures and sensations. As a result speech has to be learned by special methods taught by experts in the field.¹

Thus, unable to communicate satisfactorily with the outside world of hearing people, the deaf child is very much isolated. He comes to live in a separate world of his own. Barbara Rex, in writing of deaf children says, "A child gradually comes to accept his handicap be-

cause he lives with it." Again, in speaking of her investigations concerning the deaf, she says, "I found a whole other world whose existence I had never so much as suspected. . . . The deaf person is shut into himself, even more so than the blind. He is not as dependent; therefore he does not appreciate the attitude of the hearing person as easily." And let me add in passing that deaf people are very often misunderstood by the world of hearing folks. If the average hearing person were to stop long enough to consider the matter, he would be able, by employing introjection, to sympathize with the deaf individual and to understand his motives and feelings. This lack of mutual understanding often constitutes a grave problem.

The world in which the deaf are isolated is a soundproof world. Their world is devoid of music with its enriching qualities and its capacities for expression of feeling. The radio is of no value to the deaf individual except for the vibrations received from the sound waves emitted therefrom. The chief means of contact between the deaf and hearing worlds in general is reading and writing. Deaf people as a whole, however, are very apt at reading that universal language of facial expression and body gestures. The majority of them are also adept at reading lips. In this way they can pick up a considerable amount of ordinary conversation. Among themselves they have developed several varieties of sign language which serve very well as a means of communication with one another. The feeling of aloneness experienced by one hearing person, inefficient in reading "finger talk," among a group of "jabbering" deaf people, is slightly comparable, I believe, to the utter feeling of isolation on the part of one deaf person among a group of hearing individuals. This makes them very appreciative of any attention paid them, no matter how slight. Among themselves they have very enjoyable times. They engage in numerous sports, both outdoors and indoors. A game of basketball between two deaf teams is a very interesting game to observe. The players are of necessity very observing. It is likewise necessary for deaf persons to be very observing in driving automobiles in order to compensate for their inability to hear automobile horns and other traffic sounds. All in all, the deaf develop their four other senses to a higher degree than do the hearing. Nevertheless, it is inevitable that they continue to live in a separate world of their own.

Isolated thus in his own small world, the deaf child needs a school which is more adapted to meeting his unique needs adequately than is the general public school. Alexander Graham Bell was among the pioneers in this field. He opened the Bell School of Vocal Physiology and advertised that he was prepared to give instruction in "lip reading, the art of understanding speech by watching the mouth, with practical methods of teaching the art to those who are deaf." Since that time education of the deaf has continued to advance until today there are sixty-six residential state schools in the country as well as one hundred twenty-eight day schools for the deaf maintained by local and

city governments. There are also twenty denominational and private schools.²

Inside these schools³ boys and girls who are totally deaf or whose loss of hearing is so great that they cannot continue in regular school, are housed, clothed, and fed. Here they are educated academically, physically, and morally. They are allowed to come at the age of five and can stay until they are twenty-one.

In large bright classrooms children who cannot hear a sound, who face a terrifying abyss of silence, who can't possibly realize that when you move your lips sound comes, are taught to speak and to read lips. In kindergarten they learn to recognize their own names; first, on cards and later from seeing the teacher's lips move. They are taught to distinguish objects by placing their hands on the teacher's throat as she pronounces the names of the objects. "Ball . . . book . . . orange . . . spoon." The child picks up each object to show that he understands. For whispered sounds, like *h*, *sh*, and *f*, the teacher breathes on the child's hand, so that he may feel the breath and imitate the sounds. Pitch is taught through the vibration of a guitar string. They are given tongue exercises to develop the muscles, to make them conscious of the part their tongues take in speaking. Thus patiently, kindly, the deaf children are taught to speak. From class to class their lip reading and speech improve slowly, laboriously.

The greatest single improvement in the life of the deaf boy or girl is the "hearing aid." Earphones that are plugged into the child's desk are hooked up to the microphone in the center of the room. The teacher speaks through this microphone. Some children are able to distinguish what is said, others distinguish sound in bulk, others simply know there is sound. The fact that they now hear sound serves to heighten their morale.

They are instructed to express themselves and to tell what things look like. With great importance they say, "The leaves are yellow and brown." They are also taught how to write a letter home to their parents.

Deaf children are enormously eager. Their eyes cling to the teacher's face. When they are little, they cannot hear or understand many of the things that are told them; they have to explore and find out for themselves. In a classroom they are very active and very noisy.

As they advance, they are taught useful things that will relate to the life they will live: simple mathematics, how to make change and keep a budget. After they have reached a certain age they begin to learn trades, such as printing, carpentering, barbering, or tailoring, for the boys; and sewing, laundering, cooking, or typing, for the girls. When they graduate they are equipped with a trade from their vocational school, and an adequate pre-high-school education. Since 1877, one hundred and sixty-seven deaf students have gone to colleges⁴ and universities and four hundred and ninety-nine to high schools. However, the average student in the public school for the deaf cannot afford to go to college or even to high school. He is interested in earning a living, and he is prepared for this as well as possible in these schools for the deaf.⁵

I have always enjoyed visiting the Western Pennsylvania School for the Deaf which my

sister attended for about eleven years. Children below the age of twelve are not permitted to visit the school proper, and so I was never allowed to go farther than the reception room during all the time that my sister was in school there. But I have had the opportunity of returning several times since she has graduated. I was intensely interested in visiting the places about which I had heard so often—dormitories, classrooms, diningrooms, playrooms, and vocational buildings. I recall, too, having heard my sister tell how the girls were required to make their own graduation dresses before their sewing course was considered complete. She told, too, of the many good times that the girls had on their outings. Since she has graduated she receives a paper published by the printing classes at the school. One of the features which I have always enjoyed in this little paper is the section devoted to primary news, that is, expressions of the interests of the members of the primary class. These expressions involve one of the chief educational difficulties of the deaf, that of mastering the mechanics of language. This, I believe, is a fundamental difficulty which handicaps them in self-expression.

Besides these social difficulties and educational handicaps, there is the problem of finding occupations suitable for the deaf person. William E. Grove in an article on "Does your Job Depend on Hearing?" gives a very fine summary of the problem. He says:

To determine whether there are any special problems involving the person who is hard of hearing in industry, consideration must be given to such factors as the attitude of the person to his defect, the attitude of industry to the handicap, the type of work engaged in, the fitness of the handicapped person to do a particular type of work and the degree to which he has sought to compensate for his handicap.⁶

Although it is true that in some positions⁷ a deaf person would be a total loss, it is also true, on the other hand, that much depends upon the individual and the prospective employer as well. "The person who is hard of hearing must learn to regard his handicap not as a cross to be borne, not as an insurmountable affliction, not as something which sets him aside from his fellows, but rather as a handicap that can be surmounted, that can be compensated for and that need not hinder him from getting or holding a job."⁸ It has been proved that the deaf person is capable of doing better work in certain types of occupations than a person with normal hearing. Inasmuch as he is not easily distracted by conversation and noise about him, he is apt to concentrate better on his job.

An excellent example of what the deaf can do is the following:

Drop hammers fall with ground-shaking concussions. The planishing machine makes a staccato racket that would drown out a couple of machine guns. The operators pay no attention to these shattering factory noises. They are deaf-mutes. To North American Aviation (as to many other plants now employing them) their unique usefulness was as much a surprise as the successful use first made by Brewster Aeronautical of midgets to work in tight places. To talk to them the foreman need not travel across the room and shout instructions. Instead he taps a shoulder near him, points to the man he wants. This man taps the next shoulder in the silent grapevine to the wanted worker. Then the foreman wiggles his instructions: A clenched

fist pulled down above his head means drill press. Palms close together in front mean to the mute that his measurements are too short. Palms apart: he has erred in the opposite direction. The mutes need no bells to warn them of overhead crane and boom movements. They watch moving shadows. . . . The mutes themselves developed the new industrial sign language they must teach their normal-hearing, vocally equipped bosses.⁹

Of the deaf people with whom I personally am acquainted, several are linotype operators for publishing firms; two are ministers of the Gospel; a goodly number work in factories—all the way from glass and garment factories to steel mills; other are homemakers; and one or two are employed in the Western Pennsylvania School for the Deaf.

Another outstanding example of the way in which this problem has been solved is the operation of the Goshen Electric Shoe Shop in Goshen, Indiana. It is owned and controlled by a deaf couple. They have in their employ two or three deaf men. They are prosperous, neat, and efficient. They have learned to compensate for their handicap in a commendable fashion. The problem, although difficult, is not without solution.

Finally, there is the religious problem confronting the deaf. It is true that religious literature is available for them to read. Furthermore, I know of no church or religious group which restricts the deaf from its membership. And yet, how can they participate in and derive benefit from public religious worship? They do not hear what is spoken or sung. Even the visual aids to worship cannot be fully appreciated without the accompanying verbal aids. They can read the songs as they are sung from the hymn book, truly enough, and yet, that can-

MY FATHER'S AT THE HELM

The curling waves with awful roar,
A gallant barque assailed,
And pallid fear's distracting power,
O'er all on board prevailed.

Save one, the captain's darling child,
Who steadfast viewed the storm,
And fearless, with composure smiled
At danger's threat'ning form.

"And fear'st thou not" a seaman cried,
"While terrors overwhelm?"
"Why should I fear?" the boy replied:
"My father's at the helm."

Thus when our worldly hopes are reft,
Our earthly comforts gone,
We still have one sure anchor left—
God helps, and He alone.

He to our cries will lend an ear,
He gives our pangs relief;
He turns to smiles each trembling tear,
To joy each torturing grief.

Then turn to Him 'mid terrors wild,
When sorrows overwhelm,
Remembering, like the fearless child,
Our Father's at the helm.

—Protestant Voice.

not impart the feeling of unity derived from group worship. There is a definite need for giving to the deaf the opportunity to gather together as a group for the purpose of conducting religious worship services. They need ministers who can speak to them through the sign language. They need churches of their own.

Among the first persons to realize this need was Thomas Gallaudet, Episcopal clergyman and son of a pioneer in the education of the deaf.

One day in 1851 Thomas Gallaudet . . . paid a pastoral call on a dying deaf girl. Suddenly struck by the thought that those without hearing lacked churches of their own, he set about collecting funds. . . . Today twelve clergymen, eleven of them deaf, and thirty-five nonhearing lay readers bring religion to three thousand five hundred deaf Protestant Episcopal communicants in about half a hundred dioceses throughout the country. Services, carried on in the sign language, are completely silent except for the sound of footsteps in the processional and fingers rustling in the congregational responses and choir 'singing.' They take place in mission stations and churches lent by the regular occupants or, in a few instances, exclusively for the deaf.¹⁰

This solution, however, is inadequate since not all the deaf have access to these comparatively infrequent services. Furthermore, the variety of religious faiths among the deaf is restricted. And yet this step is an important one in the endeavor to make religious worship accessible to the deaf.

It is inevitable that this thesis has failed to touch on all the minute details of the problems confronting the world of deaf folks. I trust it has instilled in the reader, whether deaf or hearing, a fuller realization of the effort and co-operation necessary on the part of both groups in order to lessen the intensity of these handicaps, and that I have at least succeeded in stimulating an added degree of interest in the matter.

Scottdale, Pa.

¹ Beckey, Ruth E., "Handicapped Children," *Hygeia* 20:388-90, May, 1942.

² Rex, Barbara, "A New Hope for the Deaf," *Atlantic Monthly*, 168:83-91, July, 1941.

³ The description which follows is based on the Mt. Airy School for the Deaf near Philadelphia, Pa.

⁴ The only college in the United States which is maintained exclusively for the deaf is Gallaudet College located in Washington, D. C.

⁵ This description is based on material found in *A New Hope for the Deaf* by Barbara Rex.

⁶ Grove, William E., "Does Your Job Depend on Hearing?" *Hygeia*, 19:895-7, November, 1941.

⁷ Such as switchboard operators for a telephone company.

⁸ Grove, *loc. cit.*

⁹ "No Noise," *Time*, 40:24, November 23, 1942.

¹⁰ "Cathedral of the Deaf," *Newsweek*, 18:56, October 6, 1941.

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BANANA "THE FRUIT OF THE WISE MEN"

One of the principal fruits of our nation, the banana, has a long Latin name which means "Fruit of the Wise Men." The history of the banana extends back into Bible times, and into ancient China.

When Christopher Columbus and other Spanish explorers came to Central America, they found the natives making banana figs which was a common article of their diet.

It has been estimated that one hundred million stems of bananas are consumed each year, and that Americans eat one half of the world's commercial supply of this fruit.

Bananas require a very rich soil and in some of the tropical countries, they are planted in the river bottoms. The baby plants require much warmth and moisture and when provided with both they should bear fruit within a year after they have been planted. The banana is transplanted when it is about three feet in height, although the tree, except in dwarf varieties, grows from ten to forty feet high.

Long roots grow under ground and send up shoots or suckers which can be cut off and set to make new plants. Each plant bears one bunch of the fruit. The leaves are long, broad and spreading.

The flower of the banana is most curious. It looks like a long purple bud, and the flower clusters have tight, overlapping scales. Under each scale is a true flower. There may be a hundred or more in each bud, and these form the same number of bananas.

The fruit is cut from two to three weeks before ripening and must be carefully handled. It is rushed from the banana plantations by mule, train, or overhead cable, and swung on board the ship by a canvas swing that does not bruise the fruit.

Plenty of fresh air, of just the right temperature, is supplied by fans and a special type of refrigeration.

Fast banana trains are hastened to large warehouses where bunches of the fruit are hung to the ceiling to ripen ready for sale. Bananas are fully ripe when the golden skin is flecked with a mellow brown, and at this time they are as nourishing as meat and easily digested.

A curiosity is a twin banana, said to be nearly as rare as human quintuplets.

Banana plantations furnish more than food. A fiber is made from the leaves which form the stem or trunk of the plant. This fiber is strong and silky and is made into twine, rope, nets, mats and other similar articles.

In the Philippines it is woven on native hand looms into sinamay cloth. The material has a fine sheen and is much valued in the making of dresses and men's shirts.—Edna Faith Connell.

A mother's love—how sweet the name!
What is a mother's love?

A noble, pure, and tender flame,
Enkindled from above,
To bless a heart of earthly mould;
The warmest love that can grow cold;
This is a mother's love.

—J. Montgomery.

HOW VITAL IS THE DOCTRINE

(Continued from page 233)

varying in nationality, in religion, and in occupation; but we can still apply the same principles. Now we begin to represent classes of people. We make up groups, bodies, and political parties. We deal with masses of people rather than with individuals. One reads statements like the following, "We, the people," "the Republican party," and "The New Deal," "according to the Labor Unions." These are figures prominent in the affairs of our nation. Now, the thing to prove is how a doctrine such as nonresistance can be vital among such powerful influences.

Though the nation does not give credit to the Christian people for its strength, it is nevertheless true that Christians are the salt of the earth. Nonresistance is vital in this world struggle today because the people who believe and practice it will in the end be victorious. Nonresistance can best be applied in today's life through the mighty sixth commandment, "Thou shalt not kill; also 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.'" O Christian man and woman, our great doctrine is not—hold back; it does not mean—be content not to have a part; it is—do. Do what? Nonresistance is to love the unlovely, bless the cursed, help the hated, and pray, pray earnestly, for those who persecute you. Our great Master Teacher, the great God of all the universe, the Maker and Creator of life, would not have joined in murder and outrage, nor has He said that we should. In the Scriptures, our handbook on life, He has taught against such action. He has said, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight"; "Put up thy sword into the sheath," "I will repay, saith the Lord." Nonresistance is vital to the nation because the true Christian is the salvation of such a nation, for God says He shall judge among the nations. If the nations of this earth become involved in conflict, the Christian can only stand firm on his belief in Christ. There will always be strife, because God has said through the great prophet Isaiah, "There is no peace, saith the Lord, unto the wicked"; also in Proverbs it is written, "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward."

We have discussed with you the home life and nonresistance, and how love and patience and a peaceful home are the result, as well as a well-armed family ready to accomplish His work. We have discussed nonresistance in community living, and how the Christian man and woman can set the standard for the same by a spirit of co-operation and a friendly atmosphere. We have discussed nonresistance in national affairs, and how through the doctrine there is a saving and upbuilding of knowledge, how human life is restored, and how through the Christian there will be a saving of nations. Lastly I would put the challenge entirely before the church.

4. The Vitalness of Nonresistance in the Church.

Since this doctrine is not of the world, but

one of the principles of Christians, it is vital to the life and growth of the church. Either the church keeps all her doctrines, or loses out spiritually. As a church, our interest is not only in mass doctrine, but definitely in individual doctrine. Living with Christ, we are obeying His commands, and thus life is the result. Dare we say that nonresistance is vital to eternal life? The Scriptures say, "With thee is the fountain of life" (Ps. 36:9); and in John 8:12 we read, "He that followeth me shall . . . have the light of life." To follow Christ is to walk in the path He has planned and to abide by His teaching. Is it not eternal life for which we are working and in which we are interested today?

The doctrine of nonresistance tendeth to physical life and preservation, and is vital to eternal life with Christ and the saints.

So let it be the resolve of every one this day to dedicate his life anew to the assurance that only in Christ and His word and doctrine can he even hope to have eternal life in heaven.

"As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death" (Prov. 11:19).

Albany, Oreg.

A NEW FRIENDSHIP

Suppose a new friendship enters into your life. If the person is worth anything to you, he ought to be worth a great deal. He ought to advance and quicken your development as you his. He ought to make you more sympathetic with the great Mankind. One knows—he is a poor person who does not—how delightful the first rush of feeling is, when as yet we only hope we have found another friend, another soul which can touch ours. Old things become new; it is like dew upon a thirsty meadow. Fresh faculties are developed; a fresh eagerness seizes on the old. The dull places of the spirit suffer an enchantment. Music—"sounds which give delight and hurt not"—plays about the path of life. We look forward to exploring a new soul as men have found a new continent.—Frances E. Willard.

PROVERBS FROM SPURGEON

Buy not silk when you owe for milk.
Better do than dream; better be than seem.
She who buys "bargains" is often "sold."
Avoid what makes in thy pocket a void.
Desired things may not be desirable.
Fear of failure is the father of failure.
Why kill nettles if you grow thistles?
Pegging away will win the day.
Maybes are not honey bees.
Add pence to pence, for wealth comes thence.
A maid's best dress is bashfulness.
Father's fraud drives sons abroad.
Play not with fire nor ill desire.
To be loved, be lovable.
It's risky riding, when the devil is driving.
Lessons learned in the cradle last to the grave.
Be hardy, but be not hard.
Better be one-sided than two-faced.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

As I write, I am in sight of my garden, which is very restful and refreshing to look upon in the early morning while the dew is on the plants. We have come to the season of the year when the rain is not falling regularly, and the gardens that have a soil unsuited for drought are wilting during the day. As each day brings no rain, we see more and more plants withering and dying without further fruitfulness. There is no provision for irrigation; hence we are dependent on the outpouring from the clouds for the life of our gardens. But why do I mention this? There are some lessons of life for us in this experience.

Dependence upon God is the first lesson. We plant, and trust that it is His good pleasure to send us the rain in due season. When it fails, we learn to search our hearts to know if there is any reason in us for the shortage of rain. We search again to see if we can trust Him in time of drought and if we are able to believe in His tender care and to rejoice in His loving-kindness under all conditions of life. As He cares for our needs day by day, we can learn the lessons of patience and trust. His ways are not always according to our plans, but they always work together for good to them that love God. The Lord also loves him whom He chastens, and we can be sure that even privations will work in us what is well pleasing in His sight if we are properly exercised thereby. As we look at our topics for the month we can see applications of the experience with our gardens. Read the list of topics: "Essentials to True Worship"; "The Sower and the Seed"; "In School with Christ"; "How to Grow in the Christian life." Looking for spiritual blessings, seeking the essentials on our part for the way of blessing, and exercising ourselves according to our knowledge, while we wait before God for His teaching and leading, we shall receive the greatest benefit from our meditations on these topics.

This topic suggests that true worship must have certain spiritual elements. Not all worship is true worship. The design of this study is to describe true worship, that we might examine our worship. Is it true? If not, why not? How can it be improved? May we have forms of worship that are good but which lack essential elements?

Each one of the suggested elements of true worship includes a large area of thought, and would be interesting to discuss at length, but the leader will miss the mark if he does not stay close to his subject. This program may be an illustration of true worship. The leader should keep this in mind and make every part of the service illustrate an essential of worship. We should not make the error of studying worship without worshipping.

See that each person in the audience has a copy of the outline. Let all persons examine the references together. The leader should lead in the study by stimulating questions and thoughts. The topics for discussion listed below might be used in this meeting or for personal expression in a later meeting.

For further information or help write

Nelson E. Kauffman, 1417 Broadway, Hannibal, Missouri,
Secretary of Young People's Bible Meetings.

ESSENTIALS TO TRUE WORSHIP.—

Phil. 3:1-11; John 4:20-24; Heb. 13:8-16

Topic for August 13

MOTTO

"Worship the Lord in the beauty of holiness."

MEDITATIONS ON THE TOPIC

I. True Worship is the only worship acceptable to God. Even the forms of worship which God had instituted for Israel became vain when they were offered with hands full of blood. Isa. 1:10-15. Although God had appointed a special place for His people to worship, He did not intend that the place should become so essential that the individual worshiper anywhere, who worships in spirit and truth, could not also be accepted. God permitted the Temple to be destroyed because of the corrupted worship that had become common in Israel.

It is necessary that worshipping men and women are fully conscious of their need of a Redeemer. They should recognize that without Him they are unfit to approach God or to bring any thanksgiving and praise before Him. It was this which God sought to impress upon Israel in the sacrifices which they were to bring. People who presume to worship God today without recognizing the Redeemer and their need of atonement by Him, are not acceptable to God, and their praise becomes only a "stench" to Him.

The acts of worship are more than acts of magic or superstitious performance that bring certain good luck. We appear before a living spiritual being who deals with us in perfect righteousness and compassion. To be in His loving favor is better than life. Ps. 63:3; 89:15. The humble and contrite heart is more regarded of God than all the good works of men who presume to approach God on their own merits. Ps. 51:16, 17; 34:18. Whatever ordinances or forms of worship we may observe must have in their observance the attitude of heart that gives them a true expression of what our relationship with God is.

II. The Text.—Phil. 3:1-11.—This passage seeks to teach us to recognize the value of worship in the spirit and to rest in the merits of the Lord Jesus Christ.

Jno. 4:20-24.—Jesus was here teaching a lost soul of another nation the way to worship God. Worship was not in place or outward form but "in spirit and in truth."

Heb. 13:8-16.—The center of all worship under the old and new covenant is through Jesus Christ and His sacrifice for our sins. All our praise and the good that we do are essential, but they must be offered "by him" if they are accepted as true worship.

III. Suggestions for Junior Programs.—Singing, praying, praising, giving offerings of money, and doing good deeds of service are things that boys and girls more or less enjoy as an exercise. We need to impress them, however, with the fact that these are but expressions of what should be in the

heart. Jesus is our only plea to make these activities worthy. Our hearts must be right before God, and our spirit must be humble and lowly before Him who has granted us the privilege of drawing near to Him "with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The assignments for juniors will suggest the above if rightly discussed. The scriptures of the outline study will enable these principles to be plainly understood if they are carefully studied. Help the boys and girls to find the scriptures that apply to their part of the subject. Let the leader be sure to make clear what the boys and girls fail to reveal in their discussions.

OUTLINE STUDY

I. Worship in Spirit.

1. With all thy soul.—Ps. 103:1.
2. In spirit and in truth.—John 4:24.
3. With the understanding.—Ps. 47:7; I Cor. 14:15.
4. With the whole heart.—Ps. 9:1.

II. Worship in Sincerity of Heart.

1. In uprightness.—Ps. 119:7.
2. Cleanness and purity.—Ps. 24:3-5.
3. In holiness of life.—I Tim. 2:8-10.
4. In proper order.—I Tim. 2:11-15; I Cor. 11:3-10.
5. In peace with fellow men.—Matt. 5:23-26; Heb. 12:14; Matt. 18:35.
6. In reverence and godly fear.—Heb. 12:28; Jas. 4:6-10.

III. Worship in the Consciousness of the Redeemer.

1. By Him who made atonement.—Heb. 13:15, 16; Col. 3:17; Eph. 5:20.
2. In confession of sin.—I John 1:9; Prov. 28:13.
3. In submission to God's will.—I John 3:18-24.
4. In abhorrence of sin.—Ps. 66:17-20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Worship."
2. Worship That Pleases God.
 - a. When done in the inner life.
 - b. With all our soul.
 - c. When we put sin away.
 - d. When we are ready to obey.
 - e. When we forgive others.
 - f. When we do all in Jesus' name.

For Seniors.

1. The Importance of Worshipping in Spirit.
2. The Need of Heart Purity in Worship.
3. Approach through Christ's Merits.

PERSONAL THOUGHT

Lord, fill my heart with spontaneous love and praise and adoration through the merits of my Redeemer.

SEED THOUGHTS

The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet but still music; both in concert make their harmony, which fills and delights heaven and earth.—Venning.

Psalm 100

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come

Amable

before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

THE SOWER AND THE SEED (Jr.).— Lk. 8:4-15

Topic for August 20

MOTTO

"Take heed how ye hear."

MEDITATIONS ON THE TOPIC

I. The Parable.—Jesus spoke in parables when He needed to express truths before hardened hearts who were mingled among many kinds of hearers. To His faithful ones, He said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see and not perceive; and hearing they may hear, and not understand."

Those who truly love and desire the truth may have it, and those who do not love and desire the truth cannot get it until they also come to Him with a good and honest heart. This parable of the sower and the seed reveals four kinds of hearers. These hearers are compared to the four kinds of soil in which natural seed falls: the wayside, stony ground, thorny ground, and good ground. The wayside is trampled by many feet and is so hard that the seed cannot enter and take root before it is taken away by birds. This represents those hearts that are so hardened that the saving Word of God takes no root before the devil takes it away from the mind and heart by his many devices of keeping men from thinking of the good. The stony ground has a very shallow soil which quickly germinates the seed that falls, but does not permit the root to go deep before the scorching heat of the sun withers the plant. This represents the hearts of those who seem quick to receive the Word with gladness but think very little about it and do not experience a very deep change of heart before temptations and persecutions come and cause them to fall away from the truth. The thorny ground is already so full of thorn seeds and roots that there is little chance for a good seed to grow without being choked. This represents those hearts that are full of the cares and riches and pleasures of life instead of the Word of God, making the person so occupied unfruitful for God. The good ground had nothing to hinder the seed from springing up, making a good growth, and bearing fruit according to the fertility of the soil. This represents the honest and good hearts who hear the Word of God and keep it, and bear in their lives the kind of actions and doings that are profitable and that glorify God. The seed represents the Word of God taught to people.

II. The Text.—Luke 8:4-15.—This is Luke's description of the parable of the sower and the seed. Matthew tells the same story in chapter thirteen, and Mark tells it in chapter four.

III. Suggestions for Junior Programs.—It is well to have the story of the parable clear in the minds of the boys and girls. It will be more difficult to lead them to the thought of the Word of God as seed, but this should be done if possible by showing what it can do when given a fair chance in the hearts of men. It matters not how good a seed is, it must have a fair chance in good ground before it can bring forth fruit. Jesus saw this in the multitudes of hearers who were before Him. He describes them by the

parable of the seed in the different kinds of soil. Unless the heart is honest and obedient to the truth, the Word of God can do little for the life. But to hear and apply the truth honestly, without self-justification or excuse, will mean a change in the life by repentance and reformation and obedience, and will give the Lord a chance to do a work of grace and power in us that will mean salvation to our souls. Such a thorough work is not possible to those who are wayside, stony, or thorny-ground hearers. The parable itself is intended to awaken the hearts of boys and girls, men and women, who are not in a condition of heart for the Word to be taken in and allowed to have its way. It will rescue some from being devil-snatched, heat-scorched, and thorn-choked, provided they will allow its piercing truth to lead them to meditate.

OUTLINE STUDY

- I. The Seed Fell—
 1. By the wayside.—Lk. 8:5.
 2. Upon rocky soil.—Lk. 8:6.
 3. Among thorns.—Lk. 8:7.
 4. On good ground.—Lk. 8:8.
- II. How the Word of God is Heard.
 1. Wayside hearts from whom the Devil snatches the Word.—Lk. 8:12.
 2. Stony hearts too shallow to bear fruit.—Lk. 8:13.
 3. Thorny hearts filled with other concerns.—Lk. 8:14.
 4. Good and honest hearts that bear fruit.—Lk. 8:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Hear."
2. The Parable Story.
 - a. Wayside.
 - b. Rocky.
 - c. Thorny.
 - d. Good.
3. The Parable Meaning.
 - a. God's Word the Seed.
 - b. Hearts that cannot endure trial.
 - c. Hearts filled with other things.
 - d. Honest hearts that bear fruit.
 - e. Hearts that are too hard to receive the Word.

For Seniors.

1. The Purpose of the Good Seed.
2. Hindrances to Fruitfulness.
3. Essentials of Fruitfulness.
4. Personal Responsibility for Success.

PERSONAL THOUGHT

Some very unlikely soil has been reclaimed to bring forth an abundant harvest. Will we allow the great husbandman to dig deep into our life by providential rebukes and the use of His exhortations so that His Word may find fertile soil for production?

SEED THOUGHTS

The introduction of Satan into this parable is unexpected and uncalled for by any demand save one, the necessity of telling all the truth. It is true, therefore, that an active and deadly enemy of souls is at work to quicken the mischief which neglect and indifference would themselves produce, and evil processes are helped from beneath as truly as good ones from above; that seed which is left upon the surface may be maliciously taken thence long before it would have perished by natural decay; that men cannot reckon upon stopping short in contempt of gross sins; that what they neglect, the devil snatches away from them. As seed is only safe from fowls when buried in the soil, so is the Word of life only safe against the rapacity of hell when it has sunk down into our hearts.—G. A. Chadwick.

The final fate of the Word is shown us now, that we may examine how we are treating the Word now, before life is done. This is because, though no man can change himself, God has a means to change us all, trodden places, rocky places, briar patches, into good soil for His Word. This means of God is the Word itself, as exhibited in this very parable. Like all the Scripture revelations of sinful man's state, this one, too, aims at the conscience and repentance, thus opening the soul for the Gospel. The more it is opened, the more fruit there will be in the end.—Sel.

IN SCHOOL WITH CHRIST.—Rom. 12:1-21

Topic for August 27

MOTTO

"Learn of me."

MEDITATIONS ON THE TOPIC

I. In School with Christ.—The Christian's life is wholly the Lord's. There is no place that we should go without Him. There is no work in which we may engage without Him. To serve Him in all that we do or say, is the chief end of living. We present ourselves to Him as "a living sacrifice, holy, acceptable unto God." As young people whose minds and bodies have room for development, our only ambition to develop them is that we may serve Him more completely and give Him the honor of having all that there is in our gifts and talents. It is for this purpose that we devote our time to study and to learn and to receive training for our abilities, that He might have the whole gain of our life and its opportunities.

In school with Christ, we are not satisfied with careless work. We cannot neglect our studies. We cannot spend time in studies that are against the cause for which our heart is set. We cannot engage in activities that are contrary to the principles that belong to the true Christian life and service. Earthly gains cannot have the pre-eminence in our plans. Every preparation, whether in physical, mental, or spiritual things, must be balanced with the one central aim, "Seek ye first the kingdom of God, and his righteousness." Business affairs, social affairs, religious affairs—all have to pass the test of "whatsoever ye do, do all to the glory of God." In school with Christ will direct how we are to choose a course of study. It will seek His guidance in the choice of an occupation. It will place us open before Him in the field of service in which we are to serve. We will be interested with Him in our fellow students and will seek their spiritual well-being in exemplary living and personal work. We will not forget the work of the cause in our home church but will seek to grow into better service wherever we may be.

II. The Text.—Rom. 12:1-21.—This passage sets forth beautifully the consecrated life. It is a living sacrifice. It is not patterned after the world but is transformed into the things that please God. It thinks soberly of self-attainments and recognizes the gift of God in what we are to do in His service. We are not to lose sight of others and their gifts but to work together as one body in Christ. We are to live unselfishly for the good of others and deal honestly and in the spirit of love with both friend and foe.

III. Suggestions for Junior Programs.—The junior may be in the public school near home and may have a variety of things to face. As a Christian, he (or she) will take a Christ view of all his school work and association. We have suggested the Christian attitude by the suggestive assignments for juniors. This will help in solving the problems that are likely to confront the junior in living with Christ among a number that may not yet be Christians or are not yet account-

able. The school studies, the teachers, the fellow pupils, personal weakness and inabilities, carnal tendencies to be checked—all need to come under the principles of His truth as revealed in His Word. The Bible, prayer, worship, and obedience to all known commands will help the Christian to live faithfully in school with Christ and to enjoy His fellowship and approval.

OUTLINE STUDY

- I. **Our Whole Being is Christ's.**
 1. Our body is His temple.—I Cor. 6:19, 20.
 2. Our thoughts are for His noble purposes.—Phil. 4:8.
 3. All our abilities are at His service.—Rom. 1:15.
- II. **Our Training is Unto Him.**
 1. Our bodies presented as a living sacrifice.—Rom. 12:1.
 2. Our spirit is to glorify God.—I Cor. 6:20; II Cor. 7:1.
 3. All our members are instruments of righteousness.—Rom. 6:12, 13; I Pet. 4:2.
 4. Our substance is for His honor.—Prov. 3:9.
 5. To live is Christ.—Phil. 1:20; Rom. 14:8; II Cor. 5:15.
 6. We need to give Him full zeal.—Rev. 3:16.
- III. **His Companionship is our Challenge.**
 1. To keep spiritual pursuits up with intellectual.—Eccl. 12:11-14.
 2. To do all to the glory of His name.—Col. 3:17.
 3. To work heartily as unto Him.—Col. 3:23, 24.
 4. To give Him complete mastership.—Lk. 14:26-33.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Learn."
2. Jesus with Us in School Work.
 - a. Moving us to work heartily.
 - b. Teaching us to live honestly.
 - c. Showing us how to work faithfully.
 - d. Revealing truth from untruth.
 - e. Patiently bearing our dullness.
 - f. Encouraging us when we fail.
 - g. Checking our rising pride in success.
 - h. Diverting our rising ambitions.
 - i. Leading us in the paths of righteousness.

For Seniors.

1. The Obligation of Giving All to Christ.
2. School Life Devoted to Jesus.
3. Christ in our Courses of Study and in our Daily Contacts with Teachers and Fellows.

PERSONAL THOUGHT

Jesus is our teacher to whom we give supreme respect. As we learn of Him, we shall be better prepared to live our life and do our work in school.

SEED THOUGHTS

To know Jesus Christ for ourselves is to make Him a consolation, delight, strength, righteousness, companion, and end.—Richard Cecil.

Though you are weak and frail, though you are poor and helpless, God does not despise you; but would glorify your being with His own, and raise you to fellowship with Himself.—Lorimer.

Only for Thee

Precious Saviour, may I live
Only for Thee!
Spend the powers Thou dost give
Only for Thee!
Be my spirit's deep desire
Only for Thee!
May my intellect aspire
Only for Thee!

In my joys may I rejoice

Only for Thee!

In my choices make my choice

Only for Thee!

Meekly may I suffer grief

Only for Thee!

Gratefully accept relief

Only for Thee!

Be my smiles and be my tears

Only for Thee!

Be my young and riper years

Only for Thee!

Be my peace and be my strife

Only for Thee!

Be my love and be my life

Only for Thee!

—Eliza Ann Walker.

HOW TO GROW IN THE CHRISTIAN LIFE.—II Pet. 1:1-11; I Pet. 1:1-10

Topic for September 3

MOTTO

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **Growing in the Christian Life.**—Plant or animal life grows when it is placed in the position which the created nature calls for, and is given the things to feed upon which produce the increase in life. Spiritual growth is similar in that there are laws of growth that must be observed if growth is to be accomplished.

We cannot add one cubit to our stature by anxiety. Growth must be given its normal way without our concern or anxiety. Some things belong to the work of God. But there are laws which God has placed into our power that we need to observe if we expect God's grace to enable us to grow. God has given the food that the spiritual life needs to make its increase. This food is found in the Word of God and is imparted to us by receiving that Word into our hearts. It may be expounded by our ministers, our parents, and our teachers. But we need to receive it and to keep away from food that would poison our souls. The church has been established for the purpose of nourishing souls who are born into the family of God as well as winning them for God. God has also given exercise for the Christian that is essential for his healthy development. The one who will make healthy progress will be obedient to the Lord and exercise all his powers in doing the divine will. His life will be in the fellowship of God in prayer, in worship, and in doing the duties that belong to the Christian and which call for more grace from God. Trust in God for His part. Apply yourself in your part, live in the sunshine of His love and favor, and you will find that you are growing.

II. **The Text.**—II Pet. 1:1-11.—This passage teaches that there is a beginning of a Christian life in which we are made partakers of the divine nature. Diligent application is required to make increase and become fruitful in the Christian life. There is danger that lack of diligence will lead to spiritual blindness and failure.

I Pet. 1:1-10.—The new birth is followed by God's keeping and nourishing power. He develops the believer through the trials of life and enables him to reach out for the higher inheritance that awaits the victor.

III. **Suggestions for Junior Programs.**—Some simple rules for all Christians will serve as suggestive assignments for the juniors. Each one of these rules can be developed in a number of practical ways that will make plain what is conducive or detrimental to the growth of the Christian. (1) Keep away from sin. Show what sin is and how it seeks to get into the hearts and lives of Christians

and hinder their progress. (2) Feed on the Word of God. Show practical ways of doing this: personal reading; hearing it read and expounded by others; giving time to think about it and to apply it to our own thoughts and lives. (3) Keep a pure conscience. This theme opens up a practical field of thought that will be helpful for the junior and will keep his spiritual life in a healthy condition. (4) Stay under the care of the church—by church attendance, by faithful obedience to its counsels, by fellowship with the believers, by keeping its ordinances and observing its restrictions. Thus the subject of growth can be made practical and interesting for the junior meeting if each one can be led to develop the points in a way that is helpful.

OUTLINE STUDY

- I. **Life.**
 1. The divine nature.—II Pet. 1:1-4.
 2. Bearing acceptable fruit.—Heb. 6:7-9; Jas. 3:12.
 3. Brotherly love.—I Thes. 4:9, 10.
- II. **How to Grow.**
 1. Increase of God.—Col. 2:19.
 2. Food of God.—I Pet. 2:2.
 3. Milk and meat.—Heb. 5:12-14.
 4. Church fellowship.—Eph. 4:11-16.
 5. Prayer in the Spirit.—Jude 20.
 6. Doing God's will.—John 4:32-34.
 7. The sunshine of God.—Mal. 4:2; Eph. 5:13, 14.
 8. Union with Christ.—John 15:1-16.
 9. Diligence.—II Pet. 1:5-8.
 10. Trust.—Matt. 6:31-34.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Grow."
2. How to Grow in the Christian Life.
 - a. Keep away from sin.
 - b. Feed on the Word of God.
 - c. Exercise in keeping the Word.
 - d. Keep a pure conscience.
 - e. Stay under the care of the Church.
 - f. Trust in God's love and care.
 - g. Keep busy in Christian service.

For Seniors.

1. Life Before Growth.
2. Ways of Promoting Growth.

PERSONAL THOUGHT

Avoiding the things that hinder and using the means that strengthen, we may expect to prosper in the Christian life.

SEED THOUGHTS

As the bud which abides in the light of the sun and receives the refreshing showers, opens up to the fullness of beauty and fruitfulness, so the Christian character of the person who abides in the light of the Sun of Righteousness and receives the refreshing showers of God's Holy Spirit.—J. G. Lawson.

Word and Work—two W's. You will soon get spiritually gorged if it is all Word and no work, and you will soon be without power if it is all work and no Word. If you want to be healthy Christians, there must be both Word and work.—D. L. Moody.

"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing" (Ps. 92:13, 14).

Absolute obedience to the known will of God—that is the secret of Christian progress.—O. P. Gifford.

If the victorious life is to be maintained, it must be a fed life (fed on God's Word), a faith life, a prayer life, and a shared life.—Sel.

DIRECTED STUDY PROGRAM FOR AUGUST 13

This topic suggests that true worship must have certain spiritual elements. Not all worship is true worship. The design of this study is to describe true worship, that we might examine our worship. Is it true? If not, why not? How can it be improved? May we have forms of worship that are good but which lack essential elements?

Each one of the suggested elements of true worship includes a large area of thought, and would be interesting to discuss at length, but the leader will miss the mark if he does not stay close to his subject. This program may be an illustration of true worship. The leader should keep this in mind and make every part of the service illustrate an essential of worship. We should not make the error of studying worship without worshipping.

See that each person in the audience has a copy of the outline. Let all persons examine the references together. The leader should lead in the study by stimulating questions and thoughts. The topics for discussion listed below might be used in this meeting or for personal expression in a later meeting.

For further information or help write

Nelson E. Kauffman, 1417 Broadway, Hannibal, Missouri,
Secretary of Young People's Bible Meetings.

(The above section was mistakenly printed on page 246 also)

ESSENTIALS TO TRUE WORSHIP

I. The Tribute of the Human Spirit to the Divine.

1. Reverence (1) The soul bowing before God in adoring contemplation. (2) It is reverence and fear tempered by love. Ex. 4:31; II Chron. 7:3; Neh. 8:6.

- "Holy and _____ is his name" (Ps. 111:9).
- "_____ be thy name" (Matt. 6:9).
- "_____ the Lord God in your _____" (I Pet. 3:15).

2. Praise—"The devout spirit offers to God the adoration of a creature, the homage of a subject or servant, the praise of a worshiper" (Pope).

- Alleluia—Rev. 19:1—Ps. 150:1 means _____
- The Son of the _____ is God _____ forever, Mark 14:61; Rom. 9:5.
"This word used in New Testament only of God and Christ" (Pope).

3. Thanksgiving—The duty of which gratitude is the grace.

- "Thanks be unto God for his _____" (II Cor. 9:15).
Explain how Christian gratitude differs from the gratitude of the world.
- "In _____ give _____: for this is the _____ of _____ in Christ Jesus concerning _____" (I Thess. 5:18).
(Can one find a reason for thanksgiving in everything?)

II. Prayer—The Expression of Man's Dependence upon God for All Things.

1. Three elements of prayer:

- Connecting Christ with every _____ of life. John 15:5.
- Depending on our _____ with God. I John 2:1.
- Knowing of and using the _____ of the Spirit. Rom. 8:26, 27.

2. Prayer to God without limitation.

- "In _____ by _____ and _____ with _____ let your _____ be made known unto _____ (Phil. 4:6).
Explain the use of the three words for prayer given here.

III. Devotion.

1. Communion—giving and receiving.

"The Lord is good unto them that _____ for him, to the soul that _____ him" (Lam. 3:25).

2. Meditation—"Let the . . . _____ of my _____, be _____ in thy sight" (Ps. 19:14).

"My _____ of him shall be _____" (Ps. 104:34).

3. Contemplation—Ps. 139.

Topics for Discussion and Personal Expression

- Why I Cannot Worship in the Presence of Irreverence.
- Things That Have Helped Me to Be Reverent in Worship.
- Why I Think Real Gratitude Will Produce Some Expression.
- How I May Overcome Hindrances to Real Meditation.
- How Contemplation Differs from Day-dreaming.
- Things Which Make Prayer Meaningful to Me.

"IF YE LOVE ME"

(continued from page 226)

hoped he wouldn't have to spend another night like that one. Why did he have to have such silly dreams anyway?

"Oh, a letter from home," he remarked when the morning mail came in. "Wonder what Dad has to say."

"My dear boy," he read. "Truest love and deepest concern make my heart ache for you as I write. Mother and I just can't get rec-

onciled to your decision. Since you are gone, God has brought me to see that we are to blame for what you have done. That day we discussed the question with you, we could not answer your arguments. We failed to keep in mind that nonresistance is decidedly a New Testament teaching and cannot be taught from the viewpoint of the Old Testament. You were right when you said that God's blessing was upon David and those other saints when they fought their battles. The kind of nonresistance you believe in

would have been acceptable in the time of David and Abraham and Isaac. But we are living under a New Covenant. Christ has given us teaching that supersedes and displaces the Old. He said, 'It hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: . . . love your enemies, . . . do good to them that hate you, and pray for them which despitefully use you, and persecute you.' Another time He said, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.' Don't you see, Wayne, that we are citizens of another country and our King is the King of love?" So the letter went on with one scripture after another and more convincing arguments. It closed with, "Oh, my boy, can't you see it? Can't you realize the grief you are bringing to your Master, and the condemnation you are bringing to yourself? Can't you change and follow the Saviour's example of a life of love? It will be hard now, I know, but you know Jesus said, 'If ye love me, keep my commandments.'

Mother sends her love. She will write tomorrow.

"In deepest affection,

Father."

Wayne slowly folded the letter and slipped it into his shirt pocket. Yes, he saw it. He had to. It was there as convincing as any argument could possibly be. But how could he change now? Think of what it would cost! All day long the battle raged within him. No matter what arguments his own mind brought up, there were the teachings of Christ. And there was the voice of the Lord Jesus, "If ye love me, keep my commandments." He did not want to admit to himself that he didn't love his Lord but—well, he **couldn't** change now.

The battle within was still raging when he dropped upon his pillow at night. When at last sleep was about to overtake him, a big silver moon floated into the path of his vision. Then a cloud covered it. Wayne closed his eyes in sleep and there was the moon shining brightly. But as he gazed upon it, it changed. Presently he found himself looking into the shining face of the One whose visage had been marred—for him. It was a face the like of which Wayne had never before seen—so full of love, but overshadowed with grief and pain. He spoke, his voice soft and low, "My child, have I not told you, My kingdom is not of this world? Have I not commanded you to love your enemies? Have I not suffered for you? Are you not willing to follow me now? If ye love me, keep my commandments."

The face vanished, and when Wayne awoke, there was the silver disk just above the cloud that had overshadowed it. He slipped to his knees. "Oh, my Lord, my Master, canst thou forgive? I am willing to follow Thee at all cost."

As he slumbered, the moonbeams revealed the face of one whose soul was bathed in peace.

Greencastle, Pa.

The end of a dissolute life is commonly a desperate death.—Bion.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE PRIEST IN THE LIFE OF ISRAEL.

I Samuel 1:1-4:18

Lesson for August 13, 1944

Golden Text.—For every high priest taken from among men is ordained for men in things pertaining to God.—Hebrews 5:1.

Malachi 2:1-10. The priest was to be the daysman between the people and God. His work was that of the messenger of the Lord of hosts, and the people were to seek the law at his mouth. Both by word and example he was to turn many away from their iniquity. A corrupt spiritual leadership means a corrupted body of believers and a spiritual leadership held in well-nigh universal contempt. To have the respect of all men, the ministry must merit respect.

I Samuel 1:1-23. There is but little satisfaction in wifehood unless it be accompanied with the blessings of motherhood. God had given Hannah a loving husband but long delayed her the blessing of motherhood. He had a reason. This long delay and the constant irritation of Peninnah had its effect in driving Hannah to the Lord in earnest prayer and to her making a vow that the child God would give her should be His forever. And her husband approved of her vow. Under such conditions a child was born who in a peculiar manner was the Lord's anointed to take up the work where the family of Eli had failed. Samuel thus foreshadowed the work of the Messiah, who took over the work when the Aaronic priesthood was finally rejected because of similar unworthiness.

We judge others by ourselves. Because Eli's sons were sons of Belial, Eli was quick to misjudge the devout Hannah. Troops of daughters of Belial had gathered again and again at the house of God at Shiloh to carry on with Eli's ungodly sons, so it is not surprising that when Eli found a woman praying he supposed her to be drunken also.

I Samuel 1:24-2:11. Hannah consecrated her infant son to the Lord, and her prayer was a song of thanksgiving for the privilege of doing so. Infant consecration is pleasing to God, but don't forget that in this, like in all other acts of devotion, it is so easy to go through the forms without the proper spirit motivating the acts. It would be strange if a child born under such circumstances failed to turn out a vessel of the Lord. And under the circumstances under which millions of other children are ushered into the world it is not strange that they are largely driftwood on the sea of humanity. Exceptional mothers have exceptional children.

Chapter 2:12-17. Eli was not a bad man; he was a spineless man. And God had made him a vertebrate. And God held him blame-

worthy for all that his sons did because he did not show any backbone in discipline either as father in the home or as priest in the house of God.

Chapter 2:18-26. Do not blame environment and training for what you turned out to be. Under the same environment, and with similar training, the sons of Eli, and his foster son Samuel turned out as opposite as the poles. It is something in you that causes you either to climb to the heights of holiness, or slide into the slime of the pit of sin and shame. And God will hold you individually responsible.

Chapters 2:27-36. The prophetic office did not originate with Samuel. Such men had before this time been called seers. The unnamed prophet of these verses was one of many who from the days of Enoch, and possibly before, declared the word of the Lord. And this prophet declared an eternal principle of truth in verse 30: "Them that honour me I will honour, and they that despise me shall be lightly esteemed." Regardless of past relationships and promises, the house of Eli was rejected and destroyed because his sons despised the Lord, and Eli honored his sons before the Lord. And all men in all generations will be rewarded on the same basis.

Chapter 3:1-4:18. The farther men depart from God, the more they rely on visible religious stimuli. But the ark of God, when God had withdrawn His favor, did not give victory to Israel, nor turn God's judgment from the house of Eli. Ichabod "the glory is departed from Israel," was true only of an Israel whose priesthood had departed from the Lord. The glory was returned under the priesthood of faithful Samuel. But it departed not when the ark of God was taken, but when the law of God was despised.

THE PROPHET IN THE LIFE OF ISRAEL.—I Samuel 3:19-7:17

Lesson for August 20, 1944

Golden Text.—He that hath my word, let him speak my word faithfully.—Jeremiah 23:28.

I Samuel 3:19-21. It is easy to prophesy, and in recent years it has become the habit for many religious teachers to foretell current events with an intensity of conviction that compels grudging admiration. But—things seldom turn out the way they were prophesied. I would rather not make any predictions than do the mischief such teachers are doing. But Samuel was a real prophet. He told Israel only those things that God had told him to tell. Since God cannot lie, all the things that Samuel said came to pass. Not one word fell to the ground.

When God first spoke to Samuel, there had for a long time been no open vision. The religious life of Israel had become so corrupt and decadent that God ceased to speak until such time as the people would again hear His words. That time arrived when Samuel came to the house of God at Shiloh. And then the Lord appeared again in His own house at Shiloh. It is a tragedy of tragedies when the Lord is driven out of His own house. It happened at Shiloh in the days of Eli; it happened in Jerusalem in the days of Ezekiel. Ezek. 11:23.

It happened again when our incarnate Lord was upon the earth; it happened in the Laodicean Church; and maybe in yours. Although the church has gone awhoring after other lovers again and again through the centuries, the Lord remains faithful and pleads with His fickle spouse to return. This was Samuel's great work, and also should be yours.

Chapter 7:3-12. We do not know the years that intervened between the two events of the lesson text. We know that the ark of God was in the house of Abinadab for twenty years. It is probable that at this time the house of God at Shiloh was so completely demolished that it stood as a warning to Israel ever after. Israel's religious vagabondage had brought neither peace nor well-being to her, and in her distress she lamented after the Lord. Then came Samuel's clarion call to repentance. It is not enough to lament your past failure; you should do something about it. It is possible to restore the wasted years; but the price is hearts rent in bitter repentance, and a wholehearted turning to God. How do I know that you have done so? If you have taken all the idols out of your heart and life and put them completely from you, then I, and God too, will have proof that you have fully returned to the Lord.

You may have left Egypt years ago, but you are not free from her yet. The Philistines came into Canaan from Egypt, and for centuries were thorns in the sides of the Israelites. At the time of our lesson, the children of Israel had been in subjection to them for a long time. You may leave Egypt, but unless you lose the mind that you had in Egypt, she will follow and plague you still.

The reward of wholehearted service to God is deliverance from all our foes. The pouring out of water is a beautiful symbol of genuine repentance. When my tears fall in streams as I lament my separation from God, and rue the sins that caused it; when my heart sorrow is so great that I fast because I could not eat, when I fully confess my sins unto God—then He giveth peace.

Satan never gives up his hold on any one without a struggle. The fact that the sons of Jacob had gathered at Mizpeh was enough to cause the Philistine war lords to gather their armies together to stop the revival. But prayer changes things. Samuel was not only

a great prophet; he was also a mighty man of prayer. At the earnest solicitation of the children of Israel, Samuel interceded for them with sacrifices and prayers. And Jehovah heard and answered his prayer.

The God of Israel thundereth, and that day, in a season of the year when storms were unusual, the lord thundered upon them with great thunder and discomfited their host. Israel's star was again in the ascendancy. With Samuel guiding them, it rose higher and higher, shining brighter and brighter until it reached its zenith during the days of the shepherd king whom Samuel anointed to be king over Israel after Saul's tragic failure. And there too Samuel sets us an example. Cry over Saul's failure all night, yes. But stop crying and do something so that the work of God can go on. Next time you too may be able to find a better man to carry on the work of the Lord.

ISRAEL'S FIRST KING.—I Samuel Chapters 9, 10, 11

Lesson for August 27, 1944

Golden Text.—Honour all men. Love the brotherhood. Fear God. Honour the king.—I Peter 2:17.

I Samuel 9:1-14. Not everything that happens is providence. Those cattle that broke out of your pasture and got into your neighbor's corn got you into a lot of trouble. It happened because you are a careless farmer and don't keep your fences in repair. There was no providence in it. But yet, God often uses little everyday events as a medium through which to accomplish His will. Then walk reverently. God may be working some great work through the common occurrences that worry you. Saul set out to find his father's asses. He failed in that but found the Prophet Samuel, who anointed him to be the first king over Israel.

Chapter 9:15-21. Not one sparrow falls to the ground without its being known to God. Kish sent Saul to find the asses, but God sent Saul to find a kingdom. He does not foretell a glorious future for the family of Saul; but He does say that He will use him to free Israel from the hand of the Philistines. This Saul did in large measure; but he could have been used much more, and could have had his kingdom established in his family, if he had grown bigger rather than smaller with the years. At the time when he was called to the kingship, he was little in his own sight. In later years he became vain and envious. In his last days he was probably the biggest little man that Israel ever produced. Physical size has nothing to do with spiritual stature.

Chapter 9:22-10:24. The family of Kish was one of great wealth, but religion was neglected. Saul seems not to have known of Samuel; but the servant who went with him did. And when the Spirit came upon Saul and he prophesied, the thing was so unusual for any member of the family that the astonished Jews created a proverb, "Is Saul also among the prophets?" which they used when persons ordinarily indifferent to religion "got religion." But there seemingly never was much depth to Saul's spiritual life. We shall say more about this later on.

Chapter 10:25-27. I wonder what became of the book that Samuel wrote on the form and manner of the kingdom. It was a book that every king of Israel should have read at least once every year; but alas! it was laid up before the Lord, and was seldom if ever read. Few of the kings of Israel were deeply interested in holy things; and the populace follow the moral and spiritual example of their political rulers.

It takes a worthless fellow to say mean things of another; but he is truly wise who is deaf to innuendo and defamation. If you would be happy, magnify the good that comes your way, and minify the evil.

Chapter 11:1-11. Emergencies reveal the man. All men are brave when there is no danger; and all are industrious when there is no work to be done.

Nahash the Ammonite, by his overcruelty, aroused the righteous indignation of Saul, who threatened dire things to those who refused to join him in going to the relief of their brethren at Jabesh-gilead. And he instilled his own heroic spirit into his host so that they, armed only with clubs and such weapons and missiles as came to hand, defeated the Ammonites and rescued the citizens of Jabesh. Years later, these men of Jabesh requited the kindness of Saul in risking their lives to take the body of Saul and give it a decent burial. Deeds, like words, have echoes. And somewhere in the region which we call time, the word I speak, and the deed I do will hit on object that returns that word and that deed back again to me with increase. "Every day we tread upon chords that vibrate through all eternity, either through all the vales and hills of heaven or through the dark caverns of hell."

Chapter 11:12-15. A Chinese emperor, at the time when he took the throne, declared his intention to destroy all his enemies. To the surprise of all, he was the soul of kindness to all. After some time one of his courtiers reminded him of his threat. "And pray where are my enemies?" he answered. "I have destroyed them with kindness." The weak refrain from vengeance because of fear, but will wreak vengeance whenever opportunity presents itself. The good and the strong refrain from revenge for fear of God and pity of man.

It takes time to win the confidence of the multitude, but once having won their confidence, they will follow you as sheep follow the shepherd. Be worthy of that confidence and lead them Godward only.

Pray when you are in distress, and don't forget to praise when you are delivered. All of us have much more occasion to praise than to complain.

SAUL REJECTED.—I Samuel, Chapters 13, 15, 31

Lesson for September 3, 1944

Golden Text.—Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.—I Samuel 15:23.

Chapter 13. Jonathan started something that his father was not prepared to carry through. Jonathan had faith, but all that Saul had was expediency. Samuel was willing

to add his blessing upon the venture, but required Saul to wait seven days. When your own men are forsaking you, and the numbers of the enemy are ever increasing, seven days is a long time. From 330,000 men that went with him to battle against Nahash, the number that answer his call now has dwindled to 600. And on the seventh day Samuel fails to appear. Has he failed Saul also? Saul forces himself and offers up the sacrifice; and then Samuel came. What was Saul's sin? To offer up sacrifices, something that only priests should do? No. There was no such law. David, when he was king, offered sacrifices without receiving condemnation. Elijah was no priest, yet he offered acceptable sacrifices to God. What was wrong? He was told to wait for Samuel, and did not. There was the immediate act of disobedience. But there may be another reason. Whether offered by priest or laity, no sacrifice is acceptable while the heart is impure and rebellious; but God rejects no offering that is the fruit of godly worship. Saul was slipping. That was the heart of the matter.

Chapter 15:1-9. Samuel's address to Saul seems to indicate that Saul had not been listening for the word of the Lord, nor listening to the word when it was forced upon him; and that in this charge God was putting him to the final test as to whether he would obey or do things his own way. Some of the words of the prophets are veiled and require spiritual illumination if you would see the truth, but the words of Samuel are so plain that there could be no misunderstanding. If you do not do as you are told, you are not obedient; and if the reason for your failure is self-will, you are a rebel against authority.

Saul was very saving. He could not bear to destroy anything that was good. He saved so much that he lost his soul.

Chapter 15:10-23. Present fitness is the basis upon which God calls men to duties and responsibilities. What men may do in the future may bring them promotion, or, as in the case of Saul, disqualification and rejection. It grieved God then and He is grieved under similar backslidings today. Samuel too was grieved and angered at Saul; yet he prayed all night for Saul; and maybe too, to do the right thing regardless of consequences. To speak to the king as he spoke the next day is dangerous in any climate.

Saul could not wait for future generations to build him monuments in memory of his deeds of valor. He had to erect one himself as soon as he got to Carmel. Maybe it was just as well for he would not feel like building a monument after Samuel told him that he was a monumental failure, and that his conduct on this occasion was open rebellion against God.

Like Saul, few people seem to know the meaning of the word, "obedience." Men boast of their faithfulness to duty when it is evident to all that they have been doing all along just as and what they pleased. To do the things that please Him, that is obedience to God.

One of the big faults of braggarts is to put the blame on others for things for which they are criticized. "Passing the buck" is a new phrase, but it aptly describes things that

have been happening ever since Adam and Eve ate of the forbidden fruit. And Saul was an expert in that line. It would revive faith in the goodness of mankind to find someone who not only would not blame others for the things for which he was responsible, but would even take the blame that rightfully belonged to others to shield them.

I wonder how many of the cattle and sheep that were captured would have been offered to the Lord. Or is this just another specious excuse to make his disobedience appear as

an act of virtue? To me it seems to have been the latter.

Saul had two evil attributes in his character—stubbornness and rebellion. These led him to close his ears to the commandments of the Lord, to overt acts of disobedience, and lastly to rejection of the commandments of the Lord. The rebel of today may think himself much better than the witch; the man of stubborn self-will may rank himself superior to the idolater; but God says he is no better, and in time he will join their crowd.

ALIAS BOBBY WILD GOOSE

"Hey, Bobby Wild Goose!" The well-dressed, respectable gentleman did not pause in his steady pace, though he heard quite well the name that the street urchin had shouted after him. Indeed, he smiled.

"They used to call me 'Buck Raikes,'" he reflected, flicking a speck of dust from his immaculate linen cravat. The name had not been undeserved, for Robert Raikes, printer and journalist though he was, had a passion for neatness and elegance which made him, in a quiet way, the best-dressed man in eighteenth-century Gloucester.

"Now 'tis Bobby Wild Goose! Well, well, they're welcome to their fun. They'll learn one day that Robert Raikes' experiment is far from being a wild goose chase."

Robert Raikes, the dandy, employed a man to sweep a pathway for him across the filth of the lane where his printing office stood. But though he hated dirt and filth, this middle-aged gentleman of Gloucester went regularly of his own free will to the filthiest places in the town—its prisons. In them, poor wretches were huddled together in indescribable filth and misery, for those were the days before our prisons were reformed. There were no sanitary arrangements; men, women and children were herded together; jail-fever was rife, and a dozen died every month from its dire effects. Those imprisoned for debt were not given any food at all; moreover, they had to pay the jailer a bribe, called a garnish, before they were allowed to be brought any.

Robert Raikes took up the prisoners' cause with all the energy of his nature. He went himself to the prisons twice a week, making friends with their wretched inhabitants, reading aloud to them, and promising to stand by them and help them to find honest work when they were freed. He used the weekly newspaper he published, the *Gloucester Journal*, to try to stir up interest in the prisoners.

Very few people in those days cared at all about the terrible conditions in the prisons; most people took it for granted that a prison should be like that. Raikes' vigorous writings began to make people think. He gave his own money, and he urged other people to give theirs, to improve matters. Before he died, indeed, the old prison in the less ruined part of Gloucester's old castle was abolished, and the new one built in its place did carry out some of Raikes' ideas. He once showed round it Miss Fanny Burney, a famous woman writer of that day.

"Dear me," said she, in great surprise, "every prisoner has a separate cell! And—why, it is all actually clean!"

His visits to the prison nearly broke Raikes' heart sometimes. In those days men and women, and even boys and girls, were sentenced to death for quite small offenses. Once Raikes was trying to help to strengthen a lad who had been caught breaking into a house, and who was to be hanged for it. Raikes had been talking to him about God, who cares for us all, and can help us even through the gates of death, and to whom we can trust ourselves in this life and afterwards.

"Pray to Him," urged Raikes.

"Pray?" echoed the lad, in his rough voice, "what's that?"

"And how could one blame him for not knowing?" thought Raikes, intensely saddened. "There are hundreds like him in Gloucester. Think of all the children who work at the pin factory; think of those who run wild on the streets. They are worse than savages. No one cares for them; they are half-starved, neglected, ignorant, wild."

One day when Raikes left his office he turned toward a poor part of the town; he had a message to take to a gardener. The street he sought was full of shouting, quarreling, swearing urchins.

"You should just see this place on Sunday," said the gardener's wife, when he commented on the sight. "That day there's no work at the factory, and all the little 'uns are about in the streets. It would make you fair sick to hear them swear and curse, sir. They gamble, and quarrel, and fight, all day long. The place is like hell on earth."

That small incident, almost accidental as it seems, determined Raikes, and he vowed to do something. But what? That took a good deal of thinking over, and Raikes discussed it with a trusted clergyman friend of his. The result was that they persuaded Mr. and Mrs. King, who lived in that very district near the factory, to open their house each Sunday for a sort of school. Mrs. King was the teacher, and she was paid the sum of one-and-sixpence a Sunday. Raikes found a shilling and the clergyman sixpence. Soon afterwards a similar arrangement was made for a second school, not so far from Raikes' own home.

What terrible times those first teachers had! The children were as dirty, wild, rude, and undisciplined as savages. It took some time for them to learn the elementary notion of obedience. Raikes insisted, too, that everyone should come with clean hands and face—an unheard-of condition for most of them. Little by little the more unruly members learned their lesson, and then serious work could be started.

Of course in those days there were few day schools; Raikes and his helpers had to begin by teaching their scholars to read. They also helped them to learn passages from the Bible by heart, and told them Bible incidents. Then Raikes took his boys and girls to church, to the usual services. They behaved appallingly at first, and had to be turned out; but Raikes himself sat with them, and little by little he won their respect and their obedience.

When three Sunday schools of this sort had been running successfully for some time, Raikes wrote about them in his *Gloucester Journal*. He told exactly what he had done, and showed what a difference was being made in the streets of Gloucester. He urged clergymen and ministers in other places to take up the idea. "I will gladly give information and advice to any who care to write to me," he said. Hundreds of people did write.

John Wesley, who knew Raikes and had stayed in his house, wanted a Sunday school started wherever there was one of his Methodist societies. That has come true, has it not?

Many people disliked the work Raikes did for the prisoners and the street urchins. He cared little for that, for he had a motive so strong that nothing could stop him in his great work. Every day he sat down quietly to read of One who spent His whole life for others and who came to seek and to save the lost.

"It is that part of our Saviour's character that I seek to follow—He went about doing good." So wrote Robert Raikes, the printer and dandy of Gloucester, who founded our Sunday schools.

Robert Raikes was born September 14, 1735. He died at Gloucester, England, April 5, 1811, in his seventy-seventh year. Before he went home he saw the Sunday schools established in every part of his native country, and reaching across the sea to this land which is ours to-day.—Primitive Methodist.

A LESSON IN A FLOWER

In a sick-room was a little rosebush in a pot in a window. There was only one rose on the bush, and its face was turned full toward the light. This fact was noticed and spoken of, when one said that the rose would look no other way but toward the light. Experiments have been made with it; it had been turned away from the window, its face toward the shadow of the interior, but in a little time it would resume its old position. With wonderful persistence it refused to face the darkness and insisted on ever looking toward the light.

The flower has its lesson for us. We should never allow ourselves to face toward life's glooms; we should never sit down in the shadows of any sorrow and let the light darken over us into the gloom of despair; we should turn our face away toward the light and quicken every energy for braver duty and truer, holier service. Grief should always make us better and give us new skill and power; it should make our hearts softer, our spirits kindlier, our touch more gentle; it should teach us its holy lessons, and we should learn them, and then go on, with sorrow's sacred ordination upon us, to new love and better service.—J. R. Miller, D.D.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

LANCASTER MENNONITE SCHOOL

A wise man . . . will increase learning . . . but fools despise wisdom.—Solomon.

Recently, it was our privilege to spend some time in Lancaster County, Pa., one of the garden spots of America. One of the interesting places to which I was taken was the new high school, called Lancaster Mennonite School, east of the city of Lancaster, on the main artery to Philadelphia, the Lincoln Highway. Unfortunately, the school sessions were ended. We met some of the staff, several of the pupils, and a number of the Board members who were clearing the grounds, after a heavy storm, in preparation for the commencement exercises.

The school is well located and easily accessible—not too far from any part of the conference district. Though within a short distance of the Lincoln Highway, it is nevertheless away from its distraction and noise, hidden behind trees and shrubbery, and seems to be miles from the busy humdrum of our speedy and noisy civilization. The buildings are distinctive and quaint. They have the touch of old England. Whoever arranged the buildings and the architecture of the same must have had an English background. This made it doubly attractive to a Canadian who has deep and abiding respect for things of old England, the mother country of both the United States and Canada. In time, as the school grows, other more modern buildings may have to be added, but one would be sorry to see some of the smaller buildings with their homey appearance, abandoned.

One of the features of this new educational venture which we appreciated was the fact that the arrangement of the grounds, the buildings, and the equipment was such that over all it combines the four major factors of life: first, the homes on the ground; second, the farm buildings operated by the school; third, the buildings for educational purposes; and fourth, the chapel. Happy combination.

The stream which meanders by the buildings and through the grounds is greatly appreciated by the students. Already, the school paper has been named, "The Mill Stream." The writer found this paper interesting and quite informing, and wishes to congratulate the school and the student body in the production of an excellent journal. We found nothing to criticize and much to commend.

While speaking of the journal, we appreciated the good balance. The spiritual predominates throughout, which is consistent for a church school. This is the actual cause for its existence. May this emphasis never be lost. The loss of this emphasis is what makes such great institutions as Yale,

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Harvard, and many others a tragedy. They were begun by men of God, with spiritual things to the forefront; but today they are merely educational institutions, with spiritual things practically banished from the campus—altogether too much like the University of Illinois, of which I heard its president say with deeply expressed regret, while speaking at the Christian College, Eureka, Illinois: "I count it a privilege to speak in this Christian college. However, I regret to say, that I am the president of a pagan university. Our educational institution today is godless." We have this confidence that the Lancaster Conference will safeguard the school against the inroads of paganism, materialism, infidelity, liberalism, and worldliness. God grant them their deep desire for a spiritual educational institution—until the Lord comes.

The forty and more pictures attractively arranged on two pages in the commencement number tell their own story—that the social and recreational needs of the young people were adequately met. Underneath the pictures we found interesting notes like the following: Outing; Mealtime by the Stream; Recreation on the Tennis Court; Friendly Chats; Roommates; Four Boaters; What Bird Is That? Observing a Game; Fishing for and with Worms; Sun and Shade; Back Roads; Relaxing.

The extracurricular activities of the school pictured on another page, look inviting: wood workers, stylus, Christian service, first aid, nature study, needlecrafters, homemakers. These provide wholesome avenues for the expenditure of the growing energies of youth.

The many visitors and speakers who served the school the past year undoubtedly made their own contributions to the school's welfare. Three series of revival meetings were an added feature. May these spiritual factors never be replaced by educational addresses which altogether too often inform the mind but leave the soul barren.

May the Lord grant the board and the staff faithfulness and foresight, and guide them through the difficult paths of the future. May the presence of the Spirit of Christ be manifest in the schoolroom and on the campus. May many young people come from her doors, useful to the church, and a glory to God. The Monitor staff wishes them a worthy future as a Christian Institution.

FROM CIVILIAN CONSERVATION CORPS TO CONSCIENTIOUS OBJECTOR CAMPS

* Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.—Eph. 6:8.

The United States Government, during depression days, experimented in providing useful toil for thousands who would otherwise have been unemployed. These young men were located in groups called "Civilian Conservation Corps," hence the name C.C.C. The real nature of the work, and the spirit that pervaded the ranks are such incorporeal things that they are difficult to discuss, but the physical things done are easier to discuss, such as, telling page by page about miles of roads built, acres of land cleared, and dams erected against soil erosion. To this may be added trails built through the forests of the nation, and timber land cleared of snags, underbrush, and insect pests. With this kind of background, the C.O.'s have taken over much of their work.

The writer has had the opportunity of being with the men in camp and of eating at their mess tables. He has read many letters describing their work and their play, their reactions to camp life and to those in control, their thoughts about home, the church, and the Mennonite Central Committee (which directs their contribution in service to the nation in her time of stress and strain). All this, for the Mennonite Church, is a gigantic experiment. Lately, the writer has been asked to visit the hospital and camp units and speak to them. Consequently, I have made the C.C.C. a definite study, in order to understand to some extent the work of the C.O. with the same background.

The C.C.C. was intended to be a "New Deal" for youth. The voters of the nation sent President Roosevelt to the White House on March 4, 1933, feeling that some sort of "new deal" might help things. At the White House on March 9, between four o'clock in the afternoon and ten o'clock at night, the C.C.C. was given its swaddling clothes, and began its toddling steps, and the infant grew into a rather ruddy-faced, hard-muscled youngster. The President was deeply interested in conserving the natural resources of the nation. The C.C.C. had its birth because of his plan for saving growing trees and young men. At that time some 5,000,000 young men between the ages of eighteen and twenty-five years, ready to go to work, could find no work to do. (Some did not go very far out of the way to get it.) The President called six men to this conference, five of whom were Cabinet members in charge of a major department. He asked whether a bill could be drafted by nine o'clock. The Judge

Advocate General assured the President that it could be done. It was drafted. It was quickly steered through both houses of Congress. Four government departments were given charge of the work. With the utmost co-ordination and speed, preparation was made to receive the men. On April 5, orders went out to call men. The following day, the first man was enrolled—in Baltimore, Md. The first camp was established within a week. By the first of July some 275,000 men were located in 1,300 camps. The camps were at first housed in tents. The U. S. Forest Service and the National Park Service located the camp sites. The majority of the men came from the east, but most of the camps were located in the west. Later, some 25,000 war veterans and 14,000 Indians were added, making more than 300,000 men. Many soon discovered that C.C.C. life was not just a "swell vacation at government expense." Many of them "couldn't take it," and "went over the hill." These were C.C.C. expressions. "Going over the hill" meant deserting.

All this was a new experience. For many of them it was the first taste of work, and that under army officers' discipline; while living in large groups in a country where the stillness of night, unbroken by the rumble of elevated trains, or the din of foghorns, was almost terrifying. It was the first time away from home for most of the men, and homesickness played havoc with many of them. But hard work and regular hours of sleep, with plenty of food and recreation, did much to clear their minds and nurture their morale. The first pay day helped, and also the first trip to town, which in some places was forty and fifty or a hundred miles away. In a month or so many bragged about the fine work of their camps.

The President called the C.C.C. a "Peace-time Movement." Some called it a "Peace-time War." The wages granted were low—\$5.00 for personal expenses, and \$20.00 monthly, which had to be sent towards the support of the folks at home. More than a thousand educational advisers were placed in the camps.

A rather rare situation developed. Though the C.C.C. was called a "four-team" hitch, neither of the four departments—**Labor, War, Agriculture**, nor the **Interior**—considered the C.C.C. its own child. Finally, the four departments, with Robert Fechner, of Boston, as Director, who took over the reins of his four-team government "hitch," started for the forests. It was no easy canter. The object of including much of this information is to ease the minds of present directors, and perhaps quiet some of the talk which is at best ill-timed, when other men are in the battle areas.

Two of the first camps are Grottoes and Luray, both of which are in Virginia. At least one of these camps has been called President Roosevelt's "pet." The writer has been with many of the boys in this beautiful area. Today, they are comfortably housed. It may be in order to portray in contrast the arrival of the first C.C.C. men. They made the trek in trucks, at night, and in the rain. They had to light their way with lanterns. They had ugly detours because of unsafe bridges. They arrived at night and had to set up their tents in the dark. It continued to rain the following

day, and there was more mud. It took a lot of "can take it." Some threatened to "go over the hill." However, the sun came out, and the morale mounted. All this was followed by vaccinations and inoculations against contagious diseases. Then they were outfitted—hence, the first "rookie." Thus, the new army had sprung up—a peacetime army. It was recruited to reclaim the country's natural resources, which had been despoiled by man, fire, and rain, as well as to give occupation to the otherwise idle.

Timber is a utility and also adds to the beauty of a country. One third of the United States is forest—three fourths of which is under private ownership, and the remainder (200,000,000 acres) in possession of the Federal and State governments. This is a vast reservoir of health, wealth, and pleasure. Most of this land is in National forests, of which there are 145 in number. Already, the timber that has been taken from these forests has paid for the original purchase. The yearly cut is more than a billion feet. These forests also protect the water-power resources of the nation, insure an adequate supply of pure water to hundreds of cities and towns, and furnish pasture for more than 14,000,000 head of livestock. The recreational use of forests cannot be evaluated in terms of dollars and cents. Floods also result from denuded forests, by a too rapid "runoff." These parks are the sanctuaries of the remaining wild life. No hunting is allowed in these forests. Consequently, the buffalo, bear, elk, antelope, deer, moose and mountain sheep add much natural attraction to these government reserves. Even the semidesert Grand Canyon streams are fast becoming an angler's paradise. Many of these forests are scenic spots, the great splendor displays of the world, with spectacular waterfalls, innumerable lakes, big trees, and glaciers, large and small. Grand Canyon is the spectacle of an "18 by 217-mile paint pot" of marvelously colored stone. In some of these parks, peaks reach more than 14,000 feet. In some of these National Reserves are found caverns, with the interior majestically decorated by the Creator, and the work of time. It was in these parks that thousands of young men got their first sight of the mountains, the lakes, and the big trees.

To many, all this was a great adventure. Some men from the country were shy and not a bit awed. Some of the city fellows had never touched an ax in their life. But the fellows who stayed became "conditioned," and for many it was a "life extension institute." Here they found their health, which indeed is life's chief wealth. Another factor was the grand opportunity for a gradual formation of friendships.

The pioneers of C.C.C. did not find all their untried life a thrill-filled life. There were days of despair and anguish. Many spirits sagged, and young men longed to go back home, where there were softer beds, and where life was less difficult. Many of these isolated youngsters had been used to all sorts of amusements. The food was not always as tasty as it was at home, nor did they have the variety to which they were accustomed. There were cold nights and mornings, without hot water for washing. Letters from home did not arrive in time because of change

of location. All of these things did not help to maintain cheerful dispositions. Once the barracks at the camps were built, morale mounted. The men found time to beautify the camps. Hours were spent in landscaping the little towns in the woods, after regular hours of labor were over. Trees were set out, flowers were planted, sidewalks and drive-ways were stretched along the company "streets." Stones and decorative fences were whitewashed. Artistic stone fountains were constructed. (Much of this work had to be repeated by the C.O.'s because of the fact that the camps had fallen into disuse.) However, the writer saw much of their work in the present C.O. camps. Into this heritage many of our boys found life more pleasant than did the first C.C.C. men.

The C.C.C. had its share of shirkers and the "tired." These they called "goldbrickers." They were often put together into the same crew and given the most distasteful jobs about the camp. Those who were willing to work were rather quickly promoted. They were called "leaders" and "assistant leaders." Many humorous thrusts were given the workers in some of these camps because of their laziness, but the amount of work done by the C.C.C. during the first eighteen months was almost staggering. The list is before me as I write, and it would silence many an ill-informed critic. It covers three pages and begins something like this: telephone lines built, 25,089 miles and 33,206 miles maintained; water supply lines, more than 60,000 miles; firebreaks, 27,898, and 11,936 maintained; reduction of fire hazards, 825,808 acres; fighting forest fires, 1,605,326 man-days; bridges built, nearly 22,000; dams built, 3,100. Over one hundred and fifty items are listed. These figures from government records should silence many self-appointed critics.

The Spell of the Mountains

Many fell under the spell of the mountains and the big trees. The stillness of the mountains at night did something for the men, as did also the grandeur of the peaks at sunrise and sunset. The men saw their immensity, and felt their own unimportance and smallness in comparison. They enjoyed the study of birds and animals. There was hardly a camp which did not have a dozen pets from the forests as mascots. The most popular was the black bear. The most exciting and at the same time the most dangerous wild life was found in the snakes. Thousands of "rattlers" met their doom at the hands of the adventurous men, some of whom were bitten. However, the men were instructed in methods of first aid in case of snake bite.

The following poem is proof of the fact that some of the men really enjoyed the forest:

PLEASE, O LORD

"Lord, if you should take away the trees,
Should deem it wise to economize
On flowers, birds, and bees,
Should think it best that nature rest,
And have the sun and moon and stars
Shine only half the time;
If you think it best all this loveliness
Of nature should resign,
Then surely we'd have cause to be
A discontented nation, at your shrine."

Occasionally, some C.O.'s feel the lash of adverse community antagonism. It is good

to remember that the C.C.C. lads took more than their share of mudslinging. Listen in. They were called "riffraff," "charity seekers," "bums," "city boys having a good time in the woods at government expense." These were some of the milder epithets. The fellows who stuck it out lived down these stigmas of uninformed men.

"Life" after 4:30 p.m.

The C.C.C. had the same problem after the workday ended, until "lights out," usually at ten o'clock. The first "diversion" included mess at five o'clock, which they as well as the C. O.'s put at the head of the list. Three major rules confronted the C.C.C.—go to town only by permission, maintain camp property, and observe good order. Beyond these rules they were allowed to follow their own inclinations. There was much to occupy their time.

Athletics were largely kept to the forefront. In addition we might mention the following: social times, community affairs, music and singing, bands, programs, "stunt nights," harmonica quartets, camp gymnasts, tumblers, dramatics, pictures, plays, societies, photography clubs, lectures, banquets, mountain-climbing clubs, stamp collecting, classification of arrowheads, insects, flowers, plants, choral societies, debating clubs, camp church programs, short-wave radio clubs, schools of journalism, the camp "paper," humor magazines, writing, art, ping-pong, chess, checkers, cards. (Gambling was not allowed.)

"The School of the Woods"

The C.C.C. developed an educational program to the extent that it was called "The School of the Woods." Some of the pastimes in which the young men indulged would not be appropriate for C.O.'s, but the pursuit of wisdom and the training for service can be taken without any reservation. At one time there were 150,000 students, with classes meeting in thousands of buildings. The courses had to do with the work they were doing, or intended to do after leaving the camp. The major studies were bookkeeping, typing, farming, carpentry, mechanics, vocational instruction in various trades, surveying, dramatics, concrete work, bridge building, nursery, tree surgery, and cooking. Many attended school in surrounding towns and cities. Some who had left school too early finished their grade and high-school courses.

It was the writer's privilege to have access to the testimonials of men from the Atlantic to the Pacific. These were both informing and challenging. The reaction of those who took their task seriously could best be summed up in the words of one of them: "I learned some things in C.C.C. which I could not have learned elsewhere." One called Montana "the Land of the Shining Mountains." Another said: "I caught the pioneer spirit of the early nation builders." Another "developed the capacity to observe, appreciate, and understand nature." Others spoke as follows: "It's grand to be living where you're free. In the outdoors it tingles the blood to be alive." "They used to call me a 'softie'; that day's ended." "Life in the C.C.C. was indeed a great adventure."

Bro. J. N. Byler, Akron, Pa., very kindly responded to our appeal for a complete list of all the camps and units administered by the Mennonite Central Committee. Last month we discussed the Mental Hospital Units. He informs us that the M.C.C. has taken over the following former C.C.C. Camps: Grottoes, Va.; Colorado Springs, Colo.; Denison, Iowa; Sideling Hill, Pa.; Medaryville, Ind.; Camino, Calif.; North Fork, Calif.; Luray, Va.; Belton, Mont.; Hill City, S. Dak.; Terry, Mont.; and Downey, Idaho. This accounts for the large place that is here given to the former work of the C.C.C. To some extent at least the C.O.'s are expected by the President, by the Government, and by the people of the nation to make a really worthwhile contribution. The C.C.C. men did in spite of criticism. The C.O.'s will, without a doubt. God bless them all.

We are including the following report for your reading and, we trust, filing:

C.P.S. UNITS

(Report as of May 31, 1944)

	Mennonite	
Forest Service	475	
Mental Hospitals	694	
Soil Conservation Service	740	
National Park Service	330	
Dairy Farm Service	283	
Bureau of Reclamation	107	
Farm Security Administration	140	
Training Schools	71	
Agriculture Experiment Stations	56	
Dairy Herd Testers	88	
Scientific Research	7	
Public Health Service	34	
Foreign Relief Units	16	
Total	3,041	

M.C.C.—ADMINISTERED CAMPS AND UNITS SOIL CONSERVATION

Camp No.	Mennonite	Others	Total
4 Grottoes, Va.	98	15	113
5 Colorado Springs, Colo.	123	13	136
18 Denison, Ia.	96	20	116
20 Wells Tannery, Pa.	83	24	107
24 Hagerstown, Md.	96	1	97
33 Ft. Collins, Colo.	104	10	114
67 Downey, Ida.	49	8	57
Dairy Testing			
100 Pennsylvania, Iowa, Maine, Mich.*	78	10	88
Dairy Farming			
97 Wisconsin, Colorado, Pennsylvania, California, Ohio*	270	13	283
Farm Security Administration			
64 Terry, Mont.	134	6	140
Bureau of Reclamation			
57 Hill City, S. Dak.	83	24	107
Agriculture Experiment Station			
106 Lincoln, Nebr.*	33	2	35
125 Orono, Me.*	6	0	6
126 Beltsville, Md.*	15	0	15
Forestry Service			
31 Camino, Calif.	68	25	93
35 North Fork, Calif.	73	54	127
103 Huson, Mont.*	40	74	114
National Park Service			
28 Medaryville, Ind.	118	23	141
45 Luray, Va.	68	28	96
55 Belton, Mont.	112	12	124
107 Three Rivers, Calif.	87	23	110
Mental Hospitals			
44 Staunton, Va.*	37	2	39
58 Farnhurst, Del.*	37	3	40
63 Marlboro, N.J.*	61	5	66
66 Norristown, Pa.*	86	7	93
71 Lima, Ohio*	11	1	12
72 Macedonia, Ohio*	14	6	20

77 Greystone Park, N.J.*	91	6	97
78 Denver, Colo.*	10	4	14
79 Provo, Utah*	20	6	26
85 Howard, R.I.*	53	5	58
86 Mt. Pleasant, Ia.*	28	1	29
90 Ypsilanti, Mich.*	70	5	75
93 Harrisburg, Pa.*	31	4	35
110 Allentown, Pa.*	23	2	25
118 Wernersville, Pa.*	24	1	25
120 Kalamazoo, Mich.*	25	0	25
122 Winnebago, Wis.*	13	2	15

Health Service

27 Mulberry, Fla.	33	1	34
115 Urbana, Ill.*	5	2	7
43 Aibonito, Puerto Rico	16	0	16

Training Schools

92 Vineland, N.J.*	14	2	16
117 Lafayette, R.I.*	12	3	15
123 Union Grove, Wis.*	25	0	25
127 American Fork, Utah*	12	3	15

Totals	2,585	456	3,041
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M.C.C. MEN IN OTHER UNITS

21 Cascade Locks, Oreg.*	1	0	1
26 Chicago, Ill.*	4	0	4
27B Tallahassee, Fla.	1	0	1
34 Bowie, Md.	22	1	23
34 Administrative Detached Service	25	1	26
Detached Service (Miscellaneous)*	0	2	2
61 Durham and Ashville, N.C.*	7	0	7
76 Glendora, Calif.	3	0	3
97B Dairy Farm Service*	8	0	8
100B Dairy Herd Testers*	1	0	1
111 Mancos, Colo.*	18	0	18
114 Bluemont, Va.*	2	0	2
128 Lapine, Oreg.*	4	0	4
Totals	2,681	460	3,141

SUMMARY

On Maintenance Projects (*)	1,189	171	1,360
Maintained by M.C.C.	1,492	289	1,781
Totals	2,681	460	3,141

"PROFESSIONAL" EVANGELISM

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say. . . .—Luke 12.

In the account from the pen of the Evangelist Luke, the beloved physician, we have the fact presented that our Lord preached to the masses, to the inner-circle disciples, and to a lone man. This threefold ministry still ought to be the order of the day. There has arisen a certain stigma upon mass evangelism, however, which is unfortunate. It is labeled "professional" evangelism. This means that some men do nothing but preach to the masses at large. Some of these men certainly have been unwise. Some of them have become greedy of filthy lucre, and much more criticism could be given. All this is true, but it should not end our ministry to the masses.

Our Lord, by His constant ministry to the ones and the twos, did not mean that the masses should be neglected. He Himself spoke to them. Some of His best and longest messages, such as the Sermon on the Mount, were given to the masses. Large crowds draw some men into the Gospel net who would never be reached by personal work or by the work of individual churches. The writer (nor this Christian magazine) does not defend the undue sensationalism, nor the greedy desire for large offerings, of some full-time, so-called "professional evangelists." Nevertheless, it must never be forgotten that our Lord expressed His frank disapproval to the disciples when they forbade a man to cast out devils because he did not follow them. This bit of counsel still stands: "Forbid him not: for he that is not against us is for us." Paul spoke in the same vein when he declared that some men preach Christ for envy, to add to his bonds, His reaction was

NOV-45

FOX'S

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that it did not matter so much to him **how** Christ was preached; the important thing was this—that He **was** preached.

Lately, a widely read Mennonite writer wrote us an encouraging note, with a word of counsel. "Don't ever become a professional evangelist. Keep on being a pastor, bishop, and evangelist. This makes for balance in the ministry." We pass this on to our many pastor-evangelists.

In taking the above attitude, however, let us be wise. Let us not be unduly critical of "evangelists" with whose methods, etc., we do not exactly agree, lest we need the rebuke which Christ gave His own disciples. Perhaps the most criticized evangelist in the modern world was William (Billy) Sunday, Winona Lake, Ind. He may have been the most criticized evangelist of all times. Yet the writer constantly meets soundly converted people all over North America who were really saved through this man's services. One of these was a constant joy to the writer while associate pastor at the Mennonite Mission, Altoona, Pa.

Recently, "The Presbyterian" contained an article from the pen of Donald M. Foster, concerning the evangelistic services of William Sunday, held at Trenton, N.J., in January and February, 1916. The city and community at that time were profoundly stirred. Exactly 16,603 persons professed conversion, which the "Trenton State Gazette" figured was 15.37 per cent of the population. Foster's analysis follows:

It is impossible to recreate on paper the atmosphere of Trenton at that time. Trenton was talking, thinking, and living Christianity. People on trolley cars openly discussed Christ and salvation. Day after day religious news was on the front page of the newspapers. Mr. Sunday's sermons were printed in full. Noonday evangelistic services were held in factories and shops.

Influential men "hit the trail," found Christ for the first time, and business conditions changed and improved. Long outstanding bills were paid.

More than twenty-five years have passed since that great campaign. It is possible now to check back and ascertain just what effect it had on a co-operating church. Bethany Presbyterian Church of Trenton, N.J., was one of the co-operating churches. Its pastor, D. Wilson Hollinger, D.D., was very active during these services. He did not spare any effort to make the campaign a success.

At the first communion service (April 2, 1916) following the revival services, 250 persons united with Bethany Church. In the months that followed 55 more became members. This is a total of 305 persons. Dr. Hollinger has known each one personally. The church roll accurately shows the status of each person in regard to his church membership.

Now, after twenty-five full years, the record discloses these facts:

98 (32 per cent) persons are still active members.

54 (18 per cent) died while on the active roll.

66 (21½ per cent) were dismissed by letter to other churches.

87 (28½ per cent) were put on the suspended roll.

Among the 98 now remaining on the active roll, there are elders, deacons, trustees, Sabbath school teachers, and the sexton. Among the 54 who died were many faithful members. It is interesting to note that the number who died while active members and those still on the church roll constitute just exactly 50 per cent of the total who became members following the revival services. If these proportions hold true for the other churches of Trenton, then there are 8,300 converts of this campaign who are either active church members today or who died while on the active roll. Added to this great number are the thousands who transferred by letter to other churches, but whose identity as Billy Sunday converts is hidden by the transfer.

Trenton loved Mr. Sunday and well it should. He brought Christ, and Him crucified.

Christian Monitor, August, 1944

IT DOES NOT PAY

To "have a good time" at the expense of an uneasy conscience the next morning.

To lose our temper at the expense of losing a friend.

To cheat a corporation at the expense of robbing our own souls.

To go to church in the morning, if we are planning to go to the devil in the evening.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of life in remorse of regret for the first half.

To be discourteous, irreverent, cynical, cruel, or vulgar.

To give God the husks instead of the heart.

To live at all unless we live for all.—Charles M. Sheldon.

IF

If you are not saved—you are lost.

If you do not pray—you have no power.

If you are not meek—you are haughty.

If you are not humble—you are proud.

If you have no peace—you have no rest.

If you have no rest—you have worries.

If you have no joy—you get despondent.

If you have no hope—you are discouraged.

If you are not honest—you are deceitful.

If you lose your temper—you commit sin.

If you are not merciful—you are hard-hearted.

If you have not forbearance—you lack patience.

If you are discourteous—you are inconsiderate.

If you use profanity—Satan uses your tongue.

If you have hate in your hearts—you are a murderer.

If you don't love the brethren—you don't love God.—Selected.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—Hugh Black.

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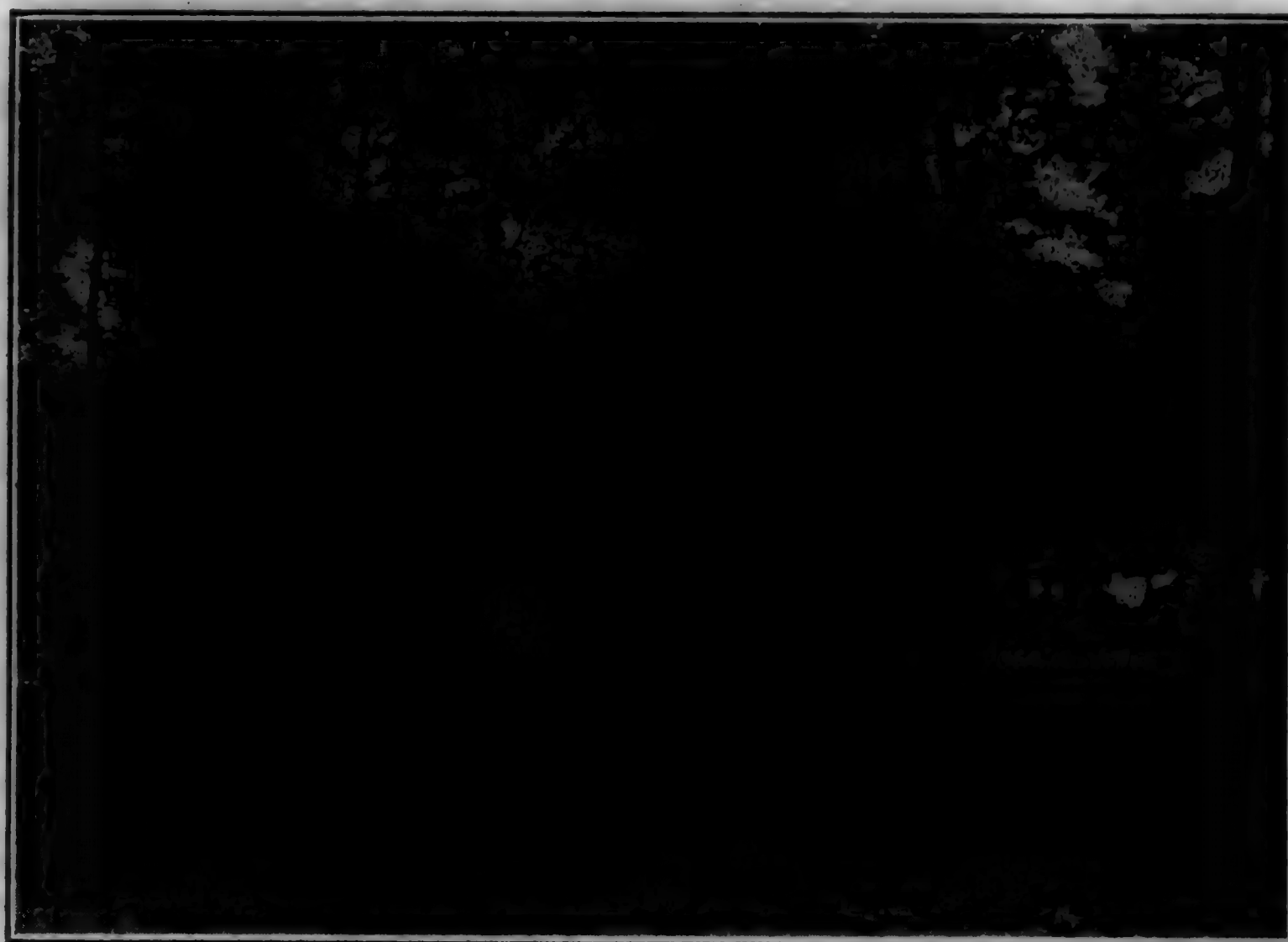
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MY BROTHER COMES HOME FROM CAMP

Happenings in the Early Days of Civilian Public Service

BY A SISTER



Y DEAR CLARA,

I wish we could have a talk together just as we used to have when we were roommates. There are so many things I'd like to tell you that I'm afraid I will have a serial before I know it.

John was home from C.P.S. on Sunday. We are glad he is so near home, but this camp leaves much to be desired. The directors are not of our beloved church. Agnostics, atheists, liberals, and political cranks all find a refuge there, along with some of the truest Christian boys I know of. There are more than forty different denominations represented. As John says, "One certainly must stand on his own convictions, for there is every wind of doctrine."

I am so glad for the assurance that my brother has a real Christian experience. He has stored away in his memory an abundance of scripture, which is a distinct advantage to him.

We often lamented the fact that he was not able to have the advantages of a formal education. But he has become a man of one book, and that book is the Bible. In all his spare time he studies it—just the Word itself, for he doesn't have the money to buy other books, not even commentaries. He has no teacher save the Holy Spirit, and you should hear what God has done for him. Why, with ten words he can make clear what it seems to take others ten times ten words to explain; and for every difficulty that arises, it seems he has just the right quotation from God's Word to aid in its solution. He often beats my concordance in telling where certain passages are found. This knowledge certainly stands him in good stead now.

There are a good many Jehovah's Witnesses there, and you know how they can argue. When they started a conversation with John, he said to them: "I'll tell you what. Let's each hunt up all the scriptures we can think of bearing on the subject and then compare them."

You know they learn to be tolerant in such an atmosphere. When all was done as suggested, even some J. W.'s (that is their name for Jehovah's Witnesses) admitted: "Maybe after all we are not as right as we thought."

I praise God for such victories in our C.P.S. camps. I think our boys are on the firing line in spiritual things. Our camps are what one might term mission stations, and all who really know the Lord are missionaries in the truest sense, in the forefront of the battle against sin and error. And don't think Satan doesn't know it; he is marshaling all his forces, to win either by strategy or by open conflict. When the camp where John is located was first opened, a fine Christian man was elected as the religious leader, but by the time the quarter was over, there were so many socialists, pacifists, and liberalists in camp that they started campaigning to put one of their own men in as religious leader, (a new leader is elected

each quarter), and they were successful too. Their religious leader now does not believe in the efficacy of prayer. Can you imagine that? He thinks, however, that it has a psychological value, and so he prays.

Here let me digress a bit more. The camp is divided into fundamentalists and modernists, and many Mennonite boys for whom these terms previously held very vague meanings, if any at all, have now learned very well what they stand for. I have heard some older folks wondering what this will do to our boys. I will give you a few of the remarks that are made, as John related them to us. One of our

NOR LET IT BE AFRAID

Let not your heart be troubled, neither let it be afraid"—John 14:27.

Though all the world be troubled,
And men's hearts faint with fear
At dangers in the distance
And dangers drawing near;
Though every help should fail them
On which their hopes are stayed,
Let not your heart be troubled,
Nor let it be afraid.

Though all the earth be troubled
And its foundations shake;
Though raging sea shall thunder
And mighty mountains quake;
Though lofty walls shall crumble
And in the dust be laid,
Let not your heart be troubled,
Nor let it be afraid.

Though all your way be troubled
And bounds and landmarks lost;
Though on the stormy billows
Your little bark is tossed;
Though all around be changing,
Here let your mind be stayed:
Let not your heart be troubled,
Nor let it be afraid.

Oh, blessed Word of Jesus!
And faithful from of old;
In which our fears may vanish,
To which our trust may hold;
You shall not be confounded,
You shall not be dismayed;
Let not your heart be troubled;
Nor let it be afraid.

—Annie Johnson Flint.

young men said if he thought his being a C.O. wouldn't help to bring a world millennium, he would have nothing to live for; he would blow his brains out.

Another Mennonite, who was quite a fundamentalist, said, "I have learned since I am here that the world will never come to peaceful living because I am a C.O. for they do not want the Prince of Peace; so since there will be wars anyway, I will go I-A-O and join the medical corps."

Another says he realizes all this, but the Bible says, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them

that hear thee"; so he is going to keep right on.

Thus there are various effects, according to how well grounded the young men were before going to camp. John says that on the whole his observation is that the Mennonite boys are so far ahead of the others when it comes to consistent, sincere, balanced Christianity that he would not want to be anything else. But he adds, "I realize that many are merely coasting along on the faith of their fathers, and that the crying need among us is a real revival."

And, by the way, it seems our boys are judged as to their sincerity by our appearance when we visit camp; so I am going to wear my bonnet with a great deal of pleasure. I have learned to do that anyway, for I like to have those who see me know at a glance that I belong to the Lord.

I was thrilled when you wrote that you had decided to wear one. Our eastern sisters perhaps may not be able to understand this, but to us in congregations where even the mothers and many grandmothers do not wear the bonnet, and a few ministers and Sunday-school teachers teach against folks who dress in order to "look pious," as I recently heard a minister telling his Sunday-school class—well, we know what it means, do we not?

But let us hold true on the home front and be worthy of our brave boys in C.P.S.

Pray for me. I will always remember you.

Lovingly,
Doreen.

IF I A MAN—CAN HE

I take a silver coin, and pass it through the jeweler's rollers until I have a strip of silver, as thin as paper. Rolling it up loosely, I place it in a glass jar, and pour in a quantity of nitric acid, which, in a short time, dissolves the silver, and so completely has it disappeared from the view that a person might take it for clear water. No one can detect the presence of silver.

But stop a little. I take a like quantity of clean water, and add fine salt to it until it will dissolve no more; I then pour this into the solution of silver, when, behold! the silver is found falling down in a soapy cloud. I throw my solution of silver and salt into a tub of water, as large as you like; then from this all the pure silver can be recovered, leaving only the alloy that the silver contained.

Now, if I, a man—one who cannot create a particle of it—can do this with my silver coin, is it too hard for Him Who created all things to recover what He has created from the dust of the earth? Man's body may be crushed, dissolved in air, earth, or, sea, so that there is not one particle of it visible to human sight; but God has them in keeping, and one day, at the "voice of the archangel," and the sounding of "the trump of God," "the dead in Christ shall rise" (I Thess. 4:17).

There shall be a Resurrection—both of the just and the unjust.—Acts 24:15.

It is a fitting prayer that God would make us beautiful within.

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BEHIND CLOSED DOORS

BY THELMA BELLE LOUCKS



BETH ELLSWORTH, seemingly with one eye on her small charge and one eye on the pages of a precious volume in her hands, was doing two jobs at one time. Beth devoted her leisure moments to reading. It was her favorite pas-

time.

The book, "The Trail of the Okanago," was like a trip to the ocean's bottom or to the rainbow's end. It was the story of Kate Fairchilds' missionary adventures.

"Why, Roger, you mustn't open the screen; you'll fall clear out the window and break your little head!" The girl carried the plump little figure away in safety. She lifted him into a deep wooden box and, placing an affectionate kiss on his warm brow, said, "There! That ought to hold you for a while."

"Da, da, da, da," he said, and began to pound vigorously with his fists.

Beth read on about Kate Fairchilds, who cleansed ugly wounds, washed skinny black babies in fondness as if they were her own, cleaned the huts, and showed the people how to keep the huts sanitary.

She glanced toward the box. Roger was very quiet—too quiet for comfort, thought the big sister.

"What do you have in your mouth, little man?" she asked. "You won't show me? Then I'll take it. A button!"

Then she recalled how Mother often placed her mending in the box and took it out beneath the mulberries. She searched the container eagerly, and placed him therein, handing him two spools tied together with a piece of red cloth.

She read on: "One day as Kate was strolling through the woods, somehow unarmed, she heard a faint noise. Not far away, a young female tiger lay, watching for her prey. She remembered Daniel in the lions' den. 'Surely God who delivered him is well able to deliver me,' she said coolly. 'This is still the day of miracles.' So she submissively bowed her head. 'Not my will, but Thine,' she said. 'I am ready to stay or ready to go to glory.' Just then a loud blast filled the air. The jungle animal rolled over—dead"—Bang!

Beth jumped up. "Are you hurt, Roger?" she asked. He sobbed as though his heart would break. Beth held him close and smothered him with affection. Yes, down had come "baby, basket, and all."

"Come, let's go down to Mommy," she said. "Perhaps I'm not doing a good job of taking care of you this morning. But Mother said

just to watch you for a while till she finished painting the linoleum."

Ham was roasting in the oven. Sweet potatoes were sizzling. Green beans were steaming. Light biscuits were rising to their correct height, soon to cast their lot with the meat and potatoes.

"Dinner will soon be ready, Beth," Mrs. Ellsworth said, holding out her arms to her small son.

He fairly leaped into the best of all arms, and said, "Ga, ga, ga."

Beth found herself a fresh apron and prepared to set the table for eight. She took the largest and finest tomatoes from a porch shelf and began to slice them.

"Beth," said her mother rather painfully, realizing her daughter's love for beautiful things, "let's put the nice ones back and use the small, crooked, and spotted ones first."

A lump swelled in the maiden's throat. How she admired her Christian mother! How patient she was—and kind! If ever she were a mother, how she wanted to follow in her footsteps! But one must really live close to the Lord, she thought, to be so successful. Yet it seemed that Mother never had any trouble or trials. How little the girl of thirteen summers knew of a mother's heart!

About four o'clock Mrs. Ellsworth told Beth that the rest of the afternoon was hers—only to watch Roger Lee, as she wanted to give the young turkeys their evening care.

"You may even read if you want to," she teased. The little fellow's eyes were bright after a good nap. He scooted up to the magazine rack and out flew papers, large and small. Beth reached for the play pen, an old blanket, and a box of playthings—from clothes pins to lids. Fixing it up just right, she curled up beside the pen on one edge of the blanket, outside beneath the mulberries, and fingered the blue volume.

The maiden thrilled at the oncoming pages: "Kate Fairchilds recalled the incident of the

day before—the narrow escape with the jungle beast. What a good shot that was, fired by Siranto, the faithful African friend, who had noticed that she left unarmed!"

"What a heroine!" mused Beth. "It must be great to be such a worker in heathen darkness." She sat in utter silence. The click, click, and bang, bang of playthings grew louder. Behind the apple orchard the tractor was rolling under stubble and sending up rich soil of the virgin prairies. Somewhere a pigeon cooed. But Beth heard none of these things.

"Kate gave her leisure time to the African girls. How they loved her! They admired her clear white skin and her kind ways. She taught them how to make their own garments neatly, and how to keep them that way. At night she conducted reading classes. She longed that they might learn to read their own Bibles. In her heart flowed the restless idea that such as these could even have good schools someday. She realized that within each black body there lay an undying soul. To help that even one of these be saved was her greatest joy on earth."

Beth espied her mother scalding a rooster. Yes, it was soon time to prepare the evening repast. Indeed it meant something to be the oldest girl of the family, with three growing boys, a younger girl, and a baby to care for—to keep stomachs filled, clothes clean and mended, and beds and rooms clean. But Beth was a normal, energetic lass, with a promising future before her. This summer proved to be the best yet. She had accepted Christ the winter before—reason enough to make anyone happy. Somehow her spirit would not yield at the church, but at the schoolhouse revivals she could resist no longer as the Spirit pleaded so gently, and she had all to gain.

That night at the sink, doing the dishes, she and her small sister together sang. Then they and a small brother sauntered down through the corral and meadow, following an old cowpath to the creek.

A frog bellowed; a katydid added his notes. A muskrat splashed as he endeavored to hide himself.

Junior grabbed his fish pole which he had placed there before supper.

"Betcha I have a fish," he echoed.

"Betcha you don't," re-echoed Jo Ann.

"See, I told you—not even the worm you left on it."

The girls laughed, but Junior rebaited the hook. The fish weren't interested, however, as they had had their supper. Big sister took note of his disappointment.

"Tell you what we'll do, Junior," she promised. "Some day we'll rig up some good poles and bait, and fish for a whole afternoon." She was rewarded by a sunny countenance.



"Ah, will you, Sis? You're a sport! Name the day. Tomorrow?"

"Tomorrow is peach canning day—say the next day?"

"It's a date. How about a picnic, or a lunch?"

Jo Ann laughed. "Sure, a stove, a skillet, and grease to fry our fish in. Won't it be fun?"

They leisurely sauntered back, this time up around the road. The air was cool, the sun having lowered. But the sky lay tinted in nature's best hue of gold and red. On the bridge they met the older brothers, who were still tinkering with a secondhand scooter.

The sisters went up to their room. Often they played games before retiring. Occasionally Jo Ann begged for a story.

"What are we going to do tonight before going to bed?" Jo Ann asked.

"Who says we're going to do anything?" Beth answered.

"Well, we are, aren't we?"

"Surely! How about a story?"

That suited the lass. "I'm tired," she said, flopping on the bed; "lie beside me while you tell it."

Beth picked up a blue object from the dresser and began to read instead.

"Kate was very much pained at their attitude toward witches, evil spirits, and so-called ghosts. She was deeply wounded when she first learned the true facts about what happened when a mother gave birth to twins. Although the parents are fond of children, especially boys, they feel that evil will befall them if they keep twins; so something must be done about them immediately."

Jo Ann forgot her fatigue; her eyes grew somber and round.

"But what would they do with them?" she demanded almost angrily.

Her big sister went on: "Kate one day went from one village to another with her faithful missionary companion. They found two beautiful waterpots, in blue and gold. They were partly concealed by bushes. She wondered, for there were no wells there. Upon examination they found that each contained two skinny little black feet and legs, two baby hands and arms, a bony head cracked in four quarters, two hips, and other parts of a human body.

"She said to her companion, 'So this is the way they bury their dead!'"

"Her friend knew the worst, but would not explain at first. Finally she said, 'The Africans are afraid that twins will bring bad luck; so they do not permit them to live. They are put to death at once and quartered or cut up, then placed in containers such as these and left there to decay.'"

Jo Ann drew closely to Beth. "Isn't it awful! My! I'm glad I live in America. It's interesting, but can't you find a chapter which isn't so terrible?"

"I don't know; all through the book it is both beautiful and terrible—all very unique and interesting."

"I don't know if I'd want to be a missionary or not, would you, Beth?"

Beth searched for a more delightful story to retire on, then closed the book and said, "We must get to bed."

Dad's bass voice rent the air at 6:30 in the morning. Canning and one thing and another were the routine for the day. The "big boys" were always very hungry. The mercury

reached a high mark. Roger Lee seemed to crave extra attention. The oncoming fishing picnic was brought up during intervals. The missionary volume lay where it was cast the evening before. That night Beth was too fatigued even to care to pick it up before she retired.

Jo Ann pleaded, "Please, Beth, just one chapter before we go to bed."

Not being able to resist, she began: "Kate Fairchilds was pained at their ignorance. Her joys were many, but also her disappointments. Overwork, disease germs, and sultry climate tended to break down her health. Her physician said she was working too hard, and a year or two of rest in the States was what he prescribed. Time for her furlough had almost arrived, anyway; so she began to pack as eagerly as she had five years before, when she prepared to bring the gospel light to the Dark continent. Just the thought of seeing her aged mother had already begun to revive her.

"But war was declared in 1914. Orders were that most of the missionaries stay where they were stationed. At first the disappointment proved almost too great. But after much prayer and fasting for patience, she adopted

more than ever the slogan, "Not my will, but Thine."

After two more years of undying patience with, and love for, the native Africans, the time arrived for her to set sail for her homeland. Kate little knew that she was to experience one of her most cruel, disappointing blows. She received a wire on board ship that her mother was not expected to live—that it was only a matter of days or hours. It was that hope which she had fairly lived for, for seven years—to behold her mother's face once more and clasp her hand in hers. Her first petition was, 'Dear God, you must let Mother live until I see her, if it's only for a few days.' But somehow she beheld Christ on the cross. Even in His agony He thought of others. Yes, she glimpsed Him, broken-hearted, crushed, bleeding, dying. He already knew in the garden that it was the Father's will that He drink this cup.

So she said, 'Mold me and melt me into Thy holy likeness. I will drink the cup Thou handest me.'

"Then as Kate Fairchilds bade adieu to the great steamer which brought her in, she knew the worst had come to pass.

"A brother met her with the sad news, 'Mother is gone.'

" 'In time to see her body?'"

" 'We saved it five days—we could keep it no longer; she has been beneath the clay for three days.'"

"The brave woman wept out her grief, and then said, 'Praise His holy name. His blessed will be done.'

"Indeed His will was carried out to the fullest extent. It was not His will that she return to the African jungle, for in a short time, she broke down with a jungle fever, or something similar, and her spirit fled to be with its Maker. Ere she breathed her last breath, she reached out her limbs, smiled, and spoke the word, 'Mother.' Thus ended the career of one of the world's greatest missionary heroines and teachers."

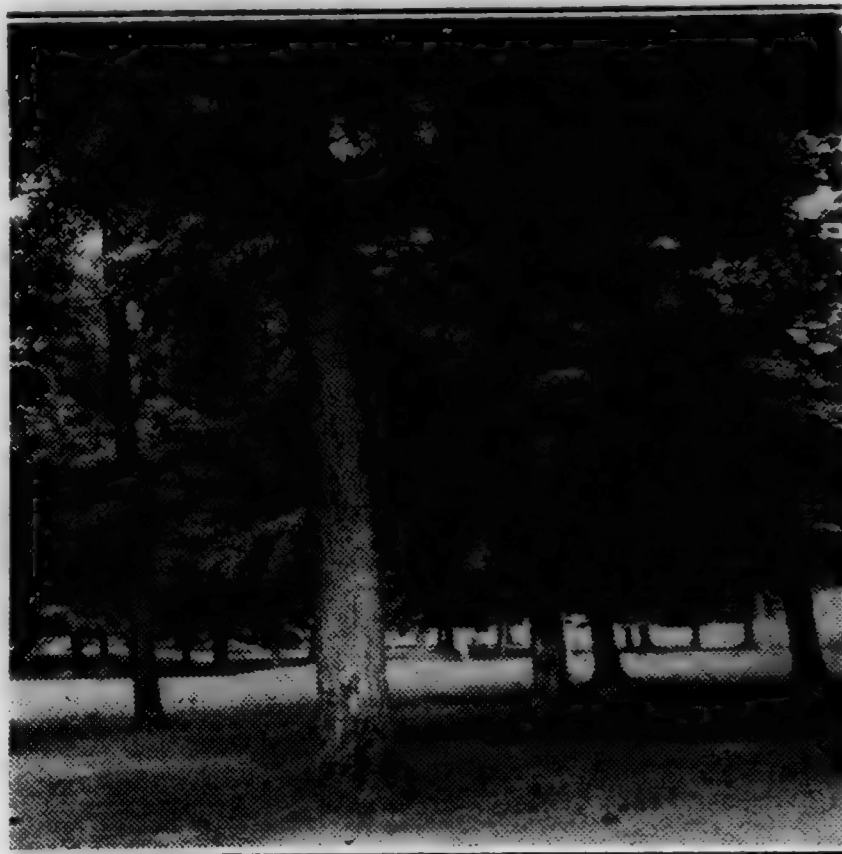
"My! She really was a good, brave lady," exclaimed Jo Ann. "It would be fun though in a lot of ways to be a missionary, wouldn't it?"

Beth wheeled about quickly, replaced the book, blew out the light, and scrambled into bed. The deep even breathing of Jo Ann was soon resounding through the room. Beth turned, facing the south window. A soft breeze fanned her cheeks. The moon cast its beams down upon her. White clouds roamed about the sky—her favorite evening scene.

Presently she shifted her position. A deep sigh escaped her lips, and she swept the perspiration from her brow. Clutching her pillow, she tossed it to her feet. She didn't like pillows in summertime. Yes, that was why she couldn't sleep! First she would whisper a prayer.

But it would not come somehow. Oh, God was so far away! She felt so terrible! Once before she felt the very same way. Yes, last winter at church when revivals were in session—when she would not yield to her convictions.

How long she endured the discomfort she did not know. Her body, however, could endure the punishment no longer, and she fell into an uneven sleep. Then came her father's bass voice, breaking the stillness.



AN AUTUMN PICTURE

Autumn days are here again.
Let's take a stroll today,
Through gorgeous sylvan forest
All garbed in bright array!

The maples, dressed in scarlet,
Present a brilliant view.
The oaks, clad in autumn pomp,
Are dressed in crimson hue.

The pretty slender birches
A-swaying in the breeze—
Are clad in shining yellow,
The fairest of the trees!

The other trees so stately,
As seen on every hand—
Seem but to add more splendor
To a sight so very grand!

The trees present a picture
So very fair to see!
No living human artist
Can really paint a tree.

Only the "Master Artist"
Can paint a scene so rare!
The hand of the Creator
Colors ineffably fair!

—Phebie Stillman.

"Bethie, Junior, Jo Ann," he said, "morning's here."

Junior was first to scramble out. "Oh, yes—picnic day! Hurry, girls, hurry!"

Beth sighed and slowly moved on.

"Why so slow this morning, girls?" Mother was already frying cakes on the range; canned sausages were turning brown in the pan; and hot cocoa was sending forth an inviting aroma.

"I'm 'most starved, Mom," echoed Junior. Beth helped wait on the table, ate a peach, and forced down a little cocoa.

As quickly after dinner as possible, the three started toward the pond. Beth tried to make the picnic a success, and often her laughter rent the air. But somehow she relived the evening before. Yes, she relived the nights at the revivals last winter.

A voice kept ringing out, "You can; you must; you should." Beth kept answering, "I can't; I can't. You know I can't! No, I won't!" Back and forth it went until Beth wished she could fly away somewhere on an isle of peace.

Again that night she tossed upon her bed. She made an effort a second time to utter a prayer. But God was so far away! Finally she said, "Not my will, but Thine be done. Amen."

Sleep was still far in the distance, but this time because of tranquil happiness and joy. Quietness reigned in her bosom. For untold hours she communed with her Maker. She realized that two great choices had been made—that a great conflict was ended. But little did she realize that a far greater struggle would be hers to battle at some far distant day.

Golden autumn days returned, and she went on with her education. A precious secret lay deeply embedded within her heart. When the time came, she would tell it. She must prove the Lord first, ere she repeat it.

One day in town, while waiting for the others, a kind lady walked up to their car, her arms full of papers. With a beaming countenance, she said to Beth, "How about some tracts and papers full of real missionary stories? Who knows but what you will be a missionary someday yourself?"

The maid's heart fairly leaped. She, like Mary of old, pondered these things in her heart.

More than ever, she was convicted that the Holy Spirit had called her to be a foreign missionary, but she spoke to no one about it. She said discreetly, "I will prove the Lord; I will give Him more opportunities to let me know."

One evening at another church, a special missionary program was scheduled. The entire family motored over. The speaker, an elderly missionary pastor, at the conclusion of a very timely message, said, "I want to know how many of you parents here tonight would be willing to let your son or daughter go out on the mission field, were they called—not only permit them to go, but encourage them and give them support, love, and prayer. Come, how many fathers and mothers?"

Beth's pulse quickened. Her own dear mother stood; then her father rose beside her. A handkerchief was drawn up to Mrs. Ellsworth's eyes. It proved to be a stirring evening.

Beth thrilled and blushed. She was never so happy in her life as at this very moment. After the meeting, she heard her mother saying to her companion, "I always believed that my girl would be one. I fully dedicated her life to the Lord before she was born, and I believe the Lord will call her someday. Anyway, I'll do nothing to interfere."

Beth labored faithfully; she planned to be a perfect worker—just like her ideal, Kate Fairchilds. Everyone would love her. They would like her pure white skin too. She would teach them to read and write, and give them the "Light of Christ" to dispel their evil.

Two years fairly flew by. She managed to get one year of high school in her little home town. Then Mother needed help so badly that she volunteered to stay at home. The following year, fate determined that she should attend the same high school, taking what little religious training she could get at such an education center. Next year, surely the way would open for her to attend the church school and obtain more Bible training.

But the depression was still raging. Father Ellsworth battled against a mortgage which grew larger annually. If care were not taken, their beautiful little home in the heart of the rich prairie land would be lost forever, only to fall into the hands of someone less deserving.

Beth grew impatient at times. How toilsome her life was becoming—and wearisome! Her third year of higher education was gotten only by correspondence, and that meant hard work besides toiling daily at farm duties. At intervals, doubts arose in her mind. A few times she wept herself to sleep. But she struggled on. "Surely next year I'll get to carry out my plans," she said.

Times grew no better—rather more difficult. "The Lord has called me," she thought; "surely He will help me to prepare for this great work."

Somehow doors closed fast. The girl was loath to repine; however, it became quite a habit for her to sob a while before falling into an uneven slumber. At last she freely opened up her heart to her pastor's wife.

To the question, "You've fully dedicated your whole life to Him?"

Beth answered with confidence, "I have."

"There is no sin or condemnation in your life?"

"I have searched carefully," Beth confessed with meekness, "and none could I find."

"Before you really felt that God had called you to be a missionary?"

I had felt definitely convicted."

"Then, my dear, just rejoice that you have answered that call. With all doors closing, as you have stated, it must be that He is proving you are not to go, at least not at the present time.

Beth wept out her grief as though her burdened heart would explode. It was her greatest conflict.

The good woman then said: "Beth, did you ever think that perhaps the Master is trying you and melting you so that you will come forth as gold? Perhaps He is fitting you to become a home missionary and worker."

"Yes, I have thought about that. Anyway, I am beginning right now. Oh! the fields are

already white with harvest, but the laborers are so few."

"I was never going to tell you this, Beth, lest it cause you to be proud, but I feel that I can tell you now. Remember your high-school days in town? I don't know whether it was hard for you to be in such a worldly group continually or not, but I have heard at least twice, if not three times, that your conduct was always Christian and that you always stood up for your principles. Perhaps you were a missionary right there."

The girl's countenance beamed. "I often wondered why I had to attend there. But now I know why. Yes, I will go if doors open, and stay if doors close."

The following Sabbath, discreetly arranged by the pastor's wife, the chorister announced a familiar missionary hymn, "Ready to Go, Ready to Stay." Beth's face radiated the happiness that was in her heart.

"I am ready to stay," she promised herself. "Far too often we are ready to go out and do some great noticeable thing, but shrink at the little things right at our back door. 'Unto . . . the least of these,' Christ said, 'ye have done it unto me.'"

"O Lord, melt and mold me," she petitioned, "into Thy very holy image. Make of me a lowly servant right in the house by the side of the road, and I'll give Thee all the praise and glory. Amen."

As Beth arose to teach her class that morning, she was bubbling over with joy. Her pupils began to grow more in grace.

One day Jo Ann stole up to her in great torment of soul.

"Beth," she said, "I am in great trouble. Oh! I don't know what to do, and if you make fun of me. . . . Oh! if you can't help me—"

"But, Jo Ann, I will help you. Just quit crying and tell me what it is all about."

"Oh, the Lord has laid it upon my heart to be a missionary in Africa. I was so scared; I didn't know what to do first. I just had to tell some one. Please don't laugh. I know you can't imagine it—but doors are opening so fast. I know it is a direct call from the Holy Spirit."

Beth placed her arm about Jo Ann's slender figure. "My only dear little sister a missionary—how wonderful! My girl, I won't make fun of you. If doors are opening, then go through them—just one at a time; if closed, then stay behind them. Yes, I heard Mother say one time that she felt one of her girls would be called—you are the one." At an opportune moment she would repeat her own past experiences to her sister.

Jo Ann matured into a young lady and eagerly looked forward to going to the Dark Continent.

In closing her farewell speech before leaving for Africa, she said, "To my only sister I give due credit. It was to her that I first related my call to go—and such co-operation I've never seen."

As Beth heard the frank expressions of her sister's farewell address, her eyes gleamed.

"Yes, my own little baby sister not so long ago," she said. "What joy we used to have together! How we used to sing together, sleep together, do dishes together! What memories

(Continued on page 271)

OBSERVATIONS ON RECENT MENNONITE COLONIZATION IN CANADA

BY J. WINFIELD FRETZ

A commission from the Mennonite Central Committee to study Mennonite colonization efforts gave the writer an opportunity to observe some of the new Canadian Mennonite communities. Chief attention was paid to communities that were established by immigrants from Russia between the years of 1923 to 1934. Of the 20,201 immigrants who came to Canada and were assisted by the Canadian Mennonite Colonization Board, 6,176 paid their transportation in cash, 675 paid part of their transportation, and 11,349 came to Canada on credit. Those able to pay all or part of their passage often had very little cash left with which to buy equipment for households and farms.

Why Significant

In the course of this study a great variety of Mennonite groups were contacted, although not all of them were carefully observed. In some communities one found Mennonite Brethren, Evangelical Mennonite Brethren, General Conference Mennonites, Sommerfelder, Bergtaler, Old Colony, the Church of God in Christ Mennonite, Rudenweidener, and Hutterites. These groups are sometimes settled in intermingled fashion, not exclusive of each other except for the Hutterite Brethren. The study of colonization is significant for modern Mennonites because such a large portion of Mennonite history has been determined by colonization efforts. The four areas from which observations for this article are most heavily drawn are in the area of Vineland and Virgil, Ontario, in what is known as the Niagara Peninsula; in the east and west reserve in the Red River Valley of Southern Manitoba; in Coaldale, Alberta; and in the Fraser Valley of British Columbia.

Church and Community

One of the impressive facts in the recent Canadian colonization is the very important part religion plays in the life of the people. This is emphasized by the presence of one or two churches in every community and the central part the church plays in the life of the people in the community. The churches serve much more than places of public worship. They are dominant institutions in the community, serving as cultural, educational, and social centers, as well as places of worship. In these newly established colonies strong emphasis is placed on Biblical teaching and the German language. Many of the communities have their own week-day parochial schools to promote these interests. Such matters as health, medical care, burial societies, and fire and storm insurance societies are organized around the church. The importance of religion during the years of pioneering hardships and privations can hardly be overestimated. It served as a veritable foundation of inspiration and a tower of strength in moments of despair and gloom.

Mutual Aid

One is exceedingly impressed with the various types of co-operation and mutual aid in the communities. One might almost say that the economic prosperity and strength of a community was in direct proportion to the extent which mutual aid was practiced. This sharing one with another is expressed in both a formal and in an informal way, that is, by means of systematic organization and by means of spontaneous sharing in times of need. Almost every one of the communities observed had a mutual health insurance plan whereby each family paid a nominal annual sum of money in return for general medical care. In several of the communities Mennonite hospitals have been established and Mennonite doctors imported to serve the community. Burial societies are common and are organized on the same mutual plan, each family paying twenty-five to fifty cents upon the death of a member and thus providing a maximum sum of fifty dollars for the family of the deceased.

This mutual aid is expressed also in formal lines in the field of business. Co-operative creameries, cheese factories, canneries, grocery stores, and berry-preserving plants are organized in these communities. In this way the burdens and the benefits are shared by all those who participate, and the Mennonite people provide the capital and determine the management policies. In this field there is much to be learned by older Mennonite communities who have forgotten or neglected this aspect of Christian brotherhood.

Other Observations

One is impressed by the fact that the larger share of financial credit necessary to establish these communities came from non-Mennonite sources such as railroads, land companies, lumber and cattle dealers. It is significant that fellow Mennonites did not provide the capital for these recent Mennonite colonization efforts. Wherever such capital was provided it was through agencies other than the church and at times not through a systematic program officially endorsed by the church.

A further impressive fact is the industriousness which characterizes these Mennonite settlers. The respect for the dignity of labor by the people in the areas under consideration was indeed inspiring. No task was too menial and no job too difficult for these people to tackle. In some cases entire families walked four and five miles to and from hop fields in British Columbia in order to earn fifteen cents an hour. In this way funds were gradually accumulated to make down payments on small parcels of land and lumber with which to build crude shacks which first served as houses. As time continued and economic conditions improved so did the standard of living. These people vividly demonstrated in repeated cases the truth of the Biblical promise that "with God all things are possible."

It was their industriousness and dependability which won the respect and confidence of local landowners and merchants who on that basis extended them liberal credit.

A further characteristic of these newly established Mennonite communities is their cultural isolation, due to differences of language, religion, tradition, and social heritage. This is even true in the Mennonite communities that have been established in Canada for seventy years or more. This sense of isolation is at the present time accentuated because of the traditional Mennonite attitude toward war. There are, however, evidences that the cultural and geographical isolation of these Mennonites is slowly breaking down. Among the younger generation there is considerable evidence of conformity to the ways of the world. One such irrefutable evidence is the surprisingly large number of men who are now performing regular military service.

In all of the four provinces of Canada where community life was observed Mennonites have introduced agricultural patterns different from those which they found there. The intensification of agriculture in the fruit-growing areas of Ontario and British Columbia, the truck gardening and oil-producing crops in Manitoba are cases in point. Everywhere Mennonites tend to be relatively self-sufficient in terms of growing a variety of products for their own domestic use.

Conclusion

By way of summary we can say that the recently established Mennonite communities in Canada are succeeding economically and community life is oriented around the church. A large degree of mutual aid characterizes their economic and social life. They remain conscious of themselves as distinctive Mennonite groups with peculiar customs and insights into Christian teachings. It goes without saying, however, that the communities under consideration are not faultless.

Akron, Pa.

THE MINISTRY OF INTERCESSION

Multitudes are behind in their praying. The prayer life is essential for far-reaching and abiding souls. All can not preach, all can not sing, all can not give munificently, all are not gifted with magnetic personality, but all can move heaven in prayer. When folks go to praying, something begins to happen.

It is recorded in the "Life of John Hunt," that apostolic missionary to the Fijians, that as he lay on what proved to be his deathbed, he never ceased to pray for the people of the island. When the end drew near, he grasped his comrade with one hand, and lifting the other, cried, "Oh, let me pray once more for Fiji! Lord, for Christ's sake, bless Fiji! Save Thy servants, save Thy people, save the heathen in Fiji." And then he fell asleep.

These mighty men of God toiled, wept and prayed until the awful cloud of paganism was lifted, and light from heaven flashed into many a benighted heart. The story of salvation can be successfully told only by those who are suffering with the Lord Jesus.—Living Water.

CHRISTIAN MONITOR PULPIT

SPIRITUAL POWER

BY LESTER MANN

TEXT: They took knowledge of them, that they had been with Jesus.—Acts 4:13b.

This morning I would like to talk on the secret of spiritual power. I think in this day and age in which we are living the church lacks power. Not only does the church lack power, but also the individual members of the church. The church only has power as the individuals in the congregation have power.

Some time ago I was talking with a man whose family left the church because the church was not as spiritual as it should be. But the church is just as spiritual as its members. It can not rise above the level of its members. If our church is not spiritual and people leave our church, then the people must not be spiritual. The church lacks power because the individual members of the congregation lack power.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). What is our purpose as Christians? Our purpose as Christians is to go out and evangelize the world. If we can not give out a testimony, it is because we do not have anything inside. The way we act and the things we say indicate what we are on the inside.

A number of years ago I was very much interested in watching a train go by carrying the DeWitt Clinton, the first locomotive of the New York Central Railroad. On this same train was another famous locomotive, the No. 999, which had made a record of 120 miles an hour. But there was no steam in the engine. This engine was being pulled by another one. It was on exhibition. We could look at it, but it did not have any power. How many of us are just on exhibition, with no steam in ourselves and having no power?

Would we like to ride on a train if we had to sit in the coach until the fireman built the fire and made the steam rise to 200 pounds pressure? No, we wouldn't like to wait that long. But that is about like some of our lives. We lack power. We do not want to ride a train like that. Neither do we want to live a life like that.

There is a secret to this power. It is not like the secret concerning which some one comes to you and says, "I know a secret, and if you will promise that you won't tell anyone, I will tell you." This is the kind of secret of which we can know and find the source. The source of this spiritual power is revealed in the Word of God. Some Christians find the source of this spiritual power, but many others never learn to know it.

The apostles knew this power. They went out and preached the power of God. And

not only the apostles, but every Christian went everywhere preaching the Gospel. They had a living testimony. They lived a life of power.

We can cite others in the New Testament who had this power. It was promised by Jesus Christ himself. One day when they were going out of Jerusalem, the disciples asked of Jesus, "What do you have in store for us? We want some place of power in your kingdom." They were thinking about earthly power and honor. Jesus said, "I am not going to give you power in this world." Perhaps they wanted to be Prime Minister, or Secretary of State, or occupy some other place of power. He said, in Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you;" and again, "All power is given unto me in heaven and in earth" (Matt. 28:18). All power is in the hands of Christ. And so He is going to impart this power unto others through the Holy Spirit. It only comes through the Holy Spirit. There is no other way. The Holy Spirit brings this power to the earth.

Jesus said, "I am not going to leave you alone. I am going to send you a Comforter. This Spirit is going to reign in the lives of every member who is a true servant of God." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth." We are commanded to be His witnesses.

There are too many people just on exhibition. The lost world needs our testimony. They need to come to the knowledge of the saving power of Jesus Christ. But they can only come as we witness to the saving power of the Lord Jesus Christ.

Let us notice the apostles after the ascension of Jesus, in Acts 1:13, 14. They went up into an upper room where abode Peter and James and John and the rest of the disciples and the women and Mary, Jesus' mother, and His brethren. Here they waited upon God. Acts 2:1 says, "They were all with one accord in one place." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (2:4). This was brought about through prayer and supplication and waiting for the outpouring of the power of the Spirit.

When the power of the Spirit was poured out upon them, they spoke with other tongues. They did not speak with babbling tongues that no one could understand. There were folks present from all the nations of the world, who spoke in different languages and

tongues, and they could understand the apostles. They did not preach because they were drunk, as some accused them of, but they were filled with the power of the Holy Spirit. Their message was a message of repentance for sin. Peter said to them, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:3). That was their message. That is the message that we, as children of God, have for a lost world.

These words had a wonderful effect upon the multitude. There were three thousand souls converted that day. In this day if we can get three or four people added to the church in a year, we think our church is going along well. But we ought to be ashamed of ourselves. Is it a lack of Holy Ghost power in our lives? The Holy Spirit power had a wonderful effect when three thousand souls were added to the church in one day.

The apostles, Peter and John, as they went up to the Temple to pray saw a lame man sitting at the gate of the Temple. When he asked alms of them, Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The power of the Holy Ghost was so manifest that the man arose and walked and praised God for what He had done for him.

After this, Peter and John went on preaching, and the priests and Sadducees laid hands on them and caused them to be arrested and put into prison. But when they examined them they saw the boldness of Peter and John, and further when they "perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them that they had been with Jesus" (Acts 4:13). That is the true source of spiritual power, "being with Jesus."

They thought they had gotten rid of Jesus when they crucified Him, but here He was giving power to His disciples. Who were these two men? Prominent people? No, just fishermen, some of the lowliest men in life. Yet they had received power from God. It does not matter who we are, we can receive power from God by coming into contact with the source of power, Jesus.

The power of the Spirit does not come by education. They had not been taught by the priests and the Levites, nor at the feet of Gamaliel. They had not gone to a university to receive the power of God. The Jews noted that they were common ordinary folks, who had power, Holy Ghost power. They had power to meet the problems of folks all about them. This power alone comes by "being with Jesus." They had such a close fellowship with Jesus that Christ lived in them. That ought to be our experience. We should have that same fellowship with God and walk so

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Editorials

General Conference in 1944

Since General Conference meets biennially only on the odd-numbered years it seems strange to be writing the above line. But it was a special session, and hence the reason for its being held in 1944. It was the first special session in the history of General Conference which was organized in 1897. A preliminary session had been held the year before. The reasons assigned for the calling of this special conference were that there might be a season of prayer and fasting and Bible study prior to taking up the consideration of the problems facing the church as brought out in the report of the General Problems Committee in 1943, which report had been tabled because of lack of time to give it adequate consideration.

The meeting, which was held at Goshen College August 15-18, is now history, but it will probably remain for a long time in the memories of those who were in attendance. It was a special meeting in a number of senses, besides the fact that it was called at a special time for a special purpose. Never in the history of the American Mennonite Church have so many bishops, ministers, and deacons met together for a season of prayer and Bible study. Since the business sessions were reduced to a minimum there was much more time for prayer and study and devotion than in the usual conference. Then there were special seasons of prayer in a room set apart for that purpose. Those who were thus burdened gave themselves to fasting, by omitting meals at various times. From reports that came in from various sources there was probably never a meeting in the history of the Mennonite Church which was so much remembered in prayer by the church at home.

The real climax of the meeting came on Thursday evening, when after considerable discussion of the Problems Committee report, the meeting was called to a season of prayer. The Spirit definitely manifested Himself as we knelt and prayed together for about an hour and a half. The results were that hearts were touched and we were melted together in a way that had not previously been possible. It was thought by some at least that the Lord had now accomplished His great work for us, and that what we would adopt in the way of a report would not matter so much for the group, even though it would be important for the church at home and for the future. And the end result was that a report was adopted that was essentially the same as that submitted in 1943, although modified to include the spirit of the 1944 meeting. That the 1944 session of General Conference will long be remembered by those attending it we have no doubt; that it may have a far-reaching effect upon the Mennonite Church now and in the time to come should be the hope and prayer of us all.

School Days

These will be here for many of our children and young people by the time this paper reaches the reader. They mark a distinct epoch in the life of the child who goes to school for the first time. He enters a new world that has many possibilities for both good and ill. The responsibility of the parents in helping to guide the child aright during these formative years of public school life can hardly be overestimated. In fact much teaching

and training should have been done before in the six-year period prior to his school days. There is no gainsaying the fact that the public school brings strong influences to bear upon the child's life. The parent should keep in touch with what is going on in the mind and life of the child, and encourage that which is good and in every possible way counteract that which is bad. In this connection it will be well for the parents to watch the contents of textbooks, and whenever unscriptural things are noticed, they should be pointed out to the child or youth, while at the same time the Scriptures concerning these things should be taught. Sometimes it may be necessary to state our position to the teachers or other school authorities concerning these and other matters, such as amusements and sports that are not in harmony with our standards of nonconformity to the world. If the parent is watchful and prayerful the child will be greatly helped as he goes into and through the period that we call "school days."

We should not overlook the many good features of our public schools and commend them as we have opportunity. A friendly contact with teachers will often go a long way in helping to solve school problems. We have a responsibility in secular education toward the children of our homes and of the church. In some places, and these are increasing in number, parochial schools are established to help the situation and more fully to discharge the church's responsibility. The Lord has been blessing these efforts. Whether they will be the final answer to the public-school problem for the church as a whole remains to be seen. It should be remembered that no parochial school or any other institution can take the divinely appointed responsibility of the parent to diligently teach and train children in the home. Deut. 6:5-9; Prov. 22:6. When the home fulfills its mission in this respect the dangers of school days will largely be counteracted and taken care of.

It is generally conceded that some of the greatest dangers in our modern school system confront our young people in high school. The church has been cognizant of this fact, to some extent at least, and so we have a number of church-conducted high schools, while the establishment of others is being considered. An increasing number of parents are taking advantage of the opportunity of having their young people receive their high-school education, or at least a part of it, under the tutelage of Christian teachers and in a Christian atmosphere and environment. We praise the Lord for our church high schools and trust that both their number and their influence may increase.

Our church colleges too have been in existence long enough to demonstrate their usefulness and worth to the church. They have filled a large place in supplying Christian workers and leaders throughout the length and breadth of the church and in our mission fields. We believe they are increasingly seeing their responsibility in supporting and defending the standards of the church and the teaching of the Scriptures. They merit our support in furnishing students, in finances, in prayer, and in counsel and criticism. A church can be made or wrecked, according to the direction which her schools take. May the Lord bless and keep our church schools, so that they may be pillars of the faith, defenders of the truth, promulgators of the Gospel, always standing foursquare upon the Word of God.

September 3 has been designated by the Mennonite Board of Education as Church School Day. It gives us a fine opportunity to hold before our people the advantages and opportunities which our church schools offer. School days are necessary and important. They need not be fraught with greater dangers than any other aspect of life if we each do our part by the help of the Lord.

Keeping in Mind Our Great Objective

When Nehemiah was rebuilding the walls of Jerusalem the enemies of God's people in the persons of Sanballat the Moabite, Tobiah the Ammonite, and Geshem the Arabian, were constantly opposing him in various ways. They tried all the various forms of opposition which are commonly employed by people when they want to discourage and hinder others. They resorted to ridicule, to name-calling, to plotting and scheming, and finally tried to induce Nehemiah to meet with them and work out some sort of compromise, although seeking to do him harm. Nehemiah's answer to them has become famous as expressing for God's people the need of keeping true to our objective and refusing to be sidetracked, when he said: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you" (Neh. 6:3).

This lesson comes on down to us as Christians of the present day. We are still engaged in the greatest work that was ever committed to man—to bear the Gospel of salvation to a needy world and to establish and build up the Church of Jesus Christ here below. We are serving the greatest Master, we are engaged in the greatest task, we are building up the greatest institution that was ever established, the Church of Jesus Christ. We must keep this in mind, and in proportion as we realize and appreciate our high calling and the greatness of our work we will, like Nehemiah, refuse to be sidetracked.

Satan always tries to get us to come down to a lower level of life and service and to sidetrack us from our great calling and task. He uses different means and devices to get us to do this, just as he did in the times of Nehemiah. We might notice a few of the ways in which he tries to get us to come down from our high position in Christ and our great task in His kingdom.

1. He tries to get us to compromise with the world. We need to remember that "this world is not a friend of grace," that friendship with "the world is enmity with God." The Scriptures plainly teach that we are "strangers and pilgrims" in this world, who "abstain from fleshly lusts, which war against the soul."

2. He tries to lower us by getting us to neglect our devotional life and thus to get out of the close relation to God that we need in order to be successful in Christian life and service. Neglecting to take time for reading the Word and meditating upon its precepts, for prayer and communion with Him is one of Satan's cunning devices to get us to come down.

3. He gets us to come down when he induces us to quarrel among ourselves, to divide our forces, and to form different factions and camps. Forces divided among themselves are always weakened. "In union there is strength." Indulging in personalities and forming ourselves into rival cliques is always dangerous and destructive and a great hinderance to the work.

4. We come down from where God wants us to be when we are induced to give too much time to the lesser things and not enough to the greater. "The good is often the enemy of the best." Our houses and homes and businesses are important, but they can be given such a large place in our lives that they cause us to neglect the more important things of the spirit. Even our church organizations may take up so much attention that we have not sufficient time for directly contacting souls and helping them spiritually.

5. We come down when we get discouraged and think there is no use in continuing on in the service of the Lord. Nehemiah had a hard task, and even his own people tried to discourage him at times when they called attention to the rubbish and said that

they could not build the wall in the face of all the debris that impeded their progress. But Nehemiah refused to be sidetracked by discouragement and faithfully kept on until his work was completed. Sometimes when Satan cannot get people to yield to any other of his many devices they are overcome by discouragement. By these and other schemes Satan tries to sidetrack us from our great objective as people of God. But like Nehemiah, we should determine never to "come down" from our position and standards nor to let up in the work to which we have been called. We are engaged in a great work. We have a great God, who is our Creator and Preserver. We have a great Saviour, who gave His life to save fallen man from sin. We have a great Gospel which is "the power of God unto salvation, to every one that believeth." We are members of the Church of Jesus Christ, the bride and body of Christ, the greatest institution and organization that was ever conceived and set up. We have a tremendously great task to carry the Gospel to all people, to baptize and teach believers, and thus to establish churches all over the world throughout this dispensation before the Lord returns. It is easy to lose sight of our great objective and to get sidetracked. That is what Satan wants. May we never yield to him but always take the attitude of Nehemiah: "I am doing a great work, so that I cannot come down."

"Christian, Walk Carefully"

It is trite to say that we are living in momentous times. World War II seems to be rapidly nearing the close of its European phase. Postwar plans are springing up in great profusion, and crucial times are ahead of us. It may be as difficult to win the peace as it was to win the war. The adjustments to be made after the war internationally and within the nations will be difficult. There will be a continued clash of "race and clan." In all of this the Christian needs to walk carefully and prayerfully. He needs to keep close to the Lord so that he will not also be engulfed in the many movements that are selfish and worldly. He must keep his testimony clear so that he may be an effective witness for his Lord in these dark times.

These are times of danger, but also of opportunity. The needy and suffering of the world today are calling for temporal help. The millions who know not the true Gospel of Christ need to be evangelized. Let us keep our eyes open both to the dangers and the opportunities. The Lord has work for us to do if we keep close to His side, are obedient to the Word, and led by His Spirit.

The Sin of Indifference

This is one of the subtle sins that may creep into the lives of devoted Christian people, as well as those who have never been noted for their zeal in the Christian life. It seems that it is easy to get indifferent to the blessings we are constantly enjoying from the hand of God. We take these daily blessings for granted and hardly pause even to render thanks for them. We get indifferent to the evil that is all about us and fail to be moved by the sinfulness of sin and the terrible fate of the sinner if he does not repent. We get indifferent to the need of bringing the Gospel to a needy world of people, and of the efficacy of that Gospel to save to the uttermost. It is very easy to be "at ease in Zion," but the Lord pronounced woe upon those who are so. Lord, forgive us of the sin of indifference and help us to get a new vision of the realities of spiritual things and to consecrate ourselves anew to our Lord and His service.

CHRISTIAN LIFE

LESSONS FROM PETER'S FIRST EPISTLE

BY EDWARD YODER

The writer of this Epistle was the apostle by this name. Readers of the Gospels know of Peter as a disciple of Jesus and as the most prominent among the apostolic company. In the early part of Acts Peter appears as the leading apostle in the early church in Judea and in some near-by regions. Under the teaching and personal influence of Jesus, and later under the instruction of the Holy Spirit, Peter after he was already a mature man, developed in a wonderful way. From a rough fisherman of Galilee he was changed into an apostle and missionary, into a preacher and author of two epistles. His narrow and exclusive Jewish views were broadened out into the Christian view that God's salvation and redemption are intended for all men. His impulsive nature was disciplined and directed into the channel of fearless witnessing for his Lord Jesus Christ.

Peter's Epistle is a letter. In his day, however, the date and place of writing were seldom stated by the writers of letters. For this reason we do not know the time of its writing, nor is the place known with certainty, though at the close of the letter Babylon is mentioned. There is some reason to believe that this is a mystical and veiled reference to Rome as the place of writing for this Epistle.

The Epistle was addressed to Christians resident in the northern, western, and central provinces of Asia Minor (1:1). These Christians were probably of mixed Jewish and Gentile origin, though evidently they were predominantly from Gentile background. This is apparent from verses like 2:10 where the word "people" is used in the sense of a special group of society. Peter's readers (unlike the Jews) had not been a people at all before their conversion to Christianity but are now God's people. Also 4:3-4 shows that most of his readers were formerly Gentiles, and that their changed way of life was therefore puzzling to their former associates, which would hardly be true if they had been Jews, for the Jews were generally separated socially from the ungodly Gentile population. As for the time of writing we may note that the readers were at the time in danger of persecution for the bare fact that they were Christians (4:16), something that is not known to have been true until near the close of the reign of the emperor Nero. This suggests that the letter was written perhaps about the years 65-68.

Peter was a man of Jewish birth and training. He was thoroughly familiar with the Jewish Scriptures, that is, the Old Testament. This fact is quite evident to the careful reader of the First Epistle. It is full of terms, expressions, concepts, and ideas drawn from the Old Testament and from Jewish history. These happened to be a part of Peter's mental

stock in trade, and he used the vocabulary and terms he had on hand for expressing the message which the Holy Spirit wished to bring to the Christians through him.

Let us note some of these typical expressions which give the Epistle a Jewish coloring. "The Dispersion" (Greek: Diaspora) was the term applied to the Jewish population resident in lands outside of Palestine, which in number far exceeded those who lived in Palestine. The term occurs in John 7:35, and Peter applied this term to the Christians who were scattered in the various lands (1:1). Closely related to the idea of the Dispersion is that of Christians being aliens and foreigners in this world (1:17; 2:11). Just as the Jewish people had experienced long exile in foreign countries, and most of them were in Peter's day living in places outside of Palestine, so that they were strangers and exiles away from their own homeland, so likewise are Christians in this world strangers and exiles from their true homeland, which is heaven.

In the Old Testament the old Israel was frequently spoken of as a chosen people, a people called, elect, and specially belonging to God. Peter transferred to the Christian believers the terms which signify "chosen," "elect," or "called," and he alludes to this idea many times in his Epistle. See 1:1; 1:15; 2:9; 2:21; 3:9; 5:10; 5:13. In keeping with this line of thought we find Peter writing of the church as the special people of God (2:10), and as a holy nation and a kingdom of priests (cp. Ex. 19:6).

"WHEN JESUS CAME"

"When Jesus came."—John 11:17.
"Then Jesus came."—John 12:1.

**The earth was weary, cold and sad,
And darkness veiled her ruined frame;
The angels sang to make men glad,
And all was joy when Jesus came.**

**Oh, there was joy in every town
When children sang His lovely name;
And mothers laid their burdens down
To bring their babes when Jesus came.**

**With power He sent His gracious word
To heal the sick, the blind, the lame;
The dumb, the deaf, both spake and heard
Sweet songs of praise when Jesus came.**

**The weary found a place of rest,
And lepers spread abroad His fame;
And sinners were with pardon blessed
For all their sins when Jesus came.**

**And now He reigns the Lord of grace,
Preparing many mansions fair;
There may we find our happy place
When Jesus comes to take us there!**

—William Wileman.

Another illustration of the way Peter applied to Christians terms used in the Old Testament is where he writes of the Christians as a flock over which Christ is the Shepherd. This figure is familiar to us from the Psalms and the Prophets of the Old Testament. Jesus used it too. It denotes the special and tender care which God through Christ bestows upon the Christians who are now His people. Peter refers to them in this way in 2:25; 5:2; 5:3. Peter also writes of the Christians as heirs who will receive an inheritance (1:4; 3:7; 3:9; 5:3). Just as God in the Old Testament promised to Israel that they should inherit their land, and that is, occupy it perpetually, if they remained faithful to Him, so likewise the Christians have as a great incentive for their faithfulness to Christ the promise that they are heirs of an eternal inheritance. See 1:4; 3:7; 3:9; 5:4.

The above are typical examples of Peter's method of stating Christian truths in terms derived from the Old Testament. His familiarity with the Jewish Scriptures is further emphasized by the numerous quotations, some longer and some shorter, from the Old Testament in this Epistle. The following are interesting to note:

1:16 from Lev. 11:44.
1:18 from Isa. 52:3.
1:24, 25 from Isa. 40:6-9.
2:3 from Psa. 34:8.
2:6 from Isa. 28:16.
2:7 from Psa. 118:22.
2:8 from Isa. 8:14.
2:9 from Ex. 19:6.
2:10 from Hos. 2:23.
2:22 from Isa. 53:9.
2:24 from Isa. 53:12.
2:25 from Isa. 53:6.
3:10-13 from Psa. 34:12-16.
3:14 from Isa. 8:12.
4:14 from Isa. 11:2.
4:18 from Prov. 11:31.
5:5 from Prov. 3:34.
5:7 from Psa. 55:22.

The above list does not include verses which contain more or less clear verbal reminiscences from the Old Testament. Nevertheless the list shows how deeply Peter's thoughts were steeped in the language of the Jewish Scriptures. In addition he mentions directly several prominent Old Testament characters: Abraham and Sarah (3:6), and Noah (3:20). The prophets are also referred to (1:10). Dr. F. J. A. Hort, in his introduction to this Epistle, has this to say regarding Peter's use and application of Old Testament terms and ideas: "The truth is that St. Peter, as doubtless every other apostle, regarded the Christian Church as first and foremost the true Israel of God, the one legitimate heir of the promises made to Israel, the one community which by receiving Israel's Messiah had remained true to Israel's covenant, while the unbelieving Jews in refusing their Messiah had in effect apostatized from Israel. This point of view was not in the least weakened by the admission of Gentile Christians in any number or proportion. In St. Paul's words they were but branches grafted in upon the one ancient olive tree of God. This is the true key to most of the use of the Old Testament in the New Testament generally, and it has especially to be remembered in this Epistle."

Peter's chief purpose in writing this Epistle was to fortify Christians against persecution.

The thought of suffering unjustly, of enduring trial and hardship, of being slandered and abused for conscience' sake, occurs over and over in the course of the letter. We know that it was only in the later years of Nero's reign that Christians began to be persecuted officially by the Roman government. Before that time it had been the jealous Jews and local mobs that persecuted the missionaries, but before the close of Nero's reign the rulers began to take cognizance of Christians as a distinct group—as something more than a sect of the Jews. This background helps us to understand Peter's motive in writing as he did.

Let us briefly note some of Peter's instructions to the believers who were subject to persecution. He lays emphasis on the correct mental attitude for facing and meeting persecution. Thus the Christian should expect persecution, he should not be surprised or perplexed over the fact that he is persecuted (4:12). Such suffering and trial are to be regarded as something quite natural, particularly since their Saviour and Lord, Jesus Christ, was Himself persecuted; He suffered unjustly and innocently. In fact, it should be a source of joy and gratification to the Christian believer that he has the happy privilege of thus sharing in the sufferings of Christ (4:13). Christians may well count themselves fortunate to have such a privilege as that of being maligned for bearing Christ's name (4:14), or for doing right (3:14).

Christ is the pattern for His followers. He has set the pattern of suffering unjustly for doing what is right according to the will of God, and He means for us to follow closely in His footsteps (2:21-24). In order to share the sufferings of Christ it is necessary to arm or equip oneself with the same mental attitude toward sin and wrongdoing which Christ had (4:1). Jesus knew He had to do God's will, regardless of the consequences to Himself, and this attitude of mind will be the correct armor for the Christian, for then suffering in the flesh will be a comparatively light matter.

The Christian should know that suffering like Christ suffered may also have a positive spiritual value for the Christian himself. If one has the correct mental attitude toward suffering, such suffering will serve to refine and purify his faith and his character, much like gold is purified through the process of refining in the fire (1:7). And furthermore the time of suffering is, after all, short as compared with the eternal redemption we enjoy in Christ (1:6). It cannot last long, then comes the eternal inheritance and the unfading crown of glory. Finally in his attitude toward suffering the believer must dismiss all fear from his mind (3:6; 3:14). Fear makes cowards of people and causes worry, and the remedy for such fear is to place fullest trust and confidence in God and His power (5:7). In general the Christian must think clearly and intelligently (1:13).

Correct mental attitudes are important for those who face persecution. Christians, however, must react positively toward their persecutors in order really to follow Christ. How did Peter advise his readers to express themselves and testify for Jesus amid persecution? For one thing he taught the Christians not to

react toward their persecutors with the same spirit and carnal force that is used against themselves. They are to be nonresistant (3:9, 11). Their speech is to be controlled and sanctified to bring glory to God (3:10; 4:11), and in a modest, respectful manner they should inform those who inquire the ground for their unusual behavior (3:15).

Peter also emphasized the need for aggressive well-doing on the part of Christians toward others, especially those who wrong them, showing love, kindness, helpfulness, and the like. The practice of persistent well-doing is stressed and suggested in many connections in this Epistle. It is the best form of reply to the ignorant slanders of detractors (2:15, 20). A life that is sincerely devoted to the doing of good deeds will deter at least some opponents from treating them with violent abuse and opposition (3:11, 13, 16). The prescribed reaction for those who have to suffer unjustly is to trust God and keep right on in well-doing (4:19).

The practice of love and mutual submission among the Christians themselves will add weight to their testimony among the persecutors. Brotherly love is enjoined or mentioned in 1:22; 2:17; 3:8; 4:8; 5:14. Submis-

sion to those in authority is called for as a Christian privilege and duty (2:13; 2:18; 5:5). The practice of Christian home relations is commanded in 3:1, 9. Meekness and humbleness of mind, which were by the pagan philosophers stigmatized as base and unbecoming for self-respecting persons, are highly commended by Peter for Christians who face a hostile world (3:8; 3:15; 5:5, 6).

Those who find themselves subject to the possibility of persecution are specially warned by Peter to be alert and watchful against temptation (1:13; 4:7; 5:8). Faithfulness in prayer helps one to be spiritually alert (3:7; 4:7). And in general a reverent attitude and reverent behavior make it possible for one to be more watchful and more carefully on guard against temptations to forsake or deny Christ under the pressure of persecution (1:17; 2:12; 2:17; 3:15).

These are some of the outstanding features of Peter's First Epistle. It is a book that repays careful and devoted study. It is a simpler book to read and comprehend than some of the other Epistles of the New Testament, but it is well worthy of careful study and thoughtful meditation.

Scottdale, Pa.

A PERFECT HEART

BY J. CLYDE SHENK

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face" (Gen. 17:1-3). In this passage God clearly pointed out to Abram that He desired him to be perfect. We further understand that the reason God wanted Abram to be perfect was in order that He could give him the blessings He desired him to have. It has ever been so. Today, as in times past, "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16:9). Our God is a jealous God and will not give His glory to another, so it is through a perfect-hearted man that God will show Himself strong.

"And Abram fell on his face"—humble attitude of obedience and submission. Abram was conquered. He had tried very hard to do all he could to bring about the promises that God had made to him, but till now he had only a bondwoman and her son, and thirteen years of trouble in his home. This son of the bondwoman turned out to be a cause of sorrow to Abram and an enemy to Abram's spiritual seed throughout history, even to the present time. But now Abram was on his face before the Lord ready to listen and to be taught. Then God spoke and said, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. . . . I will make. . . . I will establish. . . . I will give. . . . I will be their God. . . . I will bless," etc. So Abram was learning that it was God who was going to work now, and he was ready to surrender himself to Him. Further

God made it clear that the works done in the power of the flesh could not stand and that His blessings to Abram would not come through Ishmael. Abram made a plea for Ishmael, and when the time came for Ishmael to be cast out "The thing was very grievous in Abraham's sight because of his son" (Gen. 21:11). It is "grievous to the flesh to find that all of its efforts have been vain and that the work done in the power of the flesh will be burned, but it is a time of "joy unspeakable and full of glory" when the soul surrenders, and gives to God undisputed control. Abraham was learning the same truth that Jesus gave us when He said "Abide in me, and I in you. As the branch cannot bear fruit of itself; except it abide in the vine; no more can ye, except ye abide in me. . . . For without me ye can do nothing" (Jno. 15:4, 5). Then after the promised son was given God would have Abraham to offer him for a burnt-offering, lest his heart would be centered on the blessing rather than on God who gave the blessing. Yes, God is a jealous God. He wants to fill our entire lives; **nothing** dare crowd Him out. He wants a perfect-hearted man.

God spoke of King David as "a man after his [God's] own heart," (I Sam. 13:14), and in the books of Kings and Chronicles he is frequently referred to as a measure of a perfect man. Why was David a perfect-hearted man? Was it not because of his complete dependence and faith in God? Listen to him as he goes to fight Goliath: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee; and I will give

the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; **that all the earth may know that there is a God in Israel**" (I Sam. 17:45, 46). As far as carnal weapons are concerned we might say that David was almost unarmed, but he had a mighty faith in his God and an unquenchable desire to magnify the God of hosts before the eyes of the world. God showed Himself "strong" that day because He had a perfect-hearted vessel through whom to work. When David was hunted by Saul as a "partridge in the mountains" (I Sam. 26:20) and later when he was chased by his son Absalom he manifested the same trust and dependence on God. See Ps. 3 and 18.

But, one may ask, how could a man sin a great sin like David sinned and still be called a man with a perfect heart? We know at least a few things that may help us to understand. David was not a man who habitually sinned. He rather abhorred sin. This is clear from the record of his life as a whole. For instance David said: "I have set the Lord always before me" (Psa. 16:8). And again he prayed, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:12-14). Surely these words were from one who desired the Lord to rule within him. But when David sinned his great sin we find that Israel had gone to war and "David tarried at Jerusalem." Here we have a great warning that as soon as a man of God will rest from the battle against the enemies of the Lord, there will be great spiritual loss. However, can we not say that when he was awakened to the fact of his sin he took the proper attitude toward it? He acknowledged his sin and in true repentance sought mercy and forgiveness from the Lord. Had he not had a perfect-hearted attitude toward sin he would have tried to justify himself in order to save his reputation as King Saul had done. But we find that later when he was being chased by Absalom he was willing to receive all the bitter harvest which his sin brought upon him. Surely when a child of God sins he can do no better than David did, repent, confess, and then in humility allow God to deal with us as He sees best. Of a good man God says: "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:24).

David's greater Son teaches us more clearly the way of perfection and what is required of those who would be perfect. Jesus said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:26, 27, 33). When Jesus carried His cross it meant that He was delivering Himself to death in order to do His Father's

will. When we carry our cross it means that we are accepting death to sin, our will, our possessions, our own desires, and our very selves, so that Christ may abide within us through His Spirit.

This is the crucial point. We are told to have the mind of Christ. Though He was God yet "He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). Brother, will you be obedient to Christ through accepting the cross? The way of the cross is the way of perfection. Jesus said these words to the rich young ruler: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven. . . . and come, take up **the cross**, and follow me" (Matt. 19:21; Mk. 10:21b.) Our possessions, our desires, yes, everything must be delivered to death if we would be perfect. When this is done there is no worry or anxiety, but a complete dependence on Him for our physical and spiritual welfare, just as it was with Abraham after Gen. 17:1. It is the uncrucified attitude toward life and its affections in the lives of Christians that gives Satan opportunity to do his destructive work. You desire something contrary to the will of God, and Satan stirs up your thoughts in that direction, and if the cross isn't applied that thing will draw you away from God. But if you can say: "I am cleansed by the blood of the Lamb, I have taken the cross, I am crucified with Christ," then Satan will find that on every point where he wants to tempt you there is a cross and that you have been crucified on that point. There is therefore nothing more that he can do but admit defeat.

You may ask, "But don't we have to work?" There will indeed be works, but not the kind we formerly did. "For he that is entered into his rest, he also hath ceased from his own works". . . (Heb. 4:10). Through our having taken the cross we become dead to sin and self but we also, by the indwelling of our resurrected Lord through the Spirit walk in newness of life and our works are "fruit unto holiness, and the end everlasting life" (Rom. 6:22). But beware! We are saved through faith in the propitiation of Christ, "not of works, lest any man should boast."

There were many in the Church of Christ's time who were very diligent in works while their hearts were far from God. In speaking of them Jesus said: "But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi" (Matt. 23:5-7). Jesus pronounced some terrible woes on them because they hypocritically displayed an outward form of righteousness while their hearts were corrupt. In Luke 18:11 Jesus tells us of a Pharisee who prayed "with himself," showing that even though his words were designed to sound like a prayer there was little, if any, connection with God. It seemed also as though they were prone to pick at motes in the eyes of their brethren while there were beams in their own. They had many traditions which they held, such as washing their hands before

they ate lest they would become defiled. We read these words in Mark 7:4: "And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables." Jesus pointed out their hypocrisy and severely rebuked them for a number of their sins. Then He pointed them to the truth that it is the condition of the heart that is important. Yes, Our Lord wants a heart that is perfect toward Him, and there is nothing He prefers in place of it.

Now the errors that the Pharisees fell into are very subtle and we do well to read prayerfully such scriptures as Mark 7, Matt. 15 and Matt. 23 that we might examine our hearts, to see whether we are guilty of any such sins. Then listen to the **truth** from the mouth of our Lord. "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in **no** case enter into the kingdom of heaven" (Matt. 5:20). Reader, lay it to heart! "Except **your** righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in **no** case enter into the kingdom of heaven." Jesus also said "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:22, 23). What a solemn warning! There are people who refrain from sin only because they fear what men will say, there are those whose religion is only a sort of memorized thing that goes no deeper than the head, and there are those who follow religion as those who follow law and have not the life of faith. Surely such need cleansing and an awakening.

Paul, in his early life, was very zealous in regard to keeping the law but later he counted it all loss. "That I may win Christ," we find him saying, "and be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." He applied the cross to it all. From this position he was able to know the Lord, be partaker of His resurrection power (in this life), fellowship with Him in His sufferings and die even as He died. Thus he had a glorious hope "that I may attain to the resurrection from the dead." See Phil. 3:10, 11 in Weymouth. And now being crucified with Christ and living in newness of life he was able to forget the things which were behind and to press on in acceptable service. To us he says: "Let us therefore, as many as be perfect, be thus minded" (Phil. 3:15).

Brethren, the darkness is deepening. We must be firmly built on the Rock if we would overcome in face of the forces of evil of the present day. Our hearts must be perfect toward Him that we may pray effectually and fervently for an awakening in the Lord's body—the Church. The cross must be applied in our lives in obedience to Christ as He has clearly shown. Can He use us as instruments to bring about this awakening?

"He that walketh in a perfect way, he shall serve me" (Ps. 101:6).

Musoma, Tanganyika.

NOTHING TO WORRY ABOUT

E. H. STAHLY, M. D., MAYBURY SANITORIUM, MISSIONARY TO INDIA

The war has produced conditions which some people consider causes for worry, anxiety, fear. Some scientists predict that the children of these war years, especially in places subjected to air raids, will grow into a generation of neurotics. But whether they will be come neurotics, worriers, persons of emotional instability, depends more on how their elders retain mental and emotional calm than upon their exposure to actual physical danger.

The Detroit Free Press of recent date carried a report from London concerning a serene mother of eight who was asked whether her home had been damaged by bombing. She smilingly answered, "Oh, no, we were ever so lucky. We had only one blast and my husband fixed the windows frames again." In spite of this near contact with injury and possible death we can be quite sure that this mother's confidence and calmness were imparted to the children who were with her.

Another mother, who had a five-year-old boy, never went to bed so long as an air raid warning lasted, but stood at the door, trembling, insisting that the boy stand beside her, clasping her hand. He was a nervous, easily frightened child. After this boy was separated from his mother and placed with calm, placid people, he soon lost his nervous habits and showed no special alarm when the sirens sounded.

These are but instances of the well-known fact that worry, anxiety, fear, are not the results of things that happen to a person but the way the person reacts to these things. The individual who has adjusted himself to life in such a way that he can accept success or defeat; can rejoice when things come his way and remain uncomplaining in adversity, as did Job, will find little cause for worry. A very dear friend of ours had finished medical school and was doing well in hospital work, looking forward to a useful life caring for those who would need the healing ministrations he could give, when he became afflicted with tuberculosis of the spine. I first met him a few years later, in 1937, when he was just beginning to be up and about after a long term of confinement to bed. Soon after this a shoulder joint became involved with the infection and another long period of disability faced him. About three years later he again began to help a bit in caring for other patients when it was discovered that another vertebra was the seat of tuberculosis. Since that time he has been continuously on his back. He realizes that his prospects of ultimate recovery are very uncertain.

The remarkable thing about this Christian young man is willing resignation to these repeated disappointments. He is happy and cheerful, not only occasionally but practically always. If one is down in the dumps a visit to his cheerful sickroom is the best tonic we could prescribe. We have done it with good results.

Another man under my care had a relatively mild case of pulmonary tuberculosis with every prospect of a good recovery and return to a normally active business career within a year or two. Yet he was continually worrying

lest the worst would happen. He was convinced that he was a permanent invalid if indeed, he should survive to be an invalid. He worried about his appetite being poor, yet his weight was above normal; he worried about digestive disturbances, although careful examination revealed no disease of his digestive organs; he worried about what each new X-ray would show and would not believe our report that there was improvement; he worried lest his wife should be untrue to him, yet she came to visit him regularly and bore with his unpleasant disposition as only a sympathetic wife or a longsuffering mother could.

This man had a wretched existence, haunted by fears, and was an annoyance to nurses, doctors, and other patients. We visited him out of a sense of duty, certainly not because it was a pleasure. Try as we might to change his viewpoint, we always felt our efforts met with no success. Physically he did all right in spite of the handicap he was to himself, but he might have enjoyed life during his enforced inactivity instead of being his own tormentor.

Worry is one result of a person's inability or unwillingness to adjust himself to unpleasant circumstances. The child who has things his own way, either because his elders are overindulgent or because they yield to persuasive tears, tantrums, etc., is headed for trouble. The one who learns to share with other children, who can gracefully accept defeat as well as success in childish games, who enjoys the example of well poised elders who face life's problems serenely, has a heritage which will stand him in good stead throughout his life. Heredity plays a minor role, the example of parents and an unbroken home play a major role. To avoid worry one needs to face squarely and accept life's challenges. This, of course, includes accepting the challenge of Christ and His plan for our lives. It means reconciliation with other people with whom we live, although we may hold views at variance with theirs. It means adjusting ourselves to adversity, however it may change our cherished plans. If we succeed in this, which is possible, by the grace of God, we will find that life brings us nothing to worry about. It is not things that cause worry, it is ourselves. —Gospel Banner.

MIRACLES

Some skeptics say, "Oh, the miracles, I can't accept miracles." One may drop a brown seed in the black soil and up comes a green shoot. You let it grow and by and by you pull up its root and you find it red. You cut the red root and find it has a white heart. Can any one tell how this comes about—how brown cast into black results in green and then in red and white? Yet you can eat your radish without troubling your mind over miracles. Men are not distressed by miracles in the dining room; they reserve them all for religion.—Bryan.

SPIRITUAL POWER

(Continued from page 263)

close by His side that Jesus can live in our hearts and lives. Then the people of the world about us can see that Jesus is there.

How can we get this power? It comes by supplication and prayer and waiting before the Lord, whereupon our souls will be filled. Our church needs the power of the Spirit today. When there is so much sin and evil and corruption in the world, why are we not going out and moving the world? Why are we not having such a manifestation of power today? Because of a lack of each one in getting to the source of that secret power. The world needs an outpouring of the Spirit today. We need a revival to bring folks back to God. But the only way we can get it is to come back to God and allow Him so to fill our hearts and lives that we can shake the world loose from sin. We need the power of the Spirit, the power of revival in the church. Jesus said, "All power is given unto me." If we would have power, we must come to Christ. He will impart this power unto you and me, if we will just be with Jesus until we receive power. Let us just wait upon Him until the power of the Spirit can move the world through us His people. Can the world say the same thing of you and me today as they said of Peter and John? "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

Let us come before Him and give up our selfish desires and wills, and ask for the power which He alone has for every one of us. He can move the world if we receive His power. Let us pray that the folks in our community may not rest until they have repented of their sins. When we get the Holy Ghost power, the world will see that power in our lives.

Does the world know that you and I have been with Jesus?

Elkhart, Ind.

IN TIMES OF TROUBLE, GOD'S TRUSTING CHILD MAY SAY—

First: He brought me here; it is by His will I am in this straight place; in that will I rest.

Next: He will keep me here in His love, and give me grace in this trial to behave as His child.

Then: He will make the trial a blessing, teaching me the lessons He intends me to learn, and working in me the grace He means to bestow.

Last: In His good time He can bring me out again—how and when He knows.

SAY: I AM HERE

1. By God's appointment.
2. In His keeping.
3. Under His training.
4. For His time.

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" Psalm 50:15.—C. H. S.

OUR HOME CIRCLE

PARENT DELINQUENCY

BY JARED F. GERIG

A straight reversal of the problem of delinquency, beginning with its application to the parents first, is in perfect order. Juvenile delinquency is usually built upon the foundation of parental fumbings and failures. The poison of parent delinquency is injected into the lives of the children at an early age, and when they grow older they follow the bent of inner urges intensified by wrong example, lack of training, and wilful neglect.

The home is basic in any understanding of the parent-child relationship. It is from the vantage point of the home and family relation that we wish to give emphasis to several values which must characterize our homes if they are to influence youth with any degree of success in Christian character and conduct. These points of emphasis are applicable to all homes, and it is especially an absence of them in Christian homes which calls us to consider them.

The Home should first of all be **attractive**. Though it is true that "our home is still home, be it ever so homely," let us remember that there is no virtue in homeliness alone. Many children have turned from the old home because of its "age and antiquity," and because parents were too thrifty to brighten it up with something new. It is much wiser to keep the children in the home than to keep the money in the bank; and a little freshness and new creation, a little change and brightening of the home atmosphere has increasing magnetism in it.

But an attractive home is not alone to be declared such on the basis of a new piece of furniture, or colorful draperies, or a redecorated exterior. It is a **Quarterly on Correction** which well says that "the most important thing in the home is not the house, nor the furniture, but the spirit in it. The spirit of comradeship with the child is within reach of rich and poor. By it the child is kept in the home, and his chances of serious delinquency are materially decreased." It is the spirit of the home which makes it most attractive, and it is hardly necessary to say that the tragic break-down in the present social order is due primarily to an increasing number of homes where the spirit of love, sympathy, understanding, and co-operation has become sadly lacking.

It is a serious peril that our home life becomes stationary and stagnant. It moves toward no goals and inspires no increasing affections. It becomes a point from which we disperse ourselves and our energies, rather than a haven in which we find refuge and refreshing. The sweetest type of heaven can soon become a symbol of hell. "There is no happiness in life, there is no misery, like that growing out of the dispositions which consecrate or desecrate a home." Parents, your

delinquency may well begin with a home and home life which is dull, drab, and deficient in attractiveness.

The home should not fail of being **co-operative**. There is a fine balance at this point between parents and children. We take the chance of being misunderstood in saying that the day of supreme and absolute parental domination is a part of the yesterdays. Paul put into a fine couplet of obligation this very truth, "Children, obey your parents in all things; for this is acceptable in the Lord. Fathers, vex not your children, lest their spirit should be broken" (Conybeare.) Many a Christian home has had its grief and disappointment over recalcitrant and delinquent children because parents have "laid the law down" too firmly, too constantly, and too unreasonably. In later years, children come of age and with a spirit broken and grieved, they assert themselves in a discovery of the world from which rigorous rules have kept them. This is no discourse against discipline; God



PLAN FOR A HOME

(Psalm 127:1)

By L. J. Lantz

You are a builder? listen!
I'll plan you a structure too,
Of the long bright rays that glisten
On an early morning's dew,
Of the misty leaves unfolding
And a fragrance in the breeze,
Of a bluebird sweetly singing
And the humming of busy bees.

Of a knight in spotless armor
And a maiden in purest white,
Of a question and its answer,
And a deep love's burning light;
Of the two young lives united
In a gentle springtime's breath,
Of the hearts and hands now plighted
To remain as one till death!

Theirs was the Saviour's blessing
As they entered their house with prayer,
And His hand of love is resting
On the altar they builded there;
Theirs, the Creator's mandate,
"Be fruitful, and multiply";
And Christ the Lord is their Pilot
As on unknown seas they ply.

God's Word, their chart and rudder
On the unknown river of life;
God's love, their trusty anchor
In the raging gales of strife;
And the stream grows deeper, wider,
Crossing a pleasant land,
And the altar fires burn brighter,
Filling each heart's demand.

And a home like that will grow stronger,
Enduring the storms of time,
For God Himself is its builder;
Have I followed His plans in my rhyme?
Gap, Pa.

forbid. But it is an assertion that the child is a human being worthy of being treated as such, and as such to be reasoned with, to be told the facts of life, and to be brought into full fellowship in all the joys of the family relationship. Parents ought not to refrain from a whole-hearted entrance into those wholesome joys which make up the operative enterprise, a having together, working together, playing together. Parents, take time to share in the joys, problems, tasks, and interests of your children. You will find them coming to you, sharing with you, confiding in you, and following after you.

The home must also be **protective**. We certainly do not mean that the home forms a high wall which shuts off the view and silences the noise of all evil on every hand. Parents who guard the lives of their children too severely and too closely are not really protecting them; they are merely keeping them innocent and ignorant of the lurking enemies who wait for them to come out of their parental garrison. Protection is neither innocence nor ignorance, but intelligence. It is knowing right from wrong; it is choosing the right and refusing the wrong. The great protection of the home exists in the character, teaching, example, and tie of those in it. These four factors, if made what they should be by the will of man and the grace of God, can make an impregnable fortress out of home, "the chief school of human virtues."

That leads directly to this, that the home must be **instructive**. It has been called "the seminary of all other institutions." Our nation has gone infidel and pagan, because the home has lost her teaching ministry. This applies most regretfully to Christian homes. To bring the children up "in the nurture and admonition of the Lord" has been largely left to the Sunday school. There is no longer the audible reading of the Word of God, the family prayer time, the singing of hymns, the learning of Scripture. Where is there definite and systematized instruction in morals, rules for living, how to meet temptation, exemplary conduct, the spiritual values with eternity hidden in them? Where are the teaching parents who take time to instruct in the home, to make knowledge of truth a supreme challenge? Parental delinquency in this indispensable ministry abounds. No parent should be ignorant of Deut. 6:6, 7.

Last, but of most importance, the home should be **redemptive**. A Christian home and unsaved children of responsible age should never be heard of. Parents who are Christians and who make no attempts seriously and compassionately to win their children to Christ are worse than infidels. Parents who are ignorant of the ways of leading their children to Christ should make that knowledge theirs before the sun goes down upon their spiritual impoverishment and shortcoming. Parents whose lives do not conform to such Gospel standards and consistency as to merit the faith and trust of their children, and to lead them in the paths of salvation and righteousness, must for all time repent of such low living. The order of a child's life is determined by the parents. It is upon the parents to make the home, their lives, and their influence, completely saving and redemptive. May God grant this above all other considerations.

Are you a delinquent parent? The answer is found in the character and career of your children. Some of you must bitterly confess that it is too late. Your children are gone; your delinquency is indelibly written on the

tablets of time. For others there is time. Set about now to establish that atmosphere of heart and home which will safe-guard and save eternally your sons and daughters.—The Missionary Worker.

THE COMPENSATION OF SICKNESS

Sometime ago I met a lady in the hospital who was suffering from a limb accidentally broken. During the conversation I suggested, "You will find some compensation in this." Her mind thought only of financial compensation, and due to the circumstances surrounding her accident, she replied that she would not try to collect any money. This gave me an opportunity to explain that she could find a compensation more valuable to her than money.

Every state in these days seeks to protect the workmen with adequate compensation laws. Every employer is coming more and more to realize the responsibility which he holds for the safety of his workers, and compensation in time of accident. People are compensation minded.

But there is a compensation to sickness and suffering that cannot be estimated in dollars and cents. Listen to the testimonies of many who had to spend days and weeks on their back in hospitals or sick rooms. Hear what prisoners have accomplished. Understand that pain produces its fruit as well as health. Think of the achievements of those who have been handicapped with loss of eyesight or some other serious handicap. Then you will begin to realize that some compensation in time of sickness is available.

Many sick people will murmur and complain because of their being confined and handicapped. The suddenness of sickness or an accident often interrupts a life of great activity. They think the world will stop if they cannot be at their office desk, or in the workshop. They need to learn that the world can get along without them. It is a worthwhile compensation to reduce their egotism.

Then so many people become encumbered with trivial things and forget the things that really count. Many do not have time to think and consider the things of real value. Busy people do not take time to think things through. They are so busy with the task of making money and having a good time that they do not take time to think. Note the average conversation at the dinner table and on the street today and you will realize that many live without thinking.

A fine article along this line appeared in the Reader's Digest in November 1937 from the pen of a medical doctor named Louis Bisch. He points out how sickness may be turned into an asset. He points out how "sickness pares and lops off the outer parts of life and leaves one with the essence of it," as one of his patients expressed it. "Every pain confers spiritual insight, a beauty of outlook, a philosophy of life, and understanding and forgiveness of humanity." Surely this is a worth-while compensation for sickness.

A man's sickness may be a blessing in disguise. One's real self may be strengthened and made more beautiful without cosmetics

and outward dress. Suffering often makes one more tender and sympathetic, and able to help others.

Dr. Bisch mentions several outstanding examples of persons who used their sickness for an asset, among whom he mentions the historian Francis Parkman, and Dr. Trudeau the tuberculosis expert. Parkman suffered so much from a major digestive trouble, terrific rheumatism and agonizing headaches that he could not work more than five minutes at a time, yet produced about twenty volumes of history. Dr. E. L. Trudeau as a young physician was afflicted with tuberculosis and sent to the mountains to die. But instead of giving up he studied his disease and that of other patients around him until he became a specialist and great worker to conquer the dread scourge which afflicted him.

Others tell us of a brilliant young Englishman named Moon who lost his eyesight. But instead of letting that defeat him he dedicated it to God and invented the Moon system of writing for the blind which has been a blessing to thousands. Milton wrote "Paradise Lost" after being stricken blind. John Bunyan became famous as the writer of "Pilgrim's Progress" in Bedford prison. Martin Luther had time to translate the entire New Testament into the German language because he was imprisoned at Wartburg Castle. Robert Louis Stevenson gave the world his "Child's Garden of Verses" from a darkened sick room.

Possibly your sickness may lead you to make some new discoveries that will certainly be a blessing to you, if not to the world. That would be real compensation for sickness.

Use your time to think things through. Look back over your past and see where you have made your mistakes. Perhaps you can realize the uselessness of following certain bad habits. Perhaps you will get a new glimpse of God. Some people never see God until they are flat on their back. When you are down you must look up. Turn to God in time of your need. If God seems far away and unapproachable, your sins may be in the way. In every religion you will find the putting forth of effort to get rid of sin that man might have closer access to God. The Jew offered sacrifices, the heathen seeks to atone for his sins by good works. Christ came to be the great sacrifice for sin. He came to be the good works we need to make us righteous. Our sacrifice is not enough. Our good works fall short of satisfying the requirement. Only Christ can bring you into touch with God. The minister should be able to point the way to Christ, but no man can take the place of the Lord Jesus Christ. Confess your sins to the Saviour, and you will find forgiveness and faith which will care for you in time of your need.

If you are already a faithful follower of Christ, you will find some additional compensation in sickness. Paul Hutchens tells

of being afflicted with tuberculosis and confined to a bed for a long period of time. He was taken from an active work as an evangelist. During his sickness he discovered a talent as a writer which has been used to produce more than a score of Christian books which have been a blessing to many people.

Being laid aside in sickness is no detour, but can be the real highway of life. "A pessimist is one who sees the difficulty in the opportunity, while an optimist sees the opportunity in the difficulty."

There is compensation in time of sickness.

—R. S. Wilson in the United Evangelical.

BEHIND CLOSED DOORS

(Continued from page 261)

of gathering eggs, fishing in the old pond, picking blackberries in the orchard, plucking daisies in the pasture!"

"It's so wonderful!" she murmured almost audibly. "I've never been sorry that I stayed behind closed doors instead of pushing through. Oh! If young folks would only wait upon the Lord and let Him plan their lives!"

The meeting was almost over and a profitable one it was. Beth, who had graduated from her father's house into her own, was happy to be the wife and companion of big blue-eyed James Allison, and the mother of little Jimmy, who lifted his tiny round face and rubbed one eye, wondering what it was all about, as the congregation rose to sing, "From Greenland's Icy Mountains."

His mother smiled down upon him, so happy that he was her very own. It seemed so real again to be caring for little boys—just as she used to do. But she little realized that a great pastor was in the making as she handed him to his fond daddy after the minister pronounced the benediction.

Canton, Kans.

AT EVENING

There she sits, the old Christian mother, ripe for heaven. Her eye-sight is almost gone, but the splendors of the Celestial City kindle up her vision. The gray light of Heaven's morn has struck through the gray locks which are folded back over the wrinkled temples. She stoops very much now under the burden of care she used to carry for her children. She sits at home, too old to find her way to the house of God; but while she sits there all the past comes back, and the children who forty years ago tripped around her arm-chair with their griefs, joys and sorrows—those children are gone now. Some were caught up into a better realm, where they shall never die, and others are out in the broad world, testing the excellency of a Christian mother's discipline. Her last days are full of peace; and calmer and sweeter will her spirit become, until the gates of life shall lift and pass the worn-out pilgrim into eternal springtide and youth, where the limbs never ache nor the eyes grow dim, and the staff of the exhausted and decrepit pilgrim shall become the palm of the immortal athlete.—Talmage.

MISSIONS

A REVIEW OF THE WORK AT COSQUIN, CORDOBA, ARGENTINA

BY D. PARKE LANTZ

The first inhabitants of the Punilla Valley and the first town, Cosquin, were Indians of the Comechingones tribe as related by Don Miguel Sanchez Lantidilla, the conquistador who entered the valley from Cuzco and stated

Several years ago Cosquin was declared a city, as it had more than twelve thousand inhabitants. There are always from three to four thousand visitors or tourists in the city. The streets are lined with shade trees. Side-



Sanatorium for Women Suffering from Tuberculosis, Five Miles from Cosquin, Argentina

the men wore beards. We have seen some painted pottery made by those Indians.

In 1817 a deed was signed delivering several thousand acres of land to the Indians who were living on it to the west and north of Cosquin. There was great rejoicing among them on account of this transaction, for now they could not be driven away from their beloved home in the Sierras. There was to be a lot of trouble over that deed, after all, for it was a community property, and even now the owners are appealing to the government to distribute the land in a just way so that those who desire to do so can sell, as the heirs are scattered.

Until a few years ago Cosquin was just one of many small towns in the hills. Then the people from the large cities found that it was a splendid place to send sick and tired-out folks for recuperation. Then the well folks decided it was good enough for them and began to build substantial homes on large lots which extended from the highway down to the River Cosquin.

After thorough investigation the Federal Government bought land and built several sanatoriums for tubercular patients. Private individuals and companies followed suit, building beautiful and well-furnished hospitals and clinics. Boarding houses were filled up also, and it is always difficult to find a suitable house during winter season when the sick are here, or in summer when tourists come.

walks are of stone slabs or cement blocks about 8x8 inches, which are laid evenly so the surface is smooth.

Cosquin is the head of the Department Punilla. There is a political president, chief of police, mayor, council and civil register for births and deaths.

There is a large Catholic Church facing the plaza, also three public schools. Several homes for children of tubercular parents are functioning. There is a dispensary for the poor, and the town pays doctors to look after the children's health. The public school also provides one meal a day for poor pupils.

In the hills, springs and rivulets abound. These furnish pure water for domestic use, bathing, irrigating, and street sprinkling. The Rivers Cosquin and Juspe flow on past Cosquin and about seven miles south empty into a large dam called Lago de San Roque. The water is used to generate electric energy to supply water and electricity to Cordoba, and also to irrigate the rich countryside.

In 1934 the Argentine Mennonite Church Conference sent L. S. and Edna Weber with D. Parke and Lillie Lantz to investigate, with the idea of extending Gospel work to other regions. Needy places were found and reported. Nothing was done until later in the year, when the extension work was taken up again.

In June, 1935, the work was opened in Cosquin, forty miles from Cordoba City and

about 500 miles from Buenos Aires. A remarkable answer to prayer was the fact that on the first day we found a suitable place which was used by the Mission for five years until the new mission home and church building were completed.

Through distributing tracts we heard of several families that knew something of the Gospel. A Mr. Fox of Dutch descent, educated in Iowa, where he still had relatives, was the first we met. Next was a Spanish woman married to an Italian then a young Italian woman who had a boarding house. Through her we found a couple from Pehuajo. After we started the meetings some neighbors came who were interested. Others passing by heard the services, came to ask questions, and were converted.

As many were here for their health they either were cured and went back to their homes or else went to be with the Lord, which was better. Praise His name. Pray for the believers in Cosquin and their testimony for their Lord and Saviour.

Just south of Cosquin are Villa Bustos, Santa Maria, and Biale Masse, and we have had meetings in all three of these towns. We go there to visit and to sell Bibles or to distribute literature. While there we find some one who will open the house for a song service, which gives us the opportunity to open the Book and teach some truth which will open the hearts and convict the hearers of sin and judgment. These towns are from two to five miles away, and the people come regularly to meetings.

Two other towns are Tanti and Carlos Paz, which we visit with literature and for personal work, but we cannot get there regularly under the circumstances.

The work has extended to the north thirty miles to Capilla del Monte, which we visited and where we rented a room for a dollar a week to which we invited the children and adults to services which they enjoyed very much.

After Bro. and Sister Holderman had gained control of the language they were given charge of the Capilla work, and later on a lot was



Four Converts from Cosquin

bought with the idea of some day building a church and mission home there.

Two years ago (May, 1942), Bro. Pablo Cavadore and family came from the town of Trenque Lauquen to live and work in Capilla. The work has grown and the Mission has plans on foot to build as soon as materials are obtainable.

As we passed through the town La Falda on the way to Capilla we also visited and distributed literature, and through this we found several families who since have become very much interested in the Gospel work. Some have been baptized and others are being taught. The Holdermans took this work in 1942-43 until they went with the Shanks to work in the Chaco with the Indians.

Since they left another hall has been opened in Huerta Grande, one and a half miles north of La Falda. Bro. Cavadore now looks after these two stations and with Capilla has enough to keep him busy nearly all week. A believer in La Falda has donated a lot with several small buildings to the Mission for work among the needy and outcast. It will need to be re-

built, and we need money and time in which to do this work. Bro. Hershey is the property man and will come, D.V., to La Falda and Capilla for these building operations as soon as it is feasible.

For two years we have not had enough gasoline to launch out into new towns, nor have we had the time nor helpers so we could be free, but we are depending on the believers who are here to carry on and forward the testimony of the Gospel of our Lord and Saviour Jesus Christ. Pray for them every day.

Will you continue to pray that the Lord will put forth workers into His harvest field because even now the people are as sheep without a shepherd? The maimed, the halt, and the blind are on every side. They need your help.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

Cosquin, Argentina.

services, which were started on November 1, 1931, and held monthly. On January 24, 1932, the first member was received into fellowship. On March 12, 1933, the Mission Board appointed Claude Shisler as superintendent. The first evangelistic meetings were held in October, 1933, with eighteen confessions, six more making application later. Of this number fourteen were received by baptism on January 14, 1934. Following this, on January 28, preaching services were held twice a month.

A week-day Bible study, held one evening a week, was a very important factor in the work here, and we feel has helped much in establishing the work and strengthening individuals.

If any one man's name should be mentioned we feel it is Bro. Jacob M. Moyer, Field Worker of the Mission Board, who has been with this work from the beginning, giving untiring service, advice, and encouragement, as well as serving in many of our cottage meetings, preaching services, and instruction meetings for converts. If he was not there himself he furnished us with some other minister. This he did for about seven years. His service and that of Bishop Arthur Ruth and all the other brethren serving in the early years of this work was greatly appreciated and will not be forgotten.

As the work in the District grew by the addition of other mission stations it gradually became more difficult to secure ministers for the several stations; also the need of pastoral oversight was felt by a number of mission and church officials. Then after due consideration and prayer for this phase of the work an ordination was planned for November 22,

THE WORK AT FINLAND—1931-1944

BY CLAUDE SHISLER

Finland is a small village bordering on the Bucks and Montgomery County line, about ten miles northwest of Souderton. Before the advent of the automobile this was a busy little hamlet (even though there are less than a dozen homes in the village proper), with a store, post office, hotel, cigar factory, creamery, blacksmith shop, grist, flour and saw mills, making this the business center for the folks of the surrounding hill country. These businesses, however, ceased operations over thirty years ago.

This region is one of nature's beauty spots, with a stream winding its way through these rugged hills, over and around many large rocks and boulders. This stream furnished the water power for many mills along its banks, of which only a few remain. We are told there were also a number of powder mills here, these dating back to the Revolutionary War period. Today these hills and streams are occupied by many camps and summer homes for city folks.

Prior to the beginning of services in this community a few brethren, especially two who are now in Mission work in Minnesota, Linford Hackman and Llewellyn Groff, spent some time in distributing tracts and other Gospel literature, which afforded them a contact and gave them a picture of the religious life of the community. Many of the older folks had some church affiliation, but it was sadly neglected; especially the children were not receiving any religious training or Bible teaching of any kind. Most of them had from three to five miles to the nearest church. However, this is not far when one is really "hungering and thirsting" after righteousness. Many have told us they had no way of getting there, or felt their social and financial rating inferior to the others, especially referring to clothes and church dues. This seems to have been the main cause for them to lose interest and gradually to become careless and indifferent to spiritual things.

Many of these people were eager to hear the old-fashioned Gospel in the old-fashioned way and opened their homes and hearts to our first method of presenting the Word, which was through cottage meetings. These were held weekly in different homes with a good response from the neighbors, both children and older folks attending. We well remember how they were eager to read the



Mennonite Church at Finland, Pa., Erected in 1939

Word and hear it explained, and to memorize portions from week to week. The first meeting of this kind was held in the home of a German widow on February 19, 1931. These meetings were a steppingstone to the opening of Sunday school, and those in charge with representatives of the Mission Board, began looking for a suitable place to hold meetings. This finally ended with the renting of the store building which was vacant for a number of years. The main auditorium was 24 x 55 feet, with side rooms for classes.

Under the direction of the Mission Board the Sunday school was organized and started on Sunday, May 17, 1931, Clayton Godshall being the first superintendent. With the interest growing among both children and adults we felt the need of having preaching

1938, when the Mission superintendent, Claude M. Shisler, was ordained to the ministry.

In 1939 the Mission Board took steps to erect a new church building. Many interesting things could be mentioned in connection with this event, but only a few will be given. A native sister donated a large lot of land upon which to erect the church, and a native brother drew plans for the building and gave them to us before we even knew he was making any. These were accepted with but a few minor changes. Others from the community and a number of brethren from the various churches in the District came and gave days of hard labor. Dedication services were held on September 17, 1939; followed by a week of evangelistic meetings, in charge

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BIBLE STUDY

CHRISTIAN DOCTRINE

LXI. Faith—Substance and Evidence (Continued)

BY THE BIBLE STUDY EDITOR

Besides the fact of God, Christ, and the Holy Spirit as associated with the substance of things hoped for, there are facts which are associated with God and the great realm of His creation and use. Men are today looking into the heavens to discover other worlds, and other habitations of creatures whom God may have created. The Scriptures plainly say that the things which are seen will pass away, but the things which are not seen will abide forever. It is the Christian's hope to abide forever and to abide with the unseen God and the things which are in the invisible realm of God. It will not be the experience of the believers in the ages to come to inhabit some distant planet, connected with some faraway sun—one discernible only by the most powerful telescope; for the heavens which now are and the earth which now is, will pass away and the elements will melt with fervent heat. There will be a new heaven and a new earth, with elements of a nature, comparable with the New Jerusalem which comes down from God out of heaven.

Abraham's Hope

"Abraham . . . was called to go out into a place which he should after receive for an inheritance" (Heb. 11:8). It is said that he "went out, not knowing whither he went." This was an act of faith on his part, since he believed that God would bring him into a country and give him a possession as He had promised. A later verse in the same chapter tells of a better country and a better city which Abraham sought, but never found. "By faith he sojourned in the land of promise." He knew that he was in the land which the Lord had promised and given to him; for God had said this was the land to which he and his seed after him should have the right of possession forever. Yet, Abraham looked for a better country.

As a sojourner Abraham dwelt in tents with Isaac and Jacob, heirs of the same promise. "He looked for a city which hath foundations, whose builder and maker is God" (v. 10). In the land of Canaan were the great cities of Salem and Hebron. The first was the city of the priest Melchizedec, and the second was the city of the giants—the Anakims whose great man was Arba. But none of these earthly cities were of any great interest to Abraham. Lot desired to live with the people of Sodom, but there was no appeal to Abraham from any city of the hills or valley of Canaan. In our day the suggestion is often made that the Lord desires us to build large cities and fine houses so that He may use them in the days of His kingdom. Such

ideas were advanced at the Moody school in Chicago fifty years ago. But what is occurring to the great cities and the fine edifices which men have built with much care and with great hopes for the future? Were it in the purpose of God to use such creation in His kingdom, would He not safeguard them in times of earthquake and in the midst of the blastings of warfare? Abraham had a different view of the kingdom of God, and higher hopes than those of earthly cities and earthly glories. He sought for a city whose builder and maker is God. The Lord will use in His kingdom what is most suited to His purposes. Men have not built and never will build solely for the purposes of the kingdom of heaven on the earth. They have ever built and will continue to build what is most conducive to the interest of the flesh and of the world.

Like Abraham, the men of faith today will look for an eternal city which hath foundations, whose builder and maker is God. Abraham and those who lived with him in tabernacles, "died in faith, not having received the promises" (v. 13). Abraham's ideas of God were not solely associated with material things. God gave him a son by promise, but Abraham was willing to offer up that son, believing in One who has power to raise the dead. For Abraham's God was not a material being of the earth. His God was an unseen and heavenly being, but One who was revealed by promise and by power. The land of Abraham's promise from such a God was a land and a city which was associated with his God, an eternal and heavenly city. "Having seen them afar off," he embraced them, because he was persuaded of them, and confessed that he and his household were strangers and pilgrims on the earth. Abraham sought for the things of faith, which to him were more evident than the things which he received on the earth as a possession from God by promise.

Moses and the Tabernacle

Moses is also included in the list of heroes of faith. The direct successors of Abraham were associated with him in the land of promise and the eternal things which belonged to the God of the promises. Moses and those who succeeded him were more associated in the work of faith by which they saw accomplished what God had promised of material benefits and wrought by His power. But Moses did more than forsake the blessings and wisdom of Egypt when he went out from Pharaoh and was chosen of God to deliver His people from the wrath of the king. He met God in the burning bush. He knew

Him from that time onward as the Jehovah,—Eternal One. The earth could not contain Him. The material elements of the world could not withstand Him. Kings were thwarted in their power against Him. Waters were moved out of the way to fulfill His purposes. Rocks gave forth rivers at His behest. The heavens furnished bread for the hosts of Israel. This was not a God of material things. His throne was in the heavens.

At Mount Sinai, Moses had an opportunity to know God as the God of the spirit realm. There Moses heard the voice of the invisible Lord, speaking a language that was understood, and uttering words of wisdom and salvation. There he saw manifestations of the Lord which revealed Him as the Lord of an invisible realm, with cloud and fire and smoke and lightnings and thunder and earthquake, all of which combined for a demonstration of His being without any destruction wrought upon His people.

In this mountain Moses tarried with God for a period of forty days and forty nights, and this time period seems to have been repeated with different revelations of the will and Word of God. There Moses talked with God face to face, and received from Him the tables of stone whereon was written the law of God by the finger of God. Moreover, Moses saw the glory of God pass by him and heard the voice of the Lord declare His grace and mercy toward the people of Israel. Ex. 33, 34. This was the substance of the things which Moses and the saints of old hoped for, and the substance which is the basis of the hope of the believer in God. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

The realm in which the Lord dwells was not unknown to men of old. Heaven was as real to them as it is to us. Were there no heaven and dwelling place of God, there would have been no Tabernacle and worship therein. "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Ex. 25:8, 9; see also 26:30; 27:8). Other passages tell the same thing regarding the making and assembling of the materials and furniture of the Tabernacle. There was a divine plan, and it was shown Moses, who was told to build all of the Tabernacle according to what he had seen in the holy mount. The things of heaven were revealed in the furnishing of the Tabernacle. But heaven is surely greater and more glorious than the images of the things that were given to men.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the

comers thereunto perfect" (Heb. 10:1). This Tabernacle was made with hands. The tabernacle of which Jesus Christ is High Priest is in heaven. The pattern of the heavenly was sprinkled with the blood of beasts in order that it be purified for worship, and point to the true tabernacle. "The heavenly things themselves with better sacrifices than these" (Heb. 9:23; see vv. 18-28). Moses saw the heavenly things for which he made the images for the consecration and service of his people unto God. Moses saw that which the people could not understand, even when they made use of the images of heavenly things.

Moses was forbidden to enter the land of Canaan (he saw it from the mountain to the east of Jordan), but he was not forbidden to enter into the rest which is provided for those who love and serve the Lord. The glory which Moses saw in the mountain was granted to him. The Lamb of God who was offered for the sins of the world was known unto Moses, and it was on the mount of transfiguration that Moses shared in that glory with the great High Priest of our profession. Heaven to Moses was the substance of things hoped for and the evidence of things which to men are unseen.

John and Heaven

James and Peter and John were with Jesus on the mountain when they saw Jesus and Moses and Elias glorified before them. John was with Jesus when the disciples were told of the "Father's house." The hope for things to come which was entertained by the Jews was confirmed to the disciples in a special revelation. Could the disciples of Jesus have construed His words to mean that this world will become a heaven and a perpetual abode for those who love and serve the Lord? Men have devised many theories concerning the manner in which this world could be changed in order to make a heaven of it. David was forbidden to make a temple for the Lord because he was a man of bloodshed. This world has been a bloody world since the beginning. It has been defiled with the blood of men. Washed as it was from its evils by the judgment of the Flood, it remained a bloody world—the greatest age of bloodshed being reserved for this period of high civilization among men. Fire may purge the uncleanness of earthen vessels and make them fit for use again, but it takes more than fire to purge away the sins of men and make them fit vessels for the sanctuary of God. Cp. Num. 31:23 and I Pet. 1:18. Death is the only thing that can purge away the sins of men, and a resurrection life is the only one that can abide in the presence of God. The earth can not be made a dwelling place for the soul as long as it remains a material world. In the dwelling place of God are the mansions prepared for God's children, for, where Jesus is, there will also His children be.

On the island of Patmos, John had confirmed to him all that Jesus had said concerning His promises of the life to come. Besides the testimony of Jesus as to the verity of the things of God, there was confirmed to John the truth concerning those things which were spoken by Moses and the prophets. No prophet ever denied the state-

ments of the law concerning God and the things of God. Christ never disputed the testimony of the law, which was a shadow of the good things to come. He came to fulfill the law and the prophets. All that John revealed to the churches while on the isle of Patmos had to do with Christ after He had returned to heaven. God gave to the Son the revelation of these things. Jesus sent the angel. "He sent and signified it by his angel unto his servant John" (Rev. 1:1).

John saw and talked with the angels whom the Lord sent to him. Moses saw the cherubim over the mercy seat in heaven and made the images of them over the mercy seat of the ark of the covenant in the most holy place in the Tabernacle. Both men saw the same things in heaven. Paul, caught up unto the third heaven, saw and heard things impossible to utter, while Moses and John saw and heard also, but were told what to reveal to men. Both Moses and John saw the glory of God before them, but neither described that glory. John said it was like a jasper and sardine stone. And a rainbow was round about the throne, in sight like unto an emerald. Rev. 4:1-3. The presence of God over the camp of Israel was like unto a pillar of cloud by day and a pillar of fire by night. But in both cases, God was present, and could not be distinguished as a mortal being. His was a spirit presence, but it was the substance of things hoped for, and the evidence of things unseen.

Heaven, as it was revealed to John, contained the things which Moses had seen and of which he made the image. There were two altars in heaven, and the angel of the Lord went to the first altar, which was an altar of burnt offering, took from it a censer of fire, and carried it to the little golden altar which stood before the throne. There was offered up on the golden altar much incense, as in the case of the altar of incense, and this incense was called the prayers of all the saints. Rev. 8:1-5. Moses saw only the approach from the first altar to the altar of incense. John saw the same thing, and he saw what will follow in the fulfillment of the things of God, when the angel returned to the altar of burnt offering, filled his censer with fire, and hurled in into the earth. This was the beginning of the judgment of the earth for which the saints had prayed. The saints of God have no concern for the earth and the things which are in it, since their hope is in the reality and perpetuation of the things of the Spirit and the things which belong to the world of faith where God dwells.

Again, John saw in heaven the temple of the tabernacle of the testimony opened, and the angels of God came forth with the seven last plagues to cast them upon the earth. From this most holy place came forth the last and the severest of the earth's judgments. The glory of God filled this most holy place, as did the incense from the censers of Aaron, when he was ready to enter into the place of God's presence on the day of atonement. After sin is judged, men will be able to enter into the presence of God.

How much alike were the things revealed unto Moses and unto John! Both saw the things of heaven. There was nothing in this

world that could be compared to the heavenly order of things. No house on earth could contain and accomplish that which was accomplished in heaven for the benefit of men. Moses followed the pattern of things in heaven, and through the pattern he could only call to remembrance the sins of men and the grace of God. But when John saw the things of heaven, he saw them accomplishing all that God had promised in type through the order of divine service given to Moses.

John saw the end of the things of this world. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1). From this point on, the apostle described the things which belonged to the new heaven and new earth. The glorious city of God came down from God out of heaven. Its dimensions were such that no place could be found for it on this earth. God is able to provide a new world for the new city as easily as He provided a world on which men could build their cities. It was this city which Abraham sought, and which Abraham will enjoy; for the saints of God and the nations that are saved will go into it. Rev. 21:24. Kings of the earth will enjoy the city; but they will be kings of an eternal kingdom, who reign with Christ. Some would suggest that there are evil men in this new world. The final judgment of the wicked had taken place in the old world, and their portion was in the lake of fire with the beast, the false prophet, and the devil. Rev. 20:13-15. Moses had seen the sin offering taken to the outside of the camp, and all defiling things were there burned. Sin was separated from the camp of the saints, as the old world is separated from the new heaven and new earth and from the city of God.

Jesus and Heaven

The most conclusive evidences of the actual things of God and heaven come to us from our Lord. He came from God and went to God. Jno. 13:3. He alone was able to declare the Father unto men. Jno. 1:18. He revealed God in His own person and works. Jno. 14:4-10. It was Jesus who told men of the Father's house and of the mansions that will be prepared unto His coming again. Jno. 14:1-3. It was this Jesus whom the apostles saw risen from the dead, and ascending into heaven, of whom the angel said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

It was Jesus, who, at His resurrection, had put on the new man of flesh and bone; for He had been quickened by the Spirit. It was He who ascended into heaven, and who is the likeness of those who shall be with Him in the day of resurrection. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). At that time there shall be a change in all who shall be with the Lord. I Cor. 15:42-45. This is the reality for which the believer waits and which he shall enjoy. II Cor. 5:1-9. This is the glorious substance and evidence of faith.

"When a wise man gets the worst of it, he makes the best of it."

EDUCATIONAL

KNOWING OUR CHILDREN

XXI. The Senior Department

BY JOHN R. MUMAW

This department entertains pupils whose childhood ways are being lost. It includes youth from the ages of fifteen to seventeen. In many respects they have the same characteristics as those found in the early adolescents. During the ages of twelve, thirteen, and fourteen the child discovered a broadening horizon of personality. At this age he passes through a period in which the process of reorganization of the entire personality begins.¹ It must be remembered that the period of middle adolescence, like any other, is not a tight compartment in which we can find certain characteristics which are true of this age only. Some students of psychology have regarded the difference in this age group so slight as compared with the years previous and immediately following that they prefer dealing with adolescent psychology in two periods only. It is the writer's opinion that we can learn to know the pupil better by recognizing middle adolescence as a distinct period of development. It is a time in which youth is subject to certain processes of preparation for the more mature ways of later adolescence.

Increased Physical Energy

The middle adolescent has overcome much of the awkwardness he suffered during the several years previous. We see in the fifteen-year-old more manliness; the girl comes into the possession of distinct qualities of personality which mark her as a coming lady. The young man is more comely, and the young woman is more graceful. They are losing the boisterousness and chatter of early adolescence.

A person of this age has passed the period of very rapid growth which characterizes the earlier teen age. Some middle adolescents have almost reached the height and weight of their maturity. This means that the young person has attained certain adult proportions. He has now reached the point where his life demonstrates a more even flow of energy.² His muscles are ready for the final training which qualifies him for physical achievements.

This superior physical energy guarantees greater endurance than the strength of previous years. Games requiring motor activity are still popular, and he is capable of acquiring more complex athletic skills. His physical strength at this period is contested frequently. For that reason he is in danger of overtaxing his endurance when there seems to be no limit to his strength. Leaders of youth face the task, the privilege of directing these energies into right channels.

At this age youth finds himself in an oncoming physical maturity. The increased function of various organs of the body throws additional energies into the blood. A new quality of life is produced. His ability to exercise self-control, his superior energy, and his new endurance, all characterize the total person as bearing certain marks of maturity.

The youth of this age is definitely influenced by secretions of the sex glands. Physical growth takes on more marked masculine and feminine patterns. Sex attractions continue to increase. As he develops into manhood and womanhood the whole tone of life is influenced increasingly more by a growing interest in the opposite sex.

Maturing Powers of Reason

The person who has reached the age of fifteen and sixteen under normal circumstances has an increased mental activity and power. His capacity for serious study is enlarged. He is more insistent upon being allowed to think things out for himself. He is able to carry on processes of reasoning for longer periods of time. He is more capable of arriving at logical conclusions. His judgments are more mature.

The criticisms of middle adolescence are more than a mere disposition to question belief and customs; he finds in himself an insatiable desire to exercise intellectual power. With his determination to think things through, he is training himself for intellectual achievements of later years. He is satisfied with nothing short of the kind of reasoning that requires proof-plus logic.³ While he was able to collect facts during his early adolescence, he is now able to organize them. He wants to arrive at his conclusions not only by fact but by organized fact. His is a search for a rational basis of life.⁴

The middle adolescent has broadened his intellectual interests. He has not only more interests in life, but he is capable of concentration on one or several of them. Through the years of early adolescence a great variety of interests attracted his attention. Now some of them are entirely out, while others prove to be more or less permanent. In many cases the vocational interests of the youth turn to life aspirations.

The daydreams of his early adolescent years are now taking on more serious aspects. His introspections during these years create for him an imaginary career of more reasonable proportions. He thinks in terms of the unexpressed capacity which he believes himself to have, and holds in view some voca-

tional accomplishment. He is measuring himself by the job ahead, even though he may not understand all that is involved in the vocation. His frequent imaginations help to make his dreams of ambition very real to him. But the exercise of reason and of judgment is intended to make his daydreams result in something more than mere blind imaginations.

During this period youth follows a broader reading program, which takes on the form of life adventures, exploring "intellectual continents." He is still interested in a variety of academic subjects, but he is beginning to select the field of study which has the greatest attraction to him. This speaks of the high-school student of second, third, and fourth years who is in preparation for college. But not a few consider their high-school subjects sufficient training in preparation for life.

Enriched Emotional Experiences

The feelings of youth continue to become more intensified during middle adolescence. Many times he will chide himself for having indulged in excessive hilarious and giddy moments. Or he may feel disgusted with himself for having allowed a deep seriousness or despondency to overpower him. He senses a deeper feeling about life and is becoming more and more conscious of the need for exercising an intelligent control over his emotions.

The youth of this period finds a new joy in life. Girls are more than "fond" of something; they "adore" the object of their affections. Boys are more than "crazy" about things; they are "wildly enthusiastic" about some project of their deepest interests or some person of their greatest admiration. Youth of this age has a "crush" on many things.

The longings of previous years now take form in positive action. Where admirations and sentiment often dominate his conduct, he is now concerned with participation and accomplishments. His emotional dreams form a background of stimulation to action. Unless they are held subject to counsels of those who know his limitations the youth may be misled. While the middle adolescent may not realize or may even deny it, there is danger of overstimulation in his emotional experience. This is particularly true in expressions of love attractions. Many youths of this age do not understand why they should not indulge in petting practices that allow physical intimacies. They do not realize that the overstimulation of sex impulses tends to make satisfaction impossible within the limits of morality.

The leaders and teachers of middle adolescence need to recognize the powerful temptations which their youth encounter. The powers of inhibition and self-control are not very well established. For that reason strong reactions are to be expected; lessons in resistance are not yet completed. They have not learned to know the border line of emotional expression.

We have intimated in a previous paragraph that sex has physical implications deeply significant to this age. We have here indicated that sex is not all physical. It has a deeper and psychical meaning.⁵ It is not entirely emotional either, for it involves a complex

structure, implicating the entire fabric of personality. The emotional aspects are discovered in the tender attachments of love and in the personal respect for the opposite sex. This is a period for the cultivation of those qualities which guarantee protection to the love interests of courting youth in later adolescence.

Deepening Companionships

This is a period when love attractions are on the increase. The developing sex impulse is coloring definitely all the social attitudes of youth. The social reactions of middle adolescents are practically all removed from the sex repulsions of previous years. They have turned from aversion to a becoming attraction. With proper adjustments this age of developing friendships paves the way for a beautiful courtship in the years to follow. To avoid having emotional temptations and social desires mislead our youth, they must be taught to exercise self-restraint, postponing courtship for the later years of adolescence when they can exercise better judgment and self-control. The friendships of this age serve as a conditioner for later devotions.

The middle adolescent has become more susceptible to social influence; his desire for public approbation has increased. The desire for the approval of his friends has taken on deeper longings. He has a clear notion of what it takes to fit into the social order of his community and to contribute his share to the needs of society. His ability to participate in teamwork makes him socially desirable.

Teamwork among his friends is much more natural in middle adolescence than it was during the years of early adolescent experience. He understands purposes better; he is able to see objectives more clearly; and he comprehends the significance of co-operation more fully.

The youth of this period experiences deeper impulses to serve in the interests of others. He feels much more keenly the worth of unselfishness.⁶ Altruism and self-sacrifice become more meaningful to him. He is willing to endure hardship for the sake of others because he understands the satisfactions it will bring to those for whom he endures.

It is during this age that youth begins to break away from the gang which formed his earlier friendships. He is becoming more selective in his choice of comrades. In many instances these choices become deciding factors in the shaping of his character and in the molding of his ideals for life. This element of choice in the social experience of the middle adolescent makes it possible for the leaders of youth to train him in that respect and to provide guidance for him in a manner which was previously less likely in any attempt to influence his choice of companions in the gang.

This spirit of companionship in middle adolescence finds expression in the various units of society. In the home, parents discover in the growing youth a greater inclination to co-operate. This has its exceptions, of course, in those cases where the youth has failed to overcome his early adolescent resentments of authority. In the school, the middle adolescent finds new friendships of his own choice. His friendships are made from

among classmates largely. In the church, they have friends of other communities and other stations in life. This is the age when the church has a unique opportunity to encourage desirable friendships and to provide opportunities for the selection of friends from among those of their own faith. When the social activities of the church are properly guided by sympathetic sponsors, they are a great asset to the growing youth.

A Sense of Personal Obligation

The moral sentiments of the middle adolescent are coming into new life and power.⁷ He discovers that all his conduct has moral implications now. He reviews his behavior in the light of conventional codes and in the light of what he is being taught.

The youth of this period has a keener consciousness of sin. This deepening sense of guilt is discovered through a consciousness of having chosen wrong ways. He has a feeling of responsibility for the right and that brings him into conflict with the tendency of depraved human nature. The youth of this age experiences a stronger desire for peace with God and consequently seeks forgiveness for his transgressions. This is assuming, of course, that he has had opportunities of religious training in an environment that is distinctly Christian.

In the discussion of his social characteristics we observed in middle adolescence that altruistic impulses emerge with greater significance. His patterns of conduct, whether selfish or unselfish, become habitual. This means that his attitude toward others represents a part of the morality which marks this period of youth development. He is learning deeper appreciations for the things that are beautiful and good. He has an aesthetic capacity to enjoy art. He is able to develop some skills in the finer arts of life. With the unfolding of sex instincts comes an influence affecting his ideals of life.⁸ The young man who desires to win the grace of feminine society discovers that he must cultivate his tastes for the finer things of life. The girl who would win the attractions of young men discovers that she needs a certain sense of respect for self and for the beautiful things in life.

Character has not yet been attained in its permanent form during this period.⁹ Youth is still wavering in certain concepts of moral right. He is inclined to be intoxicated with the

PRAY! PRAY!

When things go wrong, and gloomy fears
Would tend to break my spirit,
There is a call that comes to me—
Even now I hear it—
"Pray! Pray!"

He is an everpresent Help,
Always by to cheer;
Just at the time we need Him most,
He will be there to hear.
"Pray! Pray!"

When trouble comes upon our way,
And joys begin to dim,
Yes, that is all that we can do,
And leave the rest with Him.
"Pray! Pray!"

—John Caldwell Craig.

desire to experience the thrills of life. He is uncertain about the things that will bring the deepest satisfaction. He is still experimenting with every possible venture that gives the least promise of some pleasure. But with it all he is exercising some judgment on all matters which have moral implications.

At this age more than at any previous period the adolescent should be led to see that loyalty to Christ involves moral conduct. He knows that cheating at school can no longer be tolerated by those who hear his testimony at church. His life and conduct on weekdays must correspond with his religious profession. He learns that such a petty thing as refusing to "tattle" on wrong behavior is a false loyalty. Youth learns to interpret loyalty in terms of the higher good. He is capable of evaluating the results of certain wrong behavior and improper conduct, and is willing to deny self for a moment to be able to enjoy the deeper satisfactions of righteousness.

"Second" Religious Awakening

We have indicated in our discussion of early adolescence that children come to the point of conversion usually during that period. The middle adolescent age has been described as a "second" spiritual awakening.¹⁰ There seems to be in the religious life of middle adolescents a climax in their spiritual experience. During the earlier teen age the youth saw the dawn of the religious urge to make a satisfactory confession of Christ and to identify himself personally with the people of God. Now during this age those former choices are brought into fuller focus of a growing mind and an enlarged heart. He is able to review his desires with a more careful analysis of experience.

This is an age in which the adolescent approaches a greater maturity of spiritual perception. Having come to this climax in his spiritual experience, he is now able to see deeper implications in his belief in God. His deep consciousness of sin enables him to understand more fully why it was necessary for Christ to die. He has now matured sufficiently to sense more accurately the leadings of the Holy Spirit. He is able to read more intelligently the Word of God. He takes more seriously his membership in the church and finds it more meaningful.

We have intimated in our earlier discussion that the majority of conversions fall in the early adolescent period. In a few cases they go over into the middle adolescent period. That means that this is a time of conversion for some. Their conversion is usually more than the simple religious awakening that characterizes the early adolescent. They are likely to have resisted more strongly the promptings of the Holy Spirit in their life, and consequently their conversion experience consists of more violent changes of conduct and behavior as well as a more marked yielding of mind and heart.

For those who were converted in the previous period this is the time of deepening of the spiritual life. Under normal circumstances the middle adolescent discovers in himself a new moral earnestness. He takes more seriously the prohibitions of wrong

conduct. He thinks more intelligently about the possibilities of building Christian character. He shows a keener desire to live a righteous life.

This age is the time when youth experiences different religious devotions. One would hardly call it by the same name as adult piety, but we recognize in this middle teenage group a growing sense of appreciation for Christ and the Christian's privileges in Him. He is more ready to make sacrifices for the cause of Christ and to live for the good of the work of the church.

It is not at all infrequent to find in this age group new consecrations to a life of service. Frequently youth gains a genuine appreciation of dedication to Christian service. He has come to understand more fully the need of service. He is impressed with the call of the Gospel, which appeals for the time, treasures, and talent of those who profess salvation. While he may not make a final commitment, he at least takes a step in that direction.

This is the age when young people discover a new interest (and their first real sense of joy) in religious observances. The sacraments have taken on new meaning. They

find in religious rites a satisfaction not known to them before.

This is the age for a new idealism of Christian behavior. The youth has a new vision of those factors which constitute true human happiness. He finds the satisfaction of good behavior worth the price of self-denial. He is fully convinced that Christian joys have in them the possibility of exceeding worldly pleasures, even though he may not be willing to deny himself.

This is the age too when the growing intellect of a middle adolescent forms religious ideas that become more or less permanently fixed as a basis for his later religious experiences. This makes the training of youth a vital part of the church's obligation. Parents do well to give guidance to their reading program. Wrong notions of the Bible and a modernistic philosophy of Christian experience will wreck the faith of many. It is gratifying, however, to know that their minds are open to sympathetic guidance and can be definitely directed in the building of a Christian philosophy of life, and in the dedication of their lives to the work of the church.

Harrisonburg, Va.

SO YOU'RE GOING TO COLLEGE

BY J. GORDON HOWARD

So you're going to college? I'm mighty glad to hear it, Bill. Sit right down in that easy chair. There are some things we ought to talk over.

The first thing, Bill, let me commend you on your wisdom in deciding to go to college. College education is a long stride forward in preparing for a useful life. To be sure not every young person is fitted by nature or circumstance to get the most out of college, and we find some college students who are misfits and would be better off in some other place. But on the other hand there are thousands of high school and prep school graduates yearly who fail to push on toward a college degree although that privilege could be theirs if they made the necessary effort. We must remember, Bill, that the world's work is getting more and more complicated. To live enjoyably and usefully today requires ever so much more training and preparation than it did a few years ago.

When your grandfather was young, to have finished the equivalent of eight grammar school grades was quite an achievement. An academy education, somewhat parallel to a modern high-school course, was rare indeed, and a college man was a genuine curiosity.

But today, how different the picture! High-school training in many places is compulsory. College education is becoming rather commonplace, and more and more students are talking of graduate degrees such as Master of Arts and Doctor of Philosophy.

I have no doubt, Bill, that with hard work you could make good with only your high-school work as a background. But knowing you have the intelligence and the common sense to handle a college course, I am certain you will get a great deal farther along the highway of successful living by using the op-

portunities for personal development and the cultivation of your whole life.

Another thing to remember, Bill, and it is tremendously important, is that college is bound to give you a jolt. The most epochal single event in your life was when you accepted Christ as your Saviour and joined the church. This will always stand out as the most important event and the greatest change in your career, I know.

Undoubtedly, the special event deserving to rank second to your conversion will be your entrance into college. The leap from high-school senior to college freshman is a colossal change. There is no other shift like it in the world. I question whether getting married, as wonderful and as significant an event as it will be, will cause quite so drastic a transition in your thoughts, emotions, and general behavior as going to college.

In high school you were called a boy. In college you will be called a man. In high school your teachers generally referred to you as William. In college most of the professors will refer to you by your last name, often prefixed by the title "Mister." This business of names is only a gentle reminder of many other ways in which college will carry you into an entirely new world.

In handling money, for instance, Bill, going to college will be different. I know your parents have given you an allowance and you have been taught to keep accounts carefully. You have earned some money now and then, saved it, and all that. But at home your parents were in the financial background. You had them at hand for advice. Whether you cared for such advice or not, sometimes, they gave you a certain feeling of guidance or restraint.

But in college, you will be rather "on your

own." Dad and Mother will not know exactly how you spend your money. As long as you stay within reasonable limits, your money will be yours to do with as you will.

This freedom in spending money is a real test of character. Many a young collegian goes on the rocks because he fails to use money properly. To put first things first in the money world is hard to learn. Of course you will make some errors. But as you learn to handle your funds wisely it will be a sure sign of growing up, and a bank book can reveal about as much as a textbook in regard to the effectiveness of a college education on your character.

Bill, the same can be said of your time that I have already said of money. In college no one is going to keep close watch over those leisure moments when no classes, laboratory periods, or athletics are making pressing claims. Whether you study, read, loaf, or chatter, during your open hours, depends on your own ability to manage your time. It's what he does outside the classroom which makes or breaks a college man's career. Be careful of your time, Bill. You may think you are your own boss, and can use your time as you please, but in the end that romantic old chap called "Success" will evade you unless you track him right down to his lair and struggle with him valiantly by using each minute, hour, and day, according to a predetermined schedule and plan.

Then, too, be careful of the friends you choose, Bill. Your college companionship will be about the most precious possession you will have through life. You can't spend three or four years with a man in all the experiences of a college campus without forming an unbreakable bond which either inspires you or drags you down the rest of your days.

You will want to give more than passing thought to your religious life and to a satisfying philosophy of life. What a man lives by is put into more or less finished form while he is in college halls.

But if you are in the right type of a college, with the proper kind of teachers you can think and pray your way to a firm religious foundation and to a workable life philosophy.

Sometimes it is said that college men and women are in the "doubting age." I'd prefer to call it "coming of age spiritually and intellectually." We do grow up until we cast off from hearsay and secondhand experience and launch forth bravely in the rimless ocean of personal experience and a religious faith that is one's own.

And finally, I'm glad you've chosen the right college, Bill. It's not too small, not too big. It's big enough to give you a variety of contacts and experiences, but not so large that you are lost in the shuffle, just a name on the record books.

Futhermore, the college you are entering is Christian in spirit as well as in name. It has teachers, who are thoroughly committed to Christ, and who really teach you as a person, not merely teach a subject out of a book. Your teachers will not be human reservoirs pouring information into your bewildered head. Rather they will be motivators,

(Continued on page 288)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

DAVID ANOINTED KING.—I Samuel 16:1-5, 11-18

Lesson for September 10, 1944

Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart.—I Samuel 16:7.

I Sam. 16:1. It has been the custom among men for ages to mourn the death of loved ones. But there is a something that befalls men that is worse than death, about which we seldom mourn. I can cease being the man that God would have me be, and be a reprobate. Samuel did right when he mourned for Saul when he took that course. But all mourning is wrong when it causes me to dissociate myself from life. Regardless of what befalls others I have my work to do, and the best way to forget sorrow and conquer grief is to throw myself into that work with such abandon that it leaves me no time to think of my grief. It is good too to learn that if you can't have things as you would like them to be, that there is always another way. It is not right to speak of that as second best either. It may indeed be much better than the way you wanted it.

It was Eli's great mistake that he kept his boys in the priesthood after they showed themselves utterly unfitted for the position. Of course it would have hurt to remove them, but it would have furthered the kingdom of God. Samuel's love for Saul the king brought him to the border of committing the same sin.

Verses 2, 3. For Samuel to anoint a successor to Saul would be treated by Saul as an act of treason. And treason meant death. But I have a higher call to duty than the voice of man; it is the call of God. And Samuel's first duty was to obey the voice of God. But how? The Lord showed the way. But does the Lord sanction dissimulation? In the sense of evil deception, NO. But there was no deception here. It was meet and proper that anointing a king should be accompanied with a service of worship. This Samuel announced, but to announce the anointing of a king among the sons of Jesse would have caused untold hardships to that family and Samuel without doing any good. It is sin to tell all you know if the telling would do nothing but harm.

Verses 4, 5. Why are people afraid of the preacher? Perhaps the most visits that some pastors make to members of their flocks, is to rebuke them for turning from the good and the right way, the same as the doctor usually comes into your home only when some one is ill. And such visits are met in a feeling of dread. But the visits of both preacher and physician should be looked upon as a blessing. But it isn't all the layman's fault that he feels the way he does about the preacher.

Verses 6-10. The weakness of popular government in church or state is that we choose our leaders as Samuel would have done if the voice of God had not enlightened him to do otherwise. Man's knowledge of man is superficial, and most of us are too lazy in our observation to try to probe deeper. But for peace and prosperity in church and state we need God-chosen leadership, with God-obedient followers.

Verses 11-13. How many sons had Jesse? Maybe eight. Maybe eleven. But if he would not have had that last one he would not have had any worthy to sit upon the throne of Israel and to make that nation the greatest in the world at that time. It is a biological law that children (especially in large families) born to parents who have reached full maturity have qualities of body, mind, and heart absent in the first-born. David had all the good qualities of his older brothers plus. The sacred writer mentions his beautiful eyes (margin). Character and intelligence are revealed in the eyes more than in the shape of the head. Natural talents, plus the infilling of power through the Holy Spirit, make the superman.

Verses 14-18. "The soul's a house with wondrous flexible walls,
With Christ its guest how vast it does expand.

Bereft of Him it narrows till it falls;
Misuse this temple, 'Vengeance is at hand.'"
Nature abhors a vacuum. The heart of man is built for the indwelling of God. If for any reason the Spirit of God will vacate the house of the soul, a spirit of evil will take immediate possession. This evil spirit that entered Saul was from the Lord only in the sense that God did not keep it out by His indwelling Presence.

Man-devised shifts to keep up the morale when he is out of touch with God are many, but in spite of them his condition will wax worse and worse. There is no substitute for the peace and power that come with the indwelling Spirit of God.

THE KINGDOM STRONGLY ESTABLISHED.—II Samuel Chapters 1-5

Lesson for September 17, 1944

Golden Text.—They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.—Psalm 125:1.

II Samuel Chapter 1. The Amalekites were a degenerate tribe living in the Sinaitic peninsula and the regions to the south and east of the Dead Sea. At the time of the wilderness sojourn they attacked and killed some of the stragglers in the Israelitish camp because of which Jehovah declared a never-ending war with that people. In return we find that they,

from that time to the time of Esther, were ever seeking the destruction of Israel. As a tribe they have disappeared, but their kind—anti-Semites—remain. The Amalekite of this chapter had evidently not killed Saul, but had happened upon the scene after his death and took his crown. Then bringing it to David and claiming that he had killed him who had proved himself an implacable foe of David's, he added the story of the killing, hoping to get a greater reward. But David, true man of God that he was, left vengeance for misdeeds directed toward himself in the hands of God, and would not knowingly allow anyone of his friends for friendship's sake or for hope of reward to be used as the instrument. The Amalekite's reward was death for having raised his hand against the anointed of the Lord.

The "Song of the Bow" of this chapter is a beautiful elegy. Had it been written in honor of a loving friend it would have been considered the best, but when it was written in honor of a man who for years sought his life, it explains the reason why Jonathan and the whole nation of Israel loved David as they did. He who loves his enemies will not lack the love of the masses.

Chapter 2. "The steps of a good man are ordered by the Lord: and he delighteth in his way." The fact that he obeys the directions of the Lord is what makes him a good man, and the fact that he finds his delight in the law of the Lord keeps him in the way.

Although David's anointing by Samuel was a private affair, it eventually became known to the house of Saul and all Israel that David was the chosen-of-God successor for the throne of Israel. But David's own tribe of Judah was the first to accept him. The other tribes followed the House of Saul for a season. David's first official act was to send messengers to Jabesh-gilead to thank its men for the kindness shown to Saul and his sons when they gave them decent interment after their death on the field of battle. David never had any but the kindest feeling towards the house of Saul, and after he was king over all Israel he sought out those of that family that were left, not for extermination, but to do them good for Jonathan's sake. If the Spirit of God fills your soul you will "love your enemies" If it does not, you will probably knife your friends if it seem to your momentary gain.

Chapter 3. Ish-bosheth, son of Saul, had first been named Esh-baal. I Chron. 8:33; 9:39. His first name meant, "Man of Baal," but his later name was no better. It meant "Man of Shame." Did Saul have a leaning to idolatry when he named his son? Who knows? But the fact that Ish-bosheth showed no appreciation for what Abner did for him but basely accused him of seeking the throne by way of Saul's concubine proves that his second name was properly bestowed.

Abner had been captain of Saul's hosts. And he was a man of honor, true to those under whom he served, even to the point of serving the house of Saul after he knew that God had chosen the house of David instead to be the rulers of Israel. Joab was true to his own family and ruthless towards any one who stood in the way of his ambitions. But Abner whom he slew in a blood feud was a more honorable man than he.

Chapter 4. Ish-bosheth, son of Saul, was indeed a man of shame. He had alienated the man who was a prince and a great man in Israel, and had no strength to stand alone. But when two of his officers assassinated him as he lay upon his bed and then came to David with the gruesome tokens of their deed, he ordered their immediate execution. David never sought nor accepted gains that were the fruit of another's misdeeds. It is because so many officials accept and even seek the help of underworld gangsters to hold their offices that politics smells as it does. Can you imagine Moses or David accepting the support of sons of Belial to put across the Ten Commandments and national reforms?

Chapter 5:1-10. David never ran ahead of the Lord. He always bided God's time. In the capture of the citadel of the Jebusites he employed strategy. Instead of a frontal attack he told his men to climb into the citadel through the vertical shaft that the Jebusites had dug to get water for the fortress from the waters of Siloam. In attacking evil attack at the places where your attack is not anticipated. That is the way Satan and his hosts treat you. Go them one better in return. Did David hate the Jebusites? He hated all those who took the Lord's name in vain with a perfect hatred. Should he hate those less who spoke as contemptibly of God's people as did the pagan Jebusites? To blame God's people of such extreme weakness that they were even helpless before the lame and the blind may be justified by observation of world conditions but is extremely dishonoring to God. Prove to the enemies of God that they are wrong. And prove to the world that it is still possible to tear down the strongholds of sin and to rear a temple to the glory of God in their stead.

RELIGION IN THE LIFE OF A NATION.—II Samuel Chapters 6, 7

Lesson for September 24, 1944

Golden Text.—The Lord will be unto thee an everlasting light, and thy God thy glory.—Isaiah 60:19.

Chapter 6. Saul had been king of Israel for forty years at the time of his death. The ark of God had been put into the house of Abinadab at Kirjath-jearim after it was returned from the land of the Philistines in the days of the Judges. It was still there when David was made king over all Israel. And he sadly reminds the people that it had not been inquired after in the days of Saul. Would they have the new reign to be as indifferent to religion as the previous had been, or were they minded to seek the Lord? If the latter would they go along and all together bring the ark to Jerusalem? This they were glad to do, and proceeded at once on their way. But

they had not wisely considered how to proceed. The ark of God was to be carried on the shoulders of the Kohathites, but David hauled it on an oxcart. When the oxen stumbled Uzzah reached out his hand to steady the ark and died before the Lord. This brought great fear into the heart of David, and the ark was carried into the house of Obed-edom. At the end of three months David decided that the ark should be brought into Jerusalem according to God's directions, and it was brought in with much gladness and thanksgiving. David, at this time, cast aside the decorum traditionally expected of a king and danced for joy of heart before the ark. But David's wife, daughter of Saul, despised him for his lack of decorum and later taunted him for his unkingly actions. It was an ill day for him when she came back into his life, for she would always put a wet blanket upon religious enthusiasm. For his own sake he pushed her aside, and would never honor her enough to permit her to become the mother of any of his children. It were better for mankind if all those to whom religious enthusiasm was a breach of good manners would die childless. But godly families are never too large.

Chapter 17:1-16. According to Psalm 132 David had heard the wonderful story of God and his salvation in the years of his childhood; and in the fields of the wood where he kept his father's sheep he dreamed of the time when he would build an house to shelter the ark of the covenant to which men of all lands might come and seek the Lord. After many years, David sits in his own house of cedar in Jerusalem. The visions and dreams of childhood return to him and he vows that he will not allow sleep to come to his eyelids until he will have done something to make his dream come true. He at once calls in his spiritual counsellor and tells him about it. Nathan is sure that the thing is pleasing to God, and so he encourages him to go ahead. But the following night the Lord told Nathan otherwise. God would bless David greatly because this desire was in his heart. But the House of God was a temple of peace. And such could not be built consistently by a warrior. Because of sin, war has been a necessary evil in the world. God has three ways of punishing nations and peoples for their sins: war, pestilence, and famine. If all our ways pleased the Lord He would make even our enemies to be at peace with us. But as long as men and nations persist in departing from the Lord the nations will continue to be punished in this manner.

But God never created man to destroy his fellow man. Like the Master, He would that all of us were diligent in saving men's lives, not in destroying them. For this reason, because David had been engaged in wars, God withheld from him the privilege of building the Temple. But to the dreams of David's youth, God now adds the visions of manhood and reveals to David all the plans for the building that is to be. And David labored with all his might to prepare means and materials for the building that the son would erect to the glory of God.

Verses 17-29. God builds a house for the man who would build a house for the Lord.

The house, or dynasty, of David was to be established forever. Speaking after the manner of men, this prophecy would not be true; for Israel has long since ceased as a nation, and the house of David has ceased to exist. But a real son of David became the Messiah, and He now sits upon the throne of the majesty on high. Of that kingdom there shall be no end. All things of earth have time limits. The only endless kingdom then must be one called the "everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:11).

David never lived in a tabernacle after he became king; He dwelt in the tabernacle during the years that he was being sought out by Saul who wanted to slay him, and by a multitude of others who sought him because they loved him and longed for service under his banner. His greater Son in this day of grace has again reared the tabernacle of David, and He invites the poor and discontented of all lands, and the residue of Israel to come under His banner. Those who follow Him now in humiliation and suffering shall share the throne with Him when we shed the tabernacle of clay for the mansions of glory.

JESUS THE LIGHT OF THE WORLD.

—Isa. 9:2; Matthew 4:12-16; John 1:4; 8:12; 9:1-41; 12:35, 36, 46; II Cor. 4:6; Eph. 5:14; I John 2:8; Rev. 21:23

Lesson for October 1, 1944

Golden Text.—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

In Eph. 5:13 we have the Biblical definition of light, "Whatsoever doth make manifest is light." Its opposite is darkness. There is physical light, intellectual light, moral light, spiritual light, and perhaps you can think of other forms of light.

Isa. 9:2; Matthew 4:12-16. The inhabitants of northern Galilee were mixed Jews and Gentiles, generally held in contempt by their brethren in Judea. If Judea was in moral and spiritual darkness, that of Galilee was abysmal. Here Christ preached His greatest sermons and performed His greatest miracles. "The longer you have been in darkness the more you appreciate the light," was true of these Galileans.

John 1:4. I doubt if life could exist in the entire absence of light. Light makes life possible. Only life can appreciate light. Having made life possible, light now makes life desirable. The spiritual life and light that come to us through Christ lift us to the heavenly plane of existence.

John 8:12. If I followed the sun at the speed of the earth's rotation I would have perpetual day. If I follow the Sun of Righteousness, so that I never miss beholding Him I will have perpetual spiritual light. Such a life would have no part dark.

John 9:1-41. The subject of this story was in darkness for lack of living organs of vision. While not in complete darkness, the disciples were far from having clear light on moral and spiritual matters. Later Paul, who had advanced in spiritual understanding probably beyond any and all others, confessed that he could see only as through a glass darkly. The

flesh hinders clear perception. Certain forms of sin do injury to the body. About that there is no doubt, but to say that physical ills and bodily deficiencies are always the result of some overt act of sin is contrary to the Scriptures and to common sense. If such were the case, the Lord would play favoritism. This He plainly denies. If somebody was responsible through sin for this man's blindness, surely the sin was not so unusual that no others would be guilty of the same offense. On the basis of strict impartiality then, I would expect very few children to be born with eyesight. But nature makes nothing perfect, and all of us are born short in something. But thank God for physical and mental capabilities that are yours. Do not waste, misuse, or destroy that which God has given you.

My life span at best is short. God would have me yield all my days in doing the works of God. Be sure of this, present opportunities neglected, will pass away forever. Is God made manifest to the world by what you say and do? If not, then something is seriously wrong.

If church membership were contingent upon my denying my Lord, then it were better to be out. These rulers of the synagogue were much blinder than this man had ever been. And the fact that they excommunicated the man who had his eyes opened showed that they did not want to see the truth. There are

none so blind as they who WILL not see. In this case their blindness was sin.

John 12:35, 36, 45. Certain insects and animals prefer the night. But man was not created that way. But when you will not believe on the Light nor walk in the light, you drag your spiritual self down to the level of the beasts that creep forth when the sun goes down. Christ hid himself from such when He was here in the flesh, and does so also today.

II Cor. 4:6. When God commanded the light to be, it shone. Light can't help but shine. If the light of the glorious Gospel is in your heart, it will shine out. The cosmic rays can pierce through sixteen feet of lead. The light of God in the heart can pierce through the densest mind and body, and be manifest without. If you do not shine, there is no light in your heart.

Eph. 5:14. Light is of no avail to the dead or to the sleeping. Are you dead? Only Christ can give you life. Are you asleep? Awake. Only those who are awake can use the benefits of light. Then you will walk without stumbling or falling when the Lord gives thee light.

I John 2:8. Love and light are constant companions; so also are hatred and darkness. He that abides in love, abides in the Light.

Rev. 21:23. Darkness and sin are all things that God is not. Where He is they cannot be.

is impossible to be at Sunday school on time. We suggest that the worship activities, such as singing, prayer, Scripture reading, etc., be interrupted as little as possible. Those in charge of such activities can well afford to provide brief pauses in the program, such as between songs, prior to devotional reading, before prayer, etc., at which time folks may come in. This will contribute to a realization of the sacredness of such activities, something which must be experienced if we would worship "in spirit and in truth."

Coupled with the importance of our being present for the worship service is the importance of our personal preparation for worship. This has to do with the act of bringing ourselves into God's presence and setting our minds upon Him. This involves both a negative and a positive aspect. Negatively, we must withdraw our minds from the ordinary cares and occupations which are primarily secular. We must consciously set our mind free from all distracting influences. Positively we center our whole attention upon God. We bring to mind our fundamental convictions concerning Him and seek a fuller, more complete revelation of God and His will. We bring ourselves into the atmosphere of His presence.

There is also a moral preparation that needs to be made constantly by each one in order that we may truly worship God. This preparation is well described by Professor Weigle in "Training the Devotional Life." He says, "Morally we fit ourselves for worship by all that goes into the upbuilding of character—by forsaking evil desires and wrong deeds, by cleaving to the good, and by patient, unselfish, loving devotion to the service of God and our fellow men. No man careless in conduct and unfaithful to conscience, cherishing petty indulgences and set upon his own selfish ends can experience the best in human friendship. How can such a man understand God or find happiness in His presence? He is disqualified for worship, as for any great human service, at a fundamental point. He cannot love aright."

May we also stress the fact that in addition to the personal preparation made by each individual for worship there needs also to be a preparation made on the part of those who are responsive for the worship program. Every Sunday-school session should have a distinct worship period, as well as a distinct period of class instruction. This period should be planned as carefully as any teacher plans the class period. We err too frequently in going through the devotional period haphazardly. Both the order and content of the worship period should be planned so as to lead most effectively the pupils into the presence of God.

There are some distinct advantages to be gained by having the children meet in a separate department for worship. The church service provides ample opportunity for the combined worship of children and adults, and that should not be neglected but encouraged.

When children have their own separate worship it is possible both to adapt the materials used to their need and also to give the

DEVELOPING A SPIRITUAL ATMOSPHERE AND WORSHIP PERIOD IN THE SUNDAY SCHOOL

BY MAHLON O. KRABILL

This is another of a series of articles published through the co-operation of Bro. J. J. Hostetler, Sunday School Secretary of the Commission for Christian Education and Young People's Work. We invite others to write out their ideas and suggestions concerning various aspects of Sunday-school work. An exchange of ideas should be helpful to Sunday-school workers. Address all such articles and correspondence to J. J. Hostetler, 1939 Third St., S. E., Canton 4, Ohio.

Much has been said and written concerning the work of the Sunday School. Obviously one of the important functions of the Sunday School is that of teaching. Children and adults alike need to be taught. They need to be taught about God, about the issues of life, and about the application of Christian principles to everyday living. Teaching, however, is not sufficient, it is not to be considered the primary work of the Sunday School.

Pupils must be brought into the very presence of God and to experience a personal fellowship with Him. This in reality constitutes worship. Jesus in His discourse with the Samaritan woman, recorded in John 4, spoke very clearly concerning the subject of worship. Among the things He said were these words, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Let us then have clearly in mind that the chief function of the Sunday school is to bring pupils into a personal, intimate relationship with God in the act of worship and that because of the very nature of God this can only be done in the spiritual realm. Hence the necessity of developing a spiritual atmosphere which will foster our fellowship with God.

Certainly this atmosphere should pre-

vail throughout the entire Sunday-school session but so much the more should it predominate in the worship period.

Let us therefore consider a few of the factors which may help or hinder in developing this worshipful attitude.

May I suggest, first, that in this, as in any other activity, the desired goal cannot be achieved by the efforts of one or even a few. It requires the combined effort of many. While it is true that the responsibility of leadership falls upon the officials, it is none the less true that each pupil has a personal responsibility in the worship period. This naturally presupposes your presence. The absence of a large number of people from the devotional period is very detrimental. Yes, it is true that where two or three are gathered together in His name He will be in their midst and a successful worship period will result. But who of you have not experienced the thrill and inspiration resulting from being a part of a large group united in praise and meditation? Then, too, by our presence or absence we testify either for or against the value of the worship period. If we are repeatedly absent we simply say that we do not consider the worship period important to our spiritual life.

We recognize that there are times when it

(Continued on page 285)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

In the study of the ordinance of the communion we take up the side of how to get the most spiritual enjoyment from its observance. When we are nearest normal in our Christian experience, we are ready to enter into its meaning and receive the blessing from it. It is well that we place our lives under God's searching truth and keep ourselves constantly in fellowship with Him. This will take away the strain that comes to the shepherd of the flock in his concern for straying or doubtful members, as well as the strain that members of doubtful standing feel about their own condition before God and the church. When everything is clear, the way is open to give full attention to the thought of the significance of the communion.

The church is a great treasure to our Lord Jesus. He has given us different ways to express what the church is to Him. We need to study these expressions and our own personal relation to the church so that we may not mar the precious relationship by making it a lie as far as our own conduct is concerned. There is everything worth while to be gained when we give full loyalty to the plans of Jesus for His church.

The Ten Virgins are a living lesson that will serve a good purpose till the Bridegroom actually does come. There seemed to be no doubt as to the qualification of all ten to light the procession when the Bridegroom returned for His bride and the marriage. Their failure was not manifest till the last moment, though it had occurred when they came with a scanty supply of oil at the first. Too many who profess the Christian faith are satisfied with the appearance of things and do not diligently consider whether they are prepared for all that is involved in meeting Jesus Christ at His coming.

In the study of Peter's First Epistle we will get most out of it if we put thought and earnest study into the writing. Those who are able to give the time, should read the entire epistle through each week that the study is in progress. The glory ahead, the standing of the believer, the life he lives in the world among men, the trials he meets in the world, the faith and grace needed to meet suffering and trial—all receive consideration in the study and are linked together throughout the epistle. The more familiar we are with the epistle by reading and meditation, the better we can understand the various chapters alone. We hope this special study during the month of October will make the epistle more precious than ever before.

HOW TO ENJOY THE COMMUNION. —Acts 2:41-47; I Cor. 11:17-34

Topic for September 10

MOTTO

"This do in remembrance of me."

MEDITATIONS ON THE TOPIC

I. Conditions for an Enjoyable Communion.—The conditions are similar to those which we meet for a happy Christian life every day. The secret of a happy Christian life daily is to meet every duty faithfully toward God and man, keep ourselves from sin, and seek to know and do all the will of God.

The communion expresses the cost of our redemption and should have that meaning to all who partake of it. But it cannot be an enjoyable service if we eat and drink unworthily, because "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Sincerity and truth should characterize all those who partake. And when this is the condition, there is sure to be assurance in our heart and deep gratitude toward our God who has given His Son as an atonement for our sin. When we have found peace through His blood, and when the Holy Spirit has an abiding place in our heart, every service which we render in His name is an unspeakable joy.

Love for our Lord, love for our brethren, peace toward all men, and an assurance of peace with God through the Lord Jesus make the communion service a feast to the soul, a communion of the body and blood of Christ, and a fellowship of love with brethren and sisters in that same relationship to Him who suffered for our salvation. Love, joy, and

peace are a trinity of spiritual satisfaction which must be experienced to be understood. This satisfaction is not removed when we meet with the occasion for long-suffering, gentleness, goodness, faith, meekness, and temperance. Forgiveness of others is a sweet experience when we know the sweetness of being forgiven by the Lord and by our fellow men.

II. The Text.—Acts 2:41-47.—This describes the happiness of the early church in their fellowship of love, in keeping the doctrines of the apostles, and in dwelling together in love and helpfulness.

I Cor. 11:17-34.—Here the Apostle Paul writes a note of warning against harboring the elements of disunion. He tells of the true purpose of the communion and what the condition of those should be who partake of the communion.

III. Suggestions for Junior Programs.—The sacrifice of Jesus should not be lost sight of. Jesus instituted a memorial service for the benefit of His people whom He had purchased with His own blood. This serves to keep the meaning of His sacrifice before our minds and to declare the same to others who see us observe the communion. It is especially important that the boys and girls as early in life as possible should inquire into the service and try to understand what it is for. Some of the Juniors will have already accepted Jesus as their Saviour and will know some of the experiences of the Christian. The study of the communion and how to enjoy observing it will deepen their Christian experience and prepare them to enjoy its observance all the more. A study of the scriptures relating to the ordinance of the communion will help the boys and girls in the preparation of their topics. The younger ones may be permitted to tell the story of the suffering and death of Jesus in our behalf.

OUTLINE STUDY

- I. We May Enjoy the Communion.
 1. By intelligent discernment of the body of Christ.
 - a. The communion of the body.—I Cor. 10:16.
 - b. The communion of the blood.—I Cor. 10:16.
 - c. The union of many.—I Cor. 10:17.
 - d. No fellowship with devils.—I Cor. 10:18-22.
 2. By earnest preparation.
 - a. Purging out the old leaven.—I Cor. 5:7.
 - b. Sincerity and truth in our hearts.—I Cor. 5:8.
 - c. Self-examination.—I Cor. 11:28; II Cor. 13:5.
 3. Doing it in remembrance of Him.—I Cor. 11:23-25; Lk. 22:19, 20.
 4. Entering into the spiritual reality.—John 6:35, 48-58; Acts 2:42.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Fellowship."
2. Why Keep Communion.
 - a. To remember Jesus' death.
 - b. To show it to others till He comes.
 - c. To have fellowship with others who believe.
3. When We Can Enjoy Communion.
 - a. When we are true.
 - b. When we are in fellowship with God's people.
 - c. When we have put away all sin.
 - d. When we understand what we do.

For Seniors.

1. The Meaning of the Communion Made Real in Experience.
2. Preparations for the Full Enjoyment of the Communion.

PERSONAL THOUGHT

Meditation, prayer, and self-examination will help us to enjoy the communion better.

SEED THOUGHTS

See, the feast of love is spread,
 Drink the wine and eat the bread:
 Sweet memorial, till the Lord
 Call us round His heavenly board;
 Some from earth, from glory some,
 Severed only "Till He come."
 —Bickersteth.

According to Thy gracious Word,
 In meek humility,
 This will I do, my dying Lord,
 I will remember Thee.

Thy body, broken for my sake,
 My bread from heaven shall be;
 Thy testamental cup I take,
 And thus remember Thee.

Gethsemane, can I forget?
 Or there Thy conflict see,
 Thine agony and bloody sweat,
 And not remember Thee?

When to the cross I turn mine eyes,
 And rest on Calvary,
 O Lamb of God, my sacrifice,
 I must remember Thee.

Remember Thee, and all Thy pains,
 And all Thy love to me:

Yea, while a breath, a pulse remains
Will I remember Thee.

And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in Thy kingdom come,
Jesus, remember me.
—Jas. Montgomery.

RELATIONSHIPS OF THE CHURCH. —I Cor. 12:12-28; Eph. 1:10-23

Topic for September 17

MOTTO

"Unto him be glory in the church."

MEDITATIONS ON THE TOPIC

I. Relationships of the church have to do with her position with Christ and His work. Each relationship is a figure to express what would otherwise be hard to make known.

The figure of the human body expresses the close organic union of the church in her relation to Christ. As the head He rules the affairs of the body and enters into the life and activity of every member.

The figure of the bride in relation to her husband expresses the loving fellowship that exists between Christ and the church and how He works with her who is to dwell with Him in intimate union.

The figure of the temple expresses the sacredness of the church in which the Spirit of God dwells and works. Such a relation is a strong incentive to holiness and fitness for His presence.

The figure of a family expresses the relationship of a child to the father and its relation to brothers and sisters. We are made children of God, heirs of God and joint heirs with Christ.

The figure of a royal priesthood expresses our position as worshipers and as intercessors between God and fellow men. It is not by offerings of our own but by Jesus Christ that our sacrifices are acceptable and that we may be able to prevail in behalf of those for whom we pray.

Royalty is a figure of the position of the saints as rulers in the kingdom of God with Christ, our King of kings.

Other figures of the church could be mentioned, such as light (or candlestick), salt, sheep, jewels, and pillar, but we leave these for you to search out and consider, as you have time and desire.

II. The Text.—I Cor. 12:12-28.—This passage shows how the believers are united in one body and serve as a unit in the work of the body with its many diversities of gifts and functions.

Eph. 1:10-23.—This passage shows particularly how Christ is the leading figure of the church as His body. In whatever figure of relationship the church operates, Christ is always the center of that relation.

III. Suggestions for Junior Programs.—Some interesting lessons can be brought out in the relationships given in the figure presented. Much depends on the ability of the leaders to develop and apply these relationships in a way that will edify and interest the minds of the Juniors. We have suggested the figures as the material for assignment. To develop these assignments there must necessarily be a close adherence to the scripture passages and their teaching. This may require the assistance of those who are mature in scripture interpretation and skilled in simplicity of application. Speculation should not enter. Well-defined points should be made clear to the mind of the Junior, and developed. Jesus Christ should be magnified according to His relation to the church. The individual should feel his high privilege of being a part of the church whose relations to Christ are so glorious and precious.

OUTLINE STUDY

- I. The Relation of the Body to Christ the Head.
 1. The head of the Church.—Eph. 1:22, 23.
 2. United members.—Rom. 12:3, 4; I Cor. 12:13-20.
 3. Gifts of members.—Rom. 12:5-8; I Cor. 12:4-11.
- II. The Relationship of a Bride to Her Husband.
 1. Espoused.—II Cor. 11:2.
 2. Faithful.—II Cor. 11:3; Eph. 5:23, 24.
 3. Prepared.—Eph. 5:25, 26; Rev. 19:7-9.
- III. The Relation of a Temple to the Indweller.
 1. The temple of the Holy Spirit.—Eph. 2:20, 21; I Pet. 2:5.
 2. Must be kept holy.—II Cor. 6:16; I Cor. 3:16, 17.
- IV. The Relationship of a Heavenly Family.
 1. A household.—Eph. 2:19; Gal. 6:10; Heb. 3:6; I Pet. 2:5.
 2. The family relationship in heaven and earth.—Eph. 3:14, 15.
 3. Adopted and made children.—I John 3:1; John 1:12; Gal. 4:4-7.
- V. A Royal Priesthood.
 1. To show forth the praises of the Redeemer.—I Pet. 2:9, 10.
 2. To offer up spiritual sacrifices.—I Pet. 2:5; Heb. 13:15, 16.
 3. To reign with Christ.—Rev. 1:6; 5:10; II Tim. 2:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Church."
2. What the Church is Like.
 - a. Like a body.
 - b. Like a bride.
 - c. Like a temple.
 - d. Like a family.
 - e. Like a kingdom.

For Seniors.

(Assign each of the several relationships to individuals).

PERSONAL THOUGHT

We have a great Lord Jesus Christ to whom the church is related by blessed relationships. What is my part in these relationships?

SEED THOUGHTS

I love Thy kingdom, Lord,
The house of Thine abode—
The Church our blest Redeemer saved
With His own precious blood.
I love Thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.
—T. Dwight.

The Church's one Foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word:
From heav'n He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died.
—Samuel J. Stone.

Christ alone is the head of the church—by His truth to instruct it; by His authority to govern it; by His grace to quicken it; by His providence to protect and guide it; by His Holy Spirit to sanctify and bless it—the source of its life, wisdom, unity, peace, power, and prosperity, dwelling with it here on earth, and preparing its faithful members to dwell forever with Him in heaven.—Selected.

THE STORY OF TEN GIRLS (Jr.).— —Matt. 25:1-13

Topic for September 24

MOTTO

"Watch therefore."

MEDITATIONS ON THE TOPIC

I. The Parable Story of Ten Girls.—There was to be a wedding. The girls were waiting for the moment of the appearing of the Bridegroom. They were to be the attendants of the Bride, to go to the house of the Bridegroom, where the marriage was to be held. They would need lights because the wedding was to be after night. So these ten girls took their lamps. Five of them made everything ready in the beginning. They took oil enough along with them to keep their lamps burning. The other five foolishly neglected to take any extra oil. Since they waited quite a while, they began to get sleepy and finally fell asleep.

It was midnight when they were awakened by the cry, "Behold, the bridegroom cometh; go ye out to meet him." They all rose up and trimmed their lamps. But the five foolish ones discovered that their oil was burned out. They began to ask the other virgins, who had oil, to divide with them. But they could not do it because they had only enough for their own need and could not spare any, lest they fail to keep their lights burning. They were advised to go to those who had to sell and buy for their own use. So they went to buy. But while they were trying to get ready, the Bridegroom appeared. The ones who were ready went along into the house to the marriage, and the door was shut.

When the other five came back, they were too late to enter with the procession; so they came to the closed door and called for it to be opened. But they were refused entrance because the doorkeeper did not know where they were from.

Jesus told this story to show that there will be people who will not be ready when Jesus comes because they neglected to be fully prepared to meet Him.

II. The Text.—Matt. 25:1-13.—The substance of the story is given above. The only record of this parable is given by Matthew, in connection with other discussions concerning the coming of Jesus to reward, or to judge, and to complete the work of His kingdom.

III. Suggestions for Junior Programs.—The Parable of the Ten Virgins was chosen particularly as a Junior topic. The story is a rather stirring one and cannot fail to interest the Juniors as well as the older ones. Having the details of the story and the reason for the failure of the foolish ones and the success of the wise, it will be in place to make the application which Jesus made.

Discuss what it means to be ready spiritually for the coming of Jesus. We cannot continue on past supplies of grace and power. We cannot enter with Jesus if we have not dealt with all our sins. We cannot depend on the goodness of the faithful members of the church to take us through. Each one must make a personal preparation, which no one else can make for him. When the door is shut, it is too late.

OUTLINE STUDY

- I. The Kingdom of Heaven Like Certain Ten Girls.
 1. Waiting for the bridegroom.—Matt. 25:1-13.
 - a. Five were wise.
 - a. They took oil in vessels with their lamps.
 - b. They were fully prepared to meet the bridegroom.
 - c. They went forth and met him.
 - d. They went in with him to the marriage.

- b. Five were foolish.
 - a. They took no extra oil.
 - b. They tried to borrow at the last minute.
 - c. There was none to spare.
 - d. They missed the procession.
 - e. They were too late to get in.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Watch."
2. The Story of Ten Girls.
 - a. Wise girls and what they did.
 - b. Foolish girls and how they did.
 - c. The reward of being ready.
 - d. The disappointment of being unprepared.
3. Important things to have when Jesus comes.
4. The foolishness of putting off important things.

For Seniors.

1. The Needed Grace at Christ's Coming.
2. The Wisdom of Making Our Calling and Election Sure.
3. The Folly of Last Minute Preparation.

PERSONAL THOUGHT

Thoughtless neglect brings great and irreparable loss. Thoughtful readiness brings rich reward.

SEED THOUGHTS

"Oh, let my lamp be burning
When Jesus comes;
For Him my soul is yearning,
When Jesus comes."

Don't delay our preparation
Till the Bridegroom comes;
Lest there be a separation,
When the Bridegroom comes;
In the night (that solemn night),
Will our lamps be burning bright,
When the Bridegroom comes?

—E. R. L.

A STUDY OF I PETER.—I Pet. 1:1-25

Topic for October 1

MOTTO

"Be ye holy."

MEDITATIONS ON THE TOPIC

I. **First Peter** was written by Peter to the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." He calls them "elect." They have been saved through the plan of salvation. This salvation puts a glorious inheritance before them that shall not fade away. They have the power of God on their side to keep them. There is indeed trial to endure for a time. This trial of suffering will be like a refiner's fire that will bring out the gold, bright and clean, from the dross; so is their faith, which is of greater value than riches of gold in this world. They will thereby be enabled to be ready at the appearing of the Lord Jesus Christ. He is now invisible to them; yet their experience of faith enables them to rejoice in Him with unspeakable joy, in view of the glory of their salvation in its final fruitage.

There is a special experience in this salvation, beyond that which was experienced in the time of the prophets. They saw the revelation of a day when the Holy Ghost would be poured out upon the people of God, after the suffering and glorification of Jesus Christ. They meditated earnestly to understand what kind of time this would be. Even the angels have a desire to look into the matter, which is now the experience of the saints, who have received the Gospel delivered in the power of the Holy Ghost.

It is important to stir up our minds to hope to the end for the favors that are to be bestowed when Jesus returns from heaven. With obedience to Christ, in separation from former lusts when we lived in ignorance, and with an earnest effort to live a life of holiness in every detail of our conduct, we should not lose sight of the precious price paid for our redemption through the shed blood of Jesus, who was slain as a spotless lamb without blemish. This was God's ordained plan from the foundation of the world, specially made manifest for us in these latter days. As we by faith receive and fix our hope in God, purifying our souls by obeying the truth, we receive the gift of the Holy Spirit, who fills us with fervent love for one another. Let us exercise ourselves in this love which is the accompaniment of our new birth, which was wrought in us through the eternal Word of God. All flesh, like the grass, is passing. Those who trust in the eternal Word have the hope of eternal life. (Cp. I Jno. 2:17.)

II. **The Text.**—Chapter 1.—The substance of this chapter is discussed above.

III. **Suggestions for Junior Programs.**—We have chosen from the chapter some themes that will appeal to the Juniors. These can be assigned beforehand for special study. In this special study it is well to collect what the Scriptures say elsewhere on the subject and endeavor to give an intelligent account of what Peter is writing about in this chapter. Perhaps the leader of the Juniors could select some of these references and encourage the finding of others, and then come together and discuss them as the entire chapter is taken up in the meeting.

OUTLINE STUDY

- I. **The Greeting.**—1:1, 2.
- II. **Introduction.**
 1. The blessed mercy of God.—1:3.
 2. The incorruptible inheritance reserved.—1:4.
 3. His keeping power given.—1:5.
 4. Rejoicing in the face of trials.—1:6-8.
 5. The salvation we receive.—1:9-12.
- III. **The Importance of Giving Earnest Attention to Salvation.**
 1. Gird up the loins of your mind.—1:13.
 2. As obedient children be ye holy.—1:14-16.
 3. Exercise wholesome fear.—1:17.
 4. Recognize the cost of redemption.—1:18-21.
 5. Consider the work of purification and regeneration.—1:22, 23.
 6. The superiority of the word of God above flesh and human glory.—1:24, 25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Salvation."
2. A Reservation for Us in Heaven.
3. How to Inherit Our Heavenly Home.
4. Rejoicing Amid Trials.
5. When Jesus Comes.
6. Our Gospel Blessing Foretold.
7. Our Need of Holiness.
8. Redeemed by Precious Blood.
9. Fitted for Eternal Glory.

For Seniors.

1. The Foundation for a Hope of Heaven.
2. Our Responsibility of Making Heaven Our Home.
3. The Highest Values in Our Reach.

PERSONAL THOUGHT

In view of the great and glorious ends of the Christian calling, it becomes us to make the most of our opportunity in holy living and earnest thoughtfulness.

SEED THOUGHTS

More holiness give me,
More striving within;
More patience in suffering,
More sorrow for sin;

More faith in my Saviour,
More sense of His care;
More joy in His service,
More purpose in prayer.

Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone—
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

—W. D. Longstaff.

THE WORK AT FINLAND,

(Continued from page 273)

of Bro. William Jennings, of Knoxville, Tennessee.

On June 29, 1940, Bro. Winfield M. Ruth, was ordained as deacon. Then under the direction of the Mission Board and Bishop Board this Mission was organized into a congregation. The Mission workers who came from several different congregations in the Conference District transferred their membership to this place, which added interest, strength, and encouragement to the work and ministry. The present membership is sixty-three.

Originally the homes in this region were occupied by the Pennsylvania German folks, but of recent years they gradually are being replaced by others, some of whom are city folks from various parts of the country. Some of the homes are also used as summer homes by a well-to-do type of people who are not usually interested in the simple Gospel. We are also in touch with people from a number of European countries, of whom many are of the Roman Catholic faith and hence are not so receptive to our faith and practice. However, there are a few such who have united with us. Of those who have been received into fellowship at this place a number of countries have been represented such as: Germany, Denmark, Austria, Switzerland, Czechoslovakia and a brother from Virginia whose ancestors no doubt came from Africa. This makes the work interesting in the fact that it is foreign mission work at home.

The facts stated in this article are mostly of a historical nature and seemingly pleasant; but wherever there is a good work being done the enemy will also put in his bid. Many less pleasant experiences could be cited during these thirteen years, such as opposition of other sects, parents of children, husbands of wives. Some have endured and are enduring some real trials and persecutions for the faith, but praise His name there are some Daniels today who stand true at whatever the cost. It is gratifying to look back these years and see such with us from the beginning till now, although some left us after a few years. Also a number of our native members are teaching in the Sunday school and engage in other activities.

Dear reader, whether near or far, may we earnestly ask you to share in this great work by intercession?

God's message of salvation is for the whole world, the responsibility of bringing it to the world rests upon the whole church. The Gospel never refused to go where man was willing to take it. Souderton, Pa.

DIRECTED STUDY PROGRAM FOR SEPTEMBER 10

The communion service is a most sacred ordinance. It is observed by the Christian church at the command of Christ. This study presents requirements for an enjoyable observance of this ordinance. To enjoy it one must have an understanding of its meaning, and make the necessary preparation for its observance. Two principles form the basis of the outline. The main headings suggest what communion means, and the subheads suggest what preparations need to be made. This outline is adapted from Hodge in "Conference Papers."

The leader should have the outline duplicated so that each person in the congregation has a copy. He should endeavor to present the truth of this study so that the young people will eagerly look forward to the fall communion service and make any sacrifice necessary to be present. This study should serve to make communion an enriching spiritual experience instead of a necessary formality. Sufficient time should be given to the study of the subject by the leader so that he may be able to make these great spiritual facts live in terms of simple Christian experience.

For source material in your study, see "Doctrines of the Bible," by Kauffman. Ask your pastor for some work on Theology.

For further information or help in executing this program, address,

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Secretary of Young People's Bible Meetings.

HOW TO ENJOY THE COMMUNION

TO ENJOY THE COMMUNION ONE SHOULD UNDERSTAND THAT

I. The Lord's Supper Is a Commemoration of His Death. A Public Thanksgiving for Our Redemption.—I Cor. 11:24.

To enjoy this service we need:

1. A sense of _____ • I Cor. 15:3.
2. A desire to be "_____ from _____" (Rom. 6:18).
3. A faith in his _____ for our deliverance from _____
Heb. 2:14, 15.
4. A _____ to God for _____ through our _____
I Cor. 15:57.

II. The Communion Is the Seal of the Covenant of Grace, and the Acknowledgment of Our Acceptance of It and Our Appropriation of Its Benefits. Luke 22:20.

To enjoy communion we should:

1. Know the "_____ of his _____" (Eph. 1:18).
2. Accept God as our _____ for Christ's sake and yield ourselves to Him as _____ II Cor. 6:17, 18.
3. _____ Him who first _____ us. I John 4:19.

III. The Lord's Supper Is an Act of Communion with Christ.

To enjoy this service we prepare ourselves by:

1. An intelligent apprehension of the meaning of—
a. The _____ which we break is the _____ of the _____ of Christ. I Cor. 10:16.
b. The _____ which we bless is the _____ of the _____ of Christ. I Cor. 10:16.
2. An acceptance by faith of the _____ and _____ of Christ for union with Him. John 6:56.
3. A _____ and _____ for the _____ and _____ of life, which is Christ. Matt. 5:6; John 6:35; 4:14.
4. An abounding in _____ with _____ Col. 2:7.

IV. The Lord's Supper Is an Act of Communion with Fellow Christians.

Since believers are one body in Christ, we should prepare to enjoy communion by:

1. A recognition that this intimate union is signified by taking that _____ I Cor. 10:17.
2. The putting away of Eph. 5:3—and the exercise of Eph. 5:3.
3. An acknowledgment that if God _____ us, we ought also to _____ I John 4:11.

Conclusion—"Any man who sincerely desires to thank the Lord Jesus for his redemption, and who purposes to live in obedience to His commands is authorized and bound to come to the table of the Lord, and aid in proclaiming and perpetuating the knowledge of His death" (C. Hodge). The privilege of doing just this makes communion a joy.

Topics for Personal Expression and Discussion

1. Why I Think the Commemoration of Christ's Death Should Be an Experience of Joy Instead of Sorrow.
2. What I Think of When I Receive the Bread and the Cup in Communion.
3. Why Christians Should Not Miss Communion Service.
4. Memorize I Cor. 1:23-34.
5. Why Being Willfully Absent from Communion Successively Is Sufficient Cause for Loss of Church Membership.
6. Should We Give Greater Emphasis to Preparation for Communion?

A SPIRITUAL ATMOSPHERE

(Continued from page 281)

children specific training in worship by a more direct participation. Songs, Scripture readings, and prayer should be selected with a view of presenting God to the child as a

Father and to call forth admiration and awoken penitence. Scriptures dealing with the life and teachings of Jesus and certain of the Psalms have the greatest devotional value for children. They are thereby brought under the influence of Jesus who communed with

His Father naturally and constantly. It is then a natural step to lead the child into a similar relationship with the Father.

In the children's worship period some use should be made of the great devotional hymns. While the lighter Gospel songs have their place, I do not believe they should be used exclusively, as is the tendency. The great hymns of the church will most effectively create a devotional and worshipful attitude and atmosphere. While some of these hymns may be too old for the child mind, yet they should be a part of their heritage in years to come.

A great deal of emphasis should be placed upon memorizing passages of Scripture and hymns during the time when the memory is most active. These memorized materials may well be used in the devotional periods by having them given in unison.

Certainly no consideration of the question of developing a spiritual atmosphere is at all adequate without giving special emphasis to prayer. It is the act of prayer which more than anything else turns us from thinking and talking about God to actually talking to Him. To the adult leaders of children falls the responsibility to lead them to an appreciation and understanding of what prayer really is, and to teach them the practice of prayer.

When an adult leads children in prayer he should express simply, concretely, and directly their aspirations and desires to God. May we cultivate the ability to lead children in prayer in such a way that all will follow. Obviously, if this is to be achieved the prayers should grow out of child life and experience.

To train children in the act of prayer it may be well carefully to prepare prayers which could be memorized by the children and prayed in unison in worship periods. After some training has been given in group praying individual children may be asked to lead in prayer. Especially may this be done in the small intimate class group. This will greatly aid in having the children feel at ease and perfectly natural in the act of speaking to God the Father.

If we succeed in leading children to an appreciation of the spiritual and to an understanding of true worship, the problem of developing a spiritual atmosphere and worship period in the Sunday school will be largely solved. While there are exceptions because of certain variable factors, it is still quite generally true that as the child so the adult.

Whatever is done by way of developing a spiritual atmosphere and worship period, it must be with the utmost sincerity. When the singing of songs, the reading of scripture, expression in prayer, degrades to the level of mere mechanical repetition of words it ceases to be worship. Let us recall again the words of Jesus when He said, "They that worship him must worship him in spirit and in truth."

Louisville, Ohio.

The winner usually wins by a small margin—an hour, a minute, a second, a yard, a foot, an inch. It's the little extra effort that puts him across.—Road Builders News.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE TOBACCO HABIT, A NATIONAL MENACE

Usually it has been the practice of this department of the Monitor to publish the annual expenditures for tobacco and other equally undesirable commodities. Allow us to change this year and publish instead "The Doctor Says," from the pen of a good friend, Dr. H. Clair Amstutz, as taken from "The Mennonite Weekly Review."

Abstain from all appearance of evil.—I Thess. 5:22.

We are sometimes asked whether smoking is a harmful habit. If it is, so the argument runs, why do so many smokers live to a ripe old age? Another stock question asks why so many doctors smoke.

If a young boy or girl is honest in questioning, ask him or her to make up a balance sheet. On the one side enter all the advantages of smoking, and on the other side, the disadvantages. We may disregard all arguments of opinion, such as a "disagreeable odor," a "dirty" weed, a "filthy" habit, for others may insist that the habit is altogether agreeable and that the aroma of tobacco smoke is delightfully fragrant. We should not be interested so much in personal reactions. We want to face the facts honestly. Is smoking injurious to health or is it not? What is the evidence? We want information, not self-righteous judgments.

* * *

On the debit side we may write that all agree that smoking produces irritation of the nose and throat. Most of the tobacco advertisements attempt to minimize this well-known fact. There was a time when the ads maliciously denied the irritant effects. This was so obviously false that it did not make good advertising copy. Now the ads are content either to overlook the fact or to minimize it. The old slogan, "Not a cough in a carload," is no longer seen. "Nature in the raw is seldom mild," therefore, "It's toasted," has been discarded. Today we read, "One cigarette definitely proved less irritating to the nose and throat." The important thing here is not whether this claim can be justified. The central fact is that even this "improved" cigarette is admittedly irritating. Other ads stress the comforts gained by adding menthol, or other substances to combat the well-known irritation.

* * *

If the irritation were only a temporary annoyance, not much could be said against it. If the smoker wants to put up with it, that is his business. He is, however, entitled to know that more serious conditions might result. For example, it is known that certain tar substances are cancer producing. Experimental cancer is produced in mice by painting a patch of skin repeatedly with a substance derived from coal tar.

Recently, a scientist in Argentina used tobacco tar in place of coal tar, and produced cancer in rabbits at the site of application. It is well known that cancer of the lower lip is confined almost exclusively to pipe smokers. It is also known that in the last generation cancer of the lung has been tremendously on the increase, and as yet it is confined almost entirely to men. Its relation to smoking can be made clear only after more information is carefully studied, but the evidence is very suspicious.

Smoking is known to increase blood pressure. Usually this is very temporary, but in an age when the chief cause of death is heart failure accompanying high blood pressure, anything that tends to increase the pressure is bound to add its bit of strain to the valiant but fagging heart muscle.

It is well known that nicotine produces nervousness. This is indirectly admitted by the advertisements of one famous brand that delights in insisting that you need steady nerves to do this or that pictured feat. So that your nerves

By the World News Editor

This department seeks to cull the outstanding of the news in the light of the Word of God.

events of the day in church, educational, political and social circles, with an interpretation will not become as badly frayed, you are advised to use their brand when it is said to contain 28% less nicotine in the smoke. While the claim is erroneous, as shown by the unbiased measurements made by the Reader's Digest Association, the significant fact is that it is freely admitted that nicotine is not good for the nerves, else why the emphasis on the supposed lesser content? Any physician has seen persons whose nerves and whose stomach ulcers vanished promptly when the patient cut out the use of tobacco.

* * *

The general relation between smoking and health was made clear by a recent study of over 2000 hospital records which were separated into two groups—smokers and nonsmokers. Among the smoker group a much larger percentage complained of pounding hearts, cough, breathlessness, and heartburn. Of those who had stopped smoking, over half had done so for health reasons.

A study of the relation of smoking to length of life was recently completed by Dr. Raymond Pearl, professor in the School of Hygiene, Johns Hopkins University. His figures showed that when several thousand men are followed through to their seventieth birthday, of nonsmokers, 46% arrived at that honorable age, of moderate smokers, 41%, and of heavy smokers, only 30%.

These then are facts that must be chalked up on the debit side. To this will be added obvious disadvantages of cost, habituation, and certain inconveniences that everyone knows about. But what can we list in the credit column?

Let us look at the textbooks of pharmacology, which list the actions of drugs. Here we find nicotine listed, but only as a poison. Nowhere do we find a list of uses given as applied to the human body. If we look at the United States Pharmacopoeia, a massive volume that lists all drugs that are either in common use or have a recognized application, tobacco and nicotine are absent again.

Nicotine is not a "drug" because it has no known useful effect in the body, and for that reason the sale of tobacco does not come under the jurisdiction of the federal Pure Foods and Drugs Act. It is not a drug and certainly not a food.

* * *

With this information at their disposal, why then do so many doctors smoke? The answer is easy: for the same reasons that other people smoke. I can say without fear of serious contradiction that everyone who uses tobacco knows that it is harmful, yet most of them continue its use. It is human nature to be frail. It is a property of tobacco to form a strong habit.

Since, then, the balance sheet is so lopsided, the intelligent question is not worded, "Why shouldn't I smoke?" The answer to that is clear. A more searching question is, "Why should I smoke?" That's a hard one to answer.

AFTER THE WAR! BABEL OR PENTECOST! WHICH?

And they said one to another, Go to, let us make brick. . . . Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name.—Gen. 11:3, 4.

And when the day of Pentecost was fully come . . . they were all filled with the Holy Ghost . . . and were confounded, because that every man heard them speak in his own language. . . . But this is that which was spoken by the prophet Joel . . . I will pour out of my Spirit upon all flesh . . . that whosoever shall

call on the name of the Lord shall be saved.—Acts 2:1-21.

These two momentous events placed alongside each other speak their own timely message to the world today. Both events were the turning points in civilization. There was diversity of tongues. The first led to confusion; the second led to illumination. Babel and Pentecost are opposed. The one is a revolt against God; the other is inspired by God. The Babel-tower men said, "Let us storm the heavens"; men at Pentecost said, "Let us pray." In the first case, God saw their pride, and in irony said, "Let us go down." God frustrated their work. When the Lord saw the other group, praying, weeping, and confessing their sins, He came down in invisible form in the person of the Holy Spirit. There was a sound "as of a rushing mighty wind," and tongues of fire sat upon each one. They went out and mightily intused the Mediterranean world. Ultimately old Rome died, and new nations arose. These men profoundly affected the human race. Their work was not frustrated. There was the greatest unity and a blessed fellowship.

There is a difference between Babel and Pentecost. Men left to themselves want to do without God. They feel that they can do things—if properly organized. This is humanism—man is as good as God. This is the spirit of Babel. At Pentecost there was humility. The people prayed. This brought the living presence of God into their hearts. They changed the world of their day.

These two spirits still stand together. They are hostile to each other. Unfortunately, things point definitely toward Babel today. Listen to the radio, read the newspapers, scan magazine articles, hear the voices of men from pulpits and platforms, and the echo is the same as of yore: "Let us build us a city and a tower . . . let us make us a name." Radio, movie, press, pulpit, and platform seem to be agreed that men properly organized can bring in the "Golden Age"; that is, a millennium—man made—is just around the corner.

Take a look at some of the "Rockets": in Canada, the C.C.F., a reformed communism—homes for everybody, bonuses for babies; in the United States, a "revamped capitalism," a sort of pink communism, etc.; among the nations the same cry, "A United States of the World," "An International League." This and more, ad nauseam. In the end, it will be the confusion of the people—dust and frustration.

"What Can We Do?"

There is another voice. God spoke at Pentecost. There is a strong word of salvation. There can be a better future—if the Lord tarries; if the Lord in His great mercy will extend the "days" and judgment waits; if the Lord will remember mercy in His wrath. What then is that hope?

God spoke through Joel; Peter quoted Joel. Here is the better way: "Whosoever shall call on the name of the Lord shall be saved." The text means more in its largeness than a mere personal salvation—life here, life hereafter. It will save men—but it will also give the nation a new day.

The great Wesleyan revival saved England. The Reformation saved Germany and surrounding nations. The Finney and Moody revival saved the United States. These larger movements of the Spirit, and the smaller eddies are still flowing in the arteries of these nations.

We still have the Word of God, now printed in more than a thousand languages and dialects. The Bible is again taking its place. Many nations cannot be supplied with half the quantity they are requesting. Thousands of men who never read the Bible at home are now searching it in foxholes. A missionary from India stated that in two Mohammedan schools, five hundred boys and six hundred girls are studying the Bible constantly. Thinking through the Word of God, and asking, "What can the Book do for India?" these are but a few of the unnumbered instances that can be cited. There is a movement in the "mulberry bushes." South America received an immense shipment of Bibles from London, England, yet but one third of the needs of Argentina alone for one year were thus met. These Bibles will mold the thinking of men and affect their lives. While I am writing this, some two hundred and fifty high-school youngsters from the Detroit area are studying the Bible in this lakeside summer camp, which is one of hundreds in this area.

We still have the great hymns of the church. Millions of songbooks leave the presses annually, printed in many languages of the world.

We still have Christian homes; Satan is waging his greatest onslaught against the home—the world's oldest institution. Actually, the home is the bulwark of the nation. Our Lord made His own powerful contributions to the home. The stories of Bethlehem, of the home in Nazareth, and of His many visits to homes, still profoundly affect the world. To understand all this one must needs enter homes in heathen lands, unaffected by the Spirit of Christ. Nations cannot be saved unless the home is saved. The home cannot be saved unless its occupants are saved.

We still have the fellowship of the Christian church. In spite of the failure of Christendom at large, the true church is still the light of the world, and the salt of the earth. Hell has not prevailed against it—though it has powerfully assailed the church. She still stands as the "Rock" stands upon which she is built.

We still have brotherhood. The early church distributed her goods to those inside and outside. All this was optional, not commanded. The lands where the church witnesses are still the lands where ships are loaded to feed the starving, where funds are more easily collected for the needy, where relief is extended to the deserving—and often to the undeserving. The infusion of Pentecost—of the Spirit of God—still makes men feel their common heritage of clay, and the larger heritage of brotherhood in Christ.

If men will call upon the "name of the Lord," instead of seeking to "make a name" for themselves; if the Spirit of Pentecost will prevail instead of the rebellion of Babel's tower, then the days just ahead will be different—will be better. If not, then look for a reign of terror. May God grant us, unworthy humans, His best—in grace.

THE LAST MILE

A man who has lived in the far North for a great number of years tells of a tragedy which happened near where he lived. A man was found frozen to death—a few hundred yards from his destination. Had he been aware how near he was to his goal, he might have been able to have summoned strength to reach it before death overtook him.

How often in life men fail by reason of just the last bit of exertion necessary to carry them to their desired haven. Perseverance wins more battles than genius, and it is within the reach of all who are willing to practice it. Many make a splendid start but drop out before the race is finished, and we know it is the finish that counts. The dying words of our

Saviour, "It is finished," should be an incentive to us to make it the rule of our life to finish any work He intrusts to us.

A boy who was reading Stanley's *Through the Dark Continent* was asked what he thought of it. He was a truthful boy and he answered honestly, "I keep thinking how often I would have turned back if I'd been Stanley." Any great biography makes most readers feel that way, whether they own it or not. The terminal facilities along every road to great deeds are numberless, and most of us take them instead of pressing on to the finish. We must never get disheartened but press on to the goal if we would win the prize. It is the last mile that counts.

Professor Drummond saw at a fair a glass model of a famous mine. The owner drove a tunnel a mile long through the strata he thought contained gold, spent \$100,000 on it, and in a year and a half had failed to find the gold. Another company drove the tunnel a yard further and struck the ore. So the gold of life may be cut a short distance off. There

TOO BIG FOR GOD TO USE

One of the last messages of a Christian worker was, "Tell my younger brethren that they may be too big for God to use them, but they cannot be too small."

"Too big for God to use me!"
O Lord, forgive my sin,
And let the pride that hinders
Be taken from within.
So much of self in service,
The blessing cannot come;
And thus the work is useless
Which I had thought well done.

"Too big for God to use me!"
May I this lesson learn,
That eloquent orations
No soul to Christ will turn;
The people praise the learning,
The fluent pleasant speech,
Its poetry and pathos,
But these no heart will reach.

"Too big for God to use me!"
This is the reason why
Poor longing souls are famished,
Who come, and go, and die!
O God, my Saviour, help me,
In deep humility
To make a full surrender,
Henceforth to own but Thee.

"Too big for God to use me!"
Unless I am possessed
With unction through His Spirit,
Then shall my work be blessed,
I'll count myself as nothing,
Seek Christ to magnify,
And use my gifts in service,
My Lord to glorify.

Not I, but Christ in future,
My lifting up shall be,
In simple, sacred language
My Saviour all shall see,
So much I'll make of Jesus,
His life, His death, His fame.
All hearts shall praise and worship,
And bless His holy name.

And when in heaven's bright glory,
With trophies of His grace,
Which He in service gave me,
I see Him face to face—
What joy will be my Saviour's,
What joy shall be my own,
That I was not, when serving,
Too big for God to own!

—C. W. C.

are countless failures in life due to not going far enough. Keep on—the reward may be but a yard ahead.—The Lighted Pathway.

DO'S AND DON'T'S FOR MISSIONARIES

Do's

Produce a good temper by the grace of God. Exercise patience.

In mode be pliable—in principle, fixed.

If you can't be brilliant you can plod.

Humility should follow you as your shadow.

Talk about people—to God.

Be fit physically.

Make your mind your servant. Make it obey you.

Be manly men and womanly women.

The baptism of the Holy Ghost will help you to be at home anywhere.

Have lives that are like windows—that any one can look through. Be able to invite three worlds to examine your life.

Though your feet are down in the gravel, keep your soul in the pure air.

Be careful of your character. Your reputation will follow you.

Keep your sky clear in big things or in little.

Three essentials for missionaries: holy deadness, holy daring, holy drudgery. Heavenly vision prepares for holy daring.

We must never be too busy with "things."

Keep your vision and soul fresh at whatever cost.

Realize that first of all we must stand under the eye of God.

Attend to little things. Big things turn on little hinges.

Be living witnesses of a living God.

Don't's

Don't go down under discouragements. Keep on top.

Don't talk of failure. Know no defeat. Be conquerors in everything.

Don't call attention to your weaknesses.

Don't be leaners.

Don't exaggerate.

Don't be an "it'll do." Do things well. Get your goal in the will of God, and then not only reach it, but pass it.

Don't be afraid to laugh or cry.

Don't be ignorant. But an expert in one thing, and then learn all else possible.

Don't fail to stick to the things you begin.

Don't do things half way.

Don't fail to be willing to be corrected.

Don't pity yourself.

Don't be queer. God's people are a peculiar people, but they must not be queer.—R. Esther Smith in *The Wesleyan Missionary*.

It is important to distinguish between "care" and "anxiety." In Philippians 4:10, we read, "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity." This care which is commended means solicitude expressed in forethought. The anxiety of the text is distracting overcare. These words are related as prudence is to meanness, or generosity to extravagance—the one a virtue, the other vice.—J. C. Carlile.



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Offered Two Ways

Box No. 34 (the favorite!) has Scripture texts and religious sentiments. Box No. 340 for those wanting meaningful verses, omitting Scripture texts.

Price 50 cents each

Mennonite Publishing House, Scottdale, Pa.

PARENTAL DUTY IN THE HOME

Of the "church in the house" the parents are the ordained pastors. To train up a family wisely for the Lord requires more "gumption" than to preach a sermon. The ruling well of a household, requires, however, the daily example of father and mother, and the pervading atmosphere of the house, ought to be a beneficent barrier strong enough to shut in, and also to shut out. We instruct

our children more by what we are than by what we say to them; we restrain them the most when we restrain ourselves from evil courses. Home is neither to be a high-walled penitentiary nor an unfenced pleasure-ground. Bible precepts may wall our domestic inclosures around to make them safe, but love must keep the atmosphere inside warm and winsome. When a son or daughter does break through such fences of loving parental authority, they are sure, sooner, or later, to feel the viper's sting.—Theodore L. Cuyler.

"SO YOU'RE GOING TO COLLEGE?"

(Continued from page 278)

inspiring you and guiding as you search for truth on your own initiative. Neither will your professors in the college of your choice take delight in upsetting all your boyhood ideals and faith in God. They will not be the "smart aleck" or intelligentsia type who try to show the vast distance which separates their mountainous wisdom from your abysmal ignorance. They will be men and women who have wisely walked life's trail, who have learned as they have walked, and who gladly share with you what they have discovered along the way.

Well, Bill, I must be running along now. Sorry we can't talk further.

Godspeed and good luck as you go to college. It's one of life's grandest events.

—Watchword.

SECRET OF A LONG LIFE

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand, and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions, and did not believe all the world wicked and unkind.

She received the miserable, and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life, and a happy one.—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Published monthly by the MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

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October, 1944

CHRISTIAN MONITOR



Photo by E. G. Hoff

Golden Rod Glowing along the Fence Rows in Autumn Time

Peace, Perfect Peace

By Arline Yoder

"Peace, peace, wonderful peace,
Coming down from the Father above;
Sweep over my spirit forever, I pray,
In fathomless billows of love."



MYRNA Dodds sang lustily as she dressed for work one snappy fall morning. She was the happiest girl among all the girls in God's great universe. The leaves were turning to brilliant autumnal colors, the frosty air was perky; yet not even nature was as colorful and perky as the happiness which was glowing in her soul and radiating out through her whole countenance, attitude, and actions. The melancholy days did not in the least dampen her spirits. She had no thought that her happiness would die with the leaves, so soon to fall from their kingly state, and flutter drab and helpless, with a hollow echo, along the gutter.

Behind the counter she found herself unconsciously humming as she filled the orders for week-end shoppers. The customers noticed her glee and commented on her bright spirits in this war-torn, melancholy world. It worked like medicine on the grouchers who crabbed at her over the counter because she had no butter or beefsteak today. They hung their heads in shame as they hurried out of the store.

But why shouldn't she be happy? Bill was coming home—the first he had been home for six months. Bill had been drafted and sent to work on a farm in a distant state. He had found there a church of like faith and had thanked God that He was so kind in giving such a privilege. But now he was coming—coming on the 7:10 train.

Although she usually worked until ten on Saturday night, her manager granted her

leave to go home at five to get ready to meet Bill—her Bill. For two years they had been engaged and had talked and dreamed of their future together in their own home. But she had not heard from him for six weeks, with the exception of the brief message that he would arrive on the 7:10 train, Saturday night. But things sometimes happen like that. Perhaps someone was stealing the letters he wrote her from the mailbox, or perhaps the fall rush in farmwork hindered him. At any rate his time and life were not now his own. She was confident that Bill was doing the best he could—he always did. Her deep devotion to him urged her to trust him at all times. Otherwise, love could neither exist nor grow. Distrust always kills the very love and deep devotion held in a heart for another. It dare not die—it could not die, surely.

The day passed rapidly, for work was rushing. At last five o'clock told her it was time to go home in preparation for the expected meeting which had brought such great joy in anticipation.

After she had turned around twice before the mirror to look critically at herself as Bill would see her, she bowed her head and prayed to her heavenly Father to bless the meeting and to bless their hearts and to lead and guide all their acts and conversation, that it would be to His honor and glory.

She had thought it would be so nice to be married—somehow she felt she would be more secure and more sure. In spite of her great desire to trust fully in what she hoped was Bill's undying devotion to her, there were times when distressing thoughts and emotions would well up within her, and a fear, all too real, would grip her as she would say to herself, "What if there should be another?" Then she would mock her own fears and laughingly say, "Bill belongs to me. We're engaged; he's too honorable, noble, and true to hurt me like that. And he loves me. How could he love another?"

Yet, if the little voice of wisdom could only have spoken to her disturbed mind, "Alas, Myrna, how human boys are after all! In their human weakness they may rend your heart, cut it to the core, until it bleeds. The lover you placed on a pedestal—a shrine of nobility and chivalry, incapable of hurting you in any way, whose only thought was to make you happy—that lover may pierce your heart with that wicked weapon, **unfaithfulness**. The wound may heal but the scar remains. Beware, Myrna, do not be too sure he is yours until he is. But only know this that whomever God has in the pattern for your life, you shall have."

When Bill Withrow said good-by to Myrna six months before, he looked searchingly into her eyes. "Myrna, there will always be just one you; I hope you believe me. Can I ask as much of you? My greatest desire would be to seal it now, but I feel somehow, with all the uncertainty, that it might be better to wait until it is all over and I can come home to stay."

Myrna, with tears in her eyes, replied, "Just as you want it, Bill; I'll always be true to you. I'll be dreaming of you night and day, and praying that this war will soon be over. Both had felt as the good-by was given

that it was an enduring love that would never fade.

The train was laboring and lurching into the station twenty minutes late. Myrna, heart and face aglow, her pulse beating rapidly, perhaps even skipping a beat now and then, ran to the spot where her Bill would greet her. Six months was a long absence—but at last the meeting.

There he was. She saw him, though he did not see her. But her spirits dampened. His face looked troubled. He looked almost sick. But she must not let on that she noticed. He seemed to be staring into space—he did not see her in the crowd.

She ran to him as he walked toward the station, "Bill," she cried as she touched his arm.

Bill started in surprise and then stopped. For a moment his eyes shone and Myrna thought he was going to grab her in his arms. But instantly the light in his eyes went out, as though someone had turned an electric switch, and he merely shook her hand and said softly and sadly, "Hello, Myrna, it's nice seeing you again—yes, it is nice seeing you."

Myrna's heart sank. She felt suddenly sick, her world began crumbling about her. But she tried to ignore it all.

"Bill, I've been waiting and dreaming for this moment. I thought it would never come. Here's Dad's car, Bill, you drive. The folks will be overjoyed to see you, too. She waited wistfully for a reply.

"Yes, the moment has come, Myrna," after the car was started well on the way to Myrna's home, "the moment I've dreaded for weeks." He stopped the car along the curb. "Perhaps it were better I tell you now. I don't think I should go out to your home. I must leave again on the 10:02 train.

Myrna looked at his handsome face, now drawn with pain at the thought of telling her the truth.

"Bill, what is wrong? I—I—don't understand!"

"Well, Myrna, it is like this. You know a fellow can feel so sure of a girl and think she is the only one, and maybe she is." He hesitated a moment in thought, then continued. "But I never had the opportunity of traveling and meeting other people. We grew up together here in this community. But it seems there comes a time, in meeting new friends, that one sees someone else, and immediately becomes interested. I met a girl out there at church—a beautiful girl. Something told me I was desperately in love with

that girl. You faded from the picture. She seemed to fall hard for me too. Finally, I couldn't write to you anymore. I'd rather not write at all than write a hypocritical letter. I wanted to be man enough to tell you face to face and not in a letter. This is my first opportunity to do that. So here I am—hard as it is to do the thing I must. This must be a blow to you, Myrna, and maybe I haven't been very tactful—in my manner of telling you—but, I've told you the best I can."

"Well, I guess there isn't anything more to say, Bill. Do you want to drive the car back to the station? You won't have to wait long for your train. I'll take the car back home then; Dad may want to use it."

Myrna's eyes were dry—not a tear fell. The wound was too deep for tears. The wicked sword had indeed pierced through her heart, and it was bleeding. Bill—once hers in promise and to whom she had pledged undying loyalty and devotion and he as much to her—was sitting by her side, just as handsome as ever, but this Bill was no longer hers. It was now but a memory—a hollow echo of whispered love; a mockery of chivalry and loyalty; a love, like autumnal leaves, blown by the cruel wind of disloyalty, thrust from its kingly domains, and tumbling along the gutter to be trampled on by cruel, hard-hearted feet of gossipers so swift to run to those who would listen and to deepen the wound already too deep.

Myrna stole into the house and into her room. She threw herself on the bed and rolled and tossed. She wished she could cry, but there were no tears to shed. Her mother in another part of the house heard her come in. "Bill must not have been on the train," was her thought. She quietly knocked on Myrna's door, and, after the invitation, opened the door and walked in.

"Don't be disappointed, dear, if Bill didn't come. Maybe he missed the train. He'll probably come in on a later one," her mother soothed.

"It's worse than that, Mother. Bill did come." And she told all that had transpired.

Her mother, too, was disappointed and grieved, for she had looked upon Bill as her own son already—and she liked him, too. She had to think quickly to say something to ease the pain in Myrna's heart. She just couldn't go on grieving. She had her life to live, and she wanted her to be happy.

"Peace I leave with you, my peace I give unto you," Mother Dodds quoted. "Myrna, there is a perfect peace that God gives us in moments like this that no man can give. We can have that peace of God all the time. No matter what comes, we can praise God that He knows what is best, and go courageously forward, conquering new worlds with God.

"Your heart, Myrna, has been wounded. Tell God to heal the wound. He will do it. He will remove your feeling of distress, distrust, and hopeless longing. If you carry it with you, it is because you don't want to give it up. He will implant within you instead a courageous heart, a contentment, a desire to go forward in search of new and better friendships, and give you such a peace of heart and mind as you have never experienced.

(Continued on page 295)

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXVI

SCOTTDALE, PA., OCTOBER, 1944

No. 10

AUTUMN

BY DOROTHY STUTZMAN



I am a brook. This morning I left the rock from which I spring, in a carefree, happy mood. The bright days of autumn always make me feel that way. Some may think the life of a brook must be monotonous, for it can never veer from its path.

But not so mine!

I had scarcely gone far enough to widen into a stream when I came upon the sight that always causes me to slacken my speed in sheer wonder and amazement at its startling beauty. A wide, deep valley is visible to me as I round a little bend in my well-worn path. In the summertime the velvety green beauty of the valley is magnificent. But in autumn the multicolored grandeur of the trees in that valley thrills me beyond comprehension.

After leaving that panoramic view, I flow quietly past many trees, whose leaves today are showing their last and most glorious colors before their death. There is a little family of squirrels living where I pass by on this lap of my journey. I must confess I have a favorite, and I always watch for him and say, "Good morning," in my very best manner if he's anywhere in sight. It's fun on these cool fall days to watch him gathering nuts and acorns with a businesslike air. He and his family are well provided for by a loving God, and the winter holds no dread for them.

Farther down the mountain, where there is sparse green grass growing among many rocks in the summertime, I find the little shepherd boy, Peter. All summer he has been high up on the mountain, watching his sheep, and now it will soon be time for him to take them down to the valley for a long, cold winter. He must love autumn as much as I, for his song is merrier than any I've heard for a long while. Perhaps his love for autumn is increased because another lonely summer of sheep herding is nearly over.

My journey is resumed in a very hasty manner because I must leap over a cliff which has been placed in my pathway. After the cliff is passed, I still travel quite speedily, for just ahead lives a little girl whom I always like to see. I call her Sunshine. Her mother calls her Elizabeth, but I am sure she was misnamed, for how could her name be anything but Sunshine? She always smiles—of course since I am a brook I can tell when someone always smiles—and her face simply radiates good cheer. Today as I passed her house, she was talking to her mother about going back to school. She is more anxious than ever to get back, she says, for she has just become

a Christian and is eager to have her friends know about her happy experience.

After passing Sunshine's home, I hesitate before going forward. Just beyond lives a dirty, grouchy, stingy hermit. He loves no one, and no one loves him. I can smell him and his house for yards before I get there. He doesn't believe there is a God. He must not see the blue, gold, brown, and red magnificence of today or he would know that there is a loving, kind, and just God above.

Suddenly the penetrating, breath-taking clear blue color of the sky is turned to a gray with its accompanying dampness. This is characteristic of autumn, and some folks think these dreary hours are not so lovely as the bright ones. I am not at all sure, however, but that I love the gray dreariness more than the colorful glory of autumn.

Farther on in my course as I hear the foot of the mountain, I meet more people. Now they are gathering inside their cozy homes, and lights appear at many windows.



THE BROOK

I come from haunts of coot and hern,
I make a sudden sally,
And sparkle out among the fern,
To bicker down a valley.
By thirty hills I hurry down,
Or slip between the ridges,
By twenty thorps, a little town,
And half a hundred bridges.
Till last by Philip's farm I flow
To join the brimming river,
For men may come and men may go,
But I go on for ever.
I chatter over stony ways,
In little sharps and trebles,
I bubble into eddying bays,
I babble on the pebbles.

I can visualize the scenes within the walls of the houses I pass—fireplaces and popcorn, families and friends gathered around singing, mothers helping small towheads with too difficult lessons, and then tucking them into warm beds.

Last night when I passed by this place, it was a bright, clear night. There was a moon that shone brilliantly, and it was helped in its task of lighting the night by millions of twinkling stars. By its light, in the cool crisp air I saw a group of happy young people husking corn. They were talking, and I heard them singing too—something about a perfect day, I believe.

I hated to leave the merriment, but of course the big river is always expecting me to help swell its volume, for it must carry big boats with heavy loads. In the big river, I feel so little, and I can't see many things, but tomorrow I shall again wend my way through the mountain to see the beauty of the trees and skies.

Will the skies be gray or blue? I love them either way. Autumn, indeed, is a beautiful and happy time.

Scottdale, Pa.

With many a curve my banks I fret
By many a field and fallow,
And many a fairy foreland set
With willow-weed and mallow.
I chatter, chatter, as I flow
To join the brimming river,
For men may come and men may go,
But I go on for ever.
I wind about, and in and out,
With here a blossom sailing,
And here and there a lusty trout,
And here and there a grayling,
And here and there a foamy flake
Upon me, as I travel,
With many a silvery waterbreak
Above the golden gravel;
And draw them all along, and flow
To join the brimming river;
For men may come and men may go,
But I go on for ever.
I steal by lawns and grassy plots,
I slide by hazel covers;
I move the sweet forget-me-nots
That grow for happy lovers.
I slip, I slide, I gloom, I glance,
Among my skimming swallows;
I make the netted sunbeam dance
Against my sandy shallows,
I murmur under moon and stars
In brambly wildernesses;
I linger by my shingly bars;
I loiter round my cresses;
And out again I curve and flow
To join the brimming river,
For men may come and men may go,
But I go on for ever.

—Alfred Tennyson.

MENNONITE COLONIZATION

BY J. WINFIELD FRETZ

Lessons from the Past for the Future

Colonization is a process by which a group of like-minded people separates from the parent body and transplants itself to a new locality. This new colony consists of a group of people with common interests, common ideals, and a common set of goals. The first inclination of the new colony is to produce as far as possible the same kind of institutions, organizations, and social patterns as are found in the mother colony. It has been suggested that just as a spider spins its web out of its body so a colony tends to spin out of its own experiences and traditions a social organization and community life similar to that of the parent body.

Colonies may be organized around a variety of central ideas. The central idea may be political, racial, economic, occupational, or religious. In the case of the Mennonites, the central idea is always the latter.

Mennonite Colonization

From the very beginning of their history, Mennonites have always been known to colonize. This can be accounted for in two cases. First is the Mennonite conception of the church as a body of adult believers in Jesus Christ, or a fellowship of the reborn. According to Mennonites, the reborn in Christ form a brotherhood, with God as the Father. The earthly model is the primitive Christian church, as described in the New Testament. This conception of the church naturally sets it apart from the world at large, and at the same time from many other Christian churches. The Mennonite Church has not built around creeds, theologies, or even personalities that have been glorified to the point of sainthood. It has built rather around the idea of a brotherhood of reborn men. This fact naturally inclines Mennonites to want to live and settle close together. It produces group-mindedness rather than individualism. In time this has produced customs, peculiar habits, and distinctive traditions which identify members in a single group, and this in turn makes people of the similar customs want to be identified with each other.

A second cause of Mennonite colonization is the repeated series of persecutions which they have had to endure through the centuries. A hostile state and unfriendly public opinion have driven those of like mind together. Again and again throughout Mennonite history persecution has served to weld internally dissenting groups into a unified whole, thus verifying the old adage that "man's extremity becomes God's opportunity."

Types of Colonization

Colonization may be either of a large-scale, formal, and well-organized type, or it may be on a small scale and unorganized. Mennonite colonization has been of both types. Large-scale movements from one country to another have generally been mass colonizations, while the small-scale, or fragmentary, types of colonization have been more com-

mon of settlements resulting from movements within a single country. Small-scale colonization has been very common in the United States. It is especially characteristic in heavily populated Mennonite settlements where some unorganized groups of three, five, or a dozen families move into a new community without advance planning or official support or approval by the home communities.

Lessons from Past Colonization Efforts

There is no single factor which can be said to guarantee successful colonization, just as there is no single explanation accounting for the success of an individual farmer. Both types of success need to be explained by a variety of factors. There are, however, some lessons which we can learn from past Mennonite colonization, which seem to have contributed toward success more than towards failure. The first such factor is the presence of a vigorous religion. It has provided sustaining power during periods of hardship and has enabled Mennonites to endure all manner of persecution, privation, and suffering. At the same time, it is religious conviction that has caused Mennonites to be willing to make heroic sacrifices for the sake of their faith. Only the most spiritually minded and religiously undergirded suffer voluntarily for the sake of their faith.

Mutual sharing and brotherly love have contributed much toward the success of Mennonite colonization. Where individuals have shared generously with one another of their material means and of their counsel and spiritual resources, it has had a significant and positive effect. This fact is related to another contributing cause to success, namely, that of wise, capable, and consecrated leadership. Where new communities have been blessed with good leadership, they have often been able to so use their limited resources and so work together toward a common cause as to determine the difference between success and failure.

Where careful planning and supervision in advance of migration and colonization took place, successful settlements seemed to be more frequent than where no advance thought was given to colonization. Frequent failures resulted from a lack of planning or looking ahead, because individuals engaging in colonization efforts often bought poor land or settled in communities far removed from markets for their goods or in areas with unfavorable climatic conditions. Such factors could have been discovered in advance with a minimum of planning and investigation. Where geographic, economic, and climatic factors are unfavorable, no amount of hard work, perseverance, and religious devotion can successfully overcome these obstacles. It can only enable one to make the best of the circumstances and endure the unrewarding results. The adequacy or inadequacy of financial credit seems often to have been a determining factor between success and failure in colonization efforts. Individuals coming into a new community without any extra

resources were often completely impoverished when they experienced a single economic reversal. Since they had no credit or resources, they often had to leave their new community and search for assistance somewhere else. It is a tragic fact that there are today numerous dispossessed Mennonite families in the slum areas of cities, on relief rolls, and in migrant labor camps as a result of unsuccessful colonization efforts. These people are lost not only to the Mennonite Church but very frequently to Christ Himself.

A final lesson we shall mention is that colonization that has taken place in communities far removed from other Mennonite communities has tended to be unsuccessful. This is true because in time, absence of group consciousness broke down; the group being small, social relationships were sought outside of the Mennonite group, and intermarriage soon resulted. This in turn often resulted in loss of members and sometimes in internal conflict due to difference of custom and religious background. It would seem that future Mennonite colonization should be characterized by careful planning and supervision by the home congregation or the official conference group. In this way there could be more thorough preliminary investigation, larger material and spiritual resources, and the wisdom that comes from a multitude of counselors.

Via M.C.C. Headquarters, Akron, Pa.

THE BOOK OF ALL NATIONS

Perhaps the highest moment in the annual meeting of the British and Foreign Bible Society held in Kingsway Hall, London, on May 5, 1943, was when the congregation sang a new hymn just received from Dr. Elvet Lewis, well-known hymn writer in both English and Welsh. Dr. Lewis was for many years a vice president of the British and Foreign Bible Society. The hymn adorns a theme that is very near to his heart. We are happy in the permission to reproduce it here.

THE BOOK OF ALL NATIONS

Word of God,—the grand unveiling
Of his glory and his grace:
When the lamps of earth are failing,
Here is light for all our race.

Word of truth—through all Time's changes
Its glad messages abide;
Homeward, past earth's cloudy ranges,
Still our footsteps it will guide.

Word of wisdom for the erring;
For the weary, word of strength;
Sure and steadfast hope conferring
Daily all the journey's length.

Thy good news to every nation
It its own tongue now declare,—
Till the Author of salvation
Find his homeland everywhere.

Word triumphant!—spread thy pinions,
Take from land to land thy flight,
Till the earth's distraught dominions
In the love of God unite.

—Bible Society Record.

O brother man, fold to thy heart thy brother,
Where pity dwells the peace of God is there,
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
—J. G. Whittier.

Editorials

Reading the Bible

As Christians we recognize the value of reading the Bible. We know that we should read it both devotionally and studiously. We know that we should read it daily both as individuals and as families, or other groups in which we happen to be. And yet most of us probably find that we need to make constant efforts to keep up our Bible reading as we should. This is perhaps to be expected, for the enemy of our souls will keep us from enjoying this blessing if he can. For these reasons we welcome any aids to encourage us to be more diligent and faithful in our Bible reading and to make it more meaningful and worth while.

One such effort to be commended is the plan of the American Bible Society to sponsor a nationwide daily reading of the Bible from Thanksgiving to Christmas. It will have the approval of both church and national leaders and will be given wide publicity by the pulpit and press. We quote two of the reasons given for this emphasis on Bible reading at this time:

"Our American people need the help of thoughtful Bible reading on the widest possible scale in order to strengthen moral character and reinforce our spiritual power to withstand the strain of the remaining months of the war and of the perilous years that follow.

"Many people, though they recognize their own need for Bible reading, still require the encouragement of a special emphasis and concerted action before they themselves actually will read it. Others who would like to read the Bible do not quite know how to begin and need direction."

Of course there is more to be said about the need and value of Bible reading than this. We know that it has no magic value if it is read perfunctorily and merely with the purpose of getting over certain portions or passages in a specified time. But we know too that it is able to make "wise unto salvation" those who become familiar with its contents, no matter what system they use in reading it.

And so we are glad for this encouragement to Bible reading on a nationwide scale, but let no one get the impression that he needs to wait until Thanksgiving time to begin to read the Bible regularly and systematically. There is no better time than just now to do this.

Let us as a nation become Bible readers. Let us as a church and as individuals become more diligent and faithful Bible readers. And let us not only get the message into our minds but into our hearts and lives.

The Paper Shortage

Our readers have probably heard about this, along with the many other shortages caused by the war. The housewife has dealt with many aspects of war scarcity, running through a large list of commodities, from coffee to hairpins. The motorist is thoroughly familiar with the shortage of tires and the rationing of gasoline. And we have even read about the liquor shortage, although we have had no experience with it, apart from seeing a long line of patrons ranged in front of a liquor store waiting their turn to be served.

The Mennonite Publishing House, like all other publishers, has had to deal with wartime restrictions put upon the use of paper. Our patrons have no doubt noticed abbreviated editions of various church papers from time to time. The Christian Monitor has been fortunate in being in a category that was not as seriously affected as some other papers. But at last our turn has come to take a cut in the size of the paper in order to do our share in meeting the restrictions. And so our readers

will notice that this issue has only half the usual number of pages, besides being reduced in the size of page. Consequently some of the familiar departments are missing this month. But the next few months we expect to be back to full size again.

The Autumn Time Is Here

"All the lib'ral Autumn pours
From her overflowing stores."

In these words the poet has expressed the harvest aspect of Autumn, which is one of the things that has made this season of the year dear to the hearts of many people. The "overflowing stores" of corn, potatoes, fruit, and vegetables present a sight that brings cheer to the heart and leads one to a spirit of thanksgiving to the Great Creator who designed it all and who each year blesses us with "rain from heaven, and fruitful seasons."

The beauty aspect of Autumn also endears it to many of us. Springtime and Summer, gorgeous as they are, cannot compete with the color and beauty of autumn. At no other time of the year are the fields and roadsides and mountains so radiantly clothed in gold and scarlet and a profusion of other colors. Of course, Autumn has its melancholy aspects too, as the frost nips the flowers, the leaves fall, and the year turns toward its close. But taking it all in all, we welcome October as the "golden month" of the year.

Autumn, with its longer evenings, also gives the Christian a challenge to improve his mind and soul by putting on a constructive program of reading and study. This may take the form of individual study, as for instance a correspondence course from one of our schools, or of helping to organize and support some study class in the neighborhood or the congregation. To the Christian worker it may be a time of greater activity in visitation and personal work. The garden and canning season will soon be over and people will have more time to give to visitors and to have prayer meetings in the homes. Let us praise God for the blessings of the Autumn season and ask Him to help us to embrace its opportunities for Christian service.

Christian Workers' Training

Our previous editorial suggested that the fall of the year is a good time to organize and attend study classes in the neighborhood or congregation in order to gain new inspiration, knowledge, and training for Christian life and service. This is not to say that such classes and studies cannot be profitably conducted at all times of the year, but to remind us of the opportunities along these lines that are ours just now. And so we want to call attention to what the church has provided and is doing to make further provision for the conducting of study classes for Christian workers.

The Commission for Christian Education and Young People's Work has planned a series of Christian Workers' Training Classes for use in the local congregations. The Outline of courses includes the following divisions:

- I. Bible Study under which seven distinct courses are offered.
- II. Bible Doctrine, also offering seven courses.
- III. Missions and Evangelism, providing nine different courses.
- IV. Christian Education, embracing five courses.
- V. Church History, offering three courses.
- VI. Church Music, listing three courses.

These courses are inclusive enough to provide something of vital interest to every congregation of the church. Textbooks are offered with some courses, in others the books are in preparation, and in still others none are suggested. A booklet describing the courses in detail and giving much information as to how to organize and conduct classes has been prepared and can be had by writing the Christian Workers' Training Secretary, Huber A. Yoder, 114 Chapman Ave., Elkhart, Ind., or the Mennonite Publishing House.

OUR HOME CIRCLE

THE CHALLENGE OF A CHAOTIC WORLD

BY C. CAROL KAUFFMAN

An address delivered before the North Missouri Sewing Circle meeting, Sept. 7. We are glad Sister Kauffman, who is matron of the Hannibal, Mo., Mission, was willing to make this message available to the wider circle of our readers.

Last June I was asked to come to the Illinois State Sewing Circle Meeting held at Peoria, Ill. I made the trip by bus, and on my return arrived in Hannibal at about 3:30 on Sunday morning. One has a chance to see a good deal more from a bus window than from a train. I noticed as we drove along that every tavern in every town and village was full, hours after other business places were closed. I saw small boys who should have been home in bed, sitting at the bars drinking with old men, long after midnight. Every tavern along the highway was crowded to its capacity, and cars parked on the outside were full of people drinking. I saw young boys and girls, and old gray-haired women, staggering on the streets as we stopped in towns, at one and two o'clock, and could hear them laughing and talking in drunken jabber. As late as 2:30 one could see young mothers in smoke-filled taverns, holding wee babies in one arm, and a mug in the other. I knew before that night that we are living in an awfully wicked world, for I've lived all my life in a city, but when I thought of our four children at home growing up in these tragic times, it presented a challenge to me as a mother that I want to pass on to you today.

Some great men say we are living in the Saturday night of the age. I saw only a glimpse now and then from the bus window. What actually goes on in some of those places as night wears on, I do not know; but we are certain of this that the night of apostasy is deepening, iniquity is abounding, and the love of many Christian professors is waxing cold. The whole world truly is in chaos. Things are happening so fast these days that maps change overnight. If some great prophet had written in a book fifty years ago what would be going on in our cities today, few would have believed it, yet great men divinely inspired, wrote two thousand years ago that "as it was in the days of Noah, so shall it be." These perilous times have come. None of you here will agree with the minister I heard say, "It is seventeen years since I last spoke in this church. I know you are all better now, than you were then. This whole town is better. I hear some old folks say the world is getting worse but that can't be true. I wish I could live on for five hundred years and enjoy this good old world."

We know full well that those old folks who say the world is getting worse are right. Evil men are waxing worse and worse. The spirit of lawlessness in our public schools did not exist when you and I were children. Dishonest practices in the business world, and trucebreakers in the homes are on a rapid in-

crease, and the apostate church is growing larger every day. A Jewish rabbi, a Catholic priest, and a Protestant minister, unite in union services; and a minister of any denomination, even a Mohammedan, or an agnostic, can belong to the Federal Council of Churches. At the Last Supper Judas turned his back on Jesus and went out—and the Bible says, "It was night." It seems that a great many in the world, from many pulpits on down, have turned their backs on Jesus.

A retired Luthern minister from Quincy visits in our home occasionally. He is a fundamentalist, and his visits always give us something to think about. Recently he said he met on the street a young minister of a large church in ———; so he stopped to chat a bit. "Of course," said the young man, "I don't believe all that junk in the Bible. If I had to choose between the Bible and the Montgomery Ward catalogue, I'd choose the catalogue. But, of course," he added quickly, "I don't tell this to my pious old members. If they get any satisfaction out of believing in that stuff, I let them go."

"Then what are you preaching for?" asked the old minister.

"For \$6,000 a year," laughed the younger, "and I could get \$10,000 if I demanded it."

At a parent-teachers' meeting in a nearby town last fall, the principal called the meeting to order by singing, "Nearer My God to Thee." Then he prayed to the "Great Universal Being," never mentioning the name of God. The prayer was followed by the song, "Little Brown Jug."

A chaplain said to a soldier before going out to battle, "Now which do you prefer, shall I read to you a little from the Bible or tell you a funny story?"

The young soldier looked up with a disappointed face, and replied, "If it's a question in your mind—just tell the funny story."

We are living in tragic times. We can't fold our arms and ignore the truth. I thank God for our church and for our ministers who shudder at the things I've mentioned. Many churches are at sea, but it is no wonder when the ministers have no creed. The modernist has no message, for he denies the only hope of the world. He denies the blood of Christ, and laughs at conversion and eternal punishment. With this growing apostasy and lawlessness, sin and vice, and the pressure of every imaginable evil force all around us, a challenge is presented to every Christian mother.

There comes, then, a challenge to us to build stronger Christian homes. There is no security for our children in our schools, or

our communities, or in our cities, or anywhere; so it is up to the Christian parents to give more attention to the moral and spiritual training of their children. Too many parents do not know where their children are half the time. Both mother and father work, and the children run loose. Because of the evil influences which are more potent than they were when we were young, it is more necessary than ever that we maintain a strong spiritual home life. We should teach our children at home what sin is, and what it means to be born again, and to live in this wicked world but not of it. We can't leave it all to the ministers and Sunday-school teachers. As the blackness of sin deepens, we should teach more diligently, and begin as soon as they can understand. We can't let our children believe it is all right to go ahead and sow their wild oats, and then forsake the world and live for God, without regret and suffering.

The time we are living in is serious. These are not ordinary times. Men's hearts are failing them for fear, and we read in current magazines that in Washington, D. C., fortune-tellers, palmists and mediums, are being consulted every day by the great officials of the land, prior to making many important decisions. When we can feel the foundation of a civilized nation crumbling under us, it is a challenge to the Christian mother to teach her own children at home, what it means to live a consistent, faithful, day-by-day Christian life, in times of war as well as peace. After they are old enough to go out into the world, no witch or wizard can bring them back to innocent childhood. Even with faithful home training the lure of the world is too great for some. When they are small we must teach them that it is wrong to steal, and to lie, and to smoke, and to drink. We have learned that in our jail services it is not fitting anymore to sing, "If I could only hear my mother pray again," for too many boys never heard their mother pray. We can't tell the little girls in juvenile court, "Now you ought to tell your mother where you are going, and be in off the streets by ten o'clock," because too many mothers go off and don't tell their children where they're going, and never come home all night.

People are unsettled. The home life of millions has been disrupted. They work at staggering hours, and few things are normal. We can't buy what we want to, we can't sell what we want to, we can't go where we want to, or when we want to. In conditions like this, we Christians have a responsibility to use wisely the time, and the money, and energy God has given us. In these days Sunday makes very little difference to many. They work all around the clock, and on through Sunday, and have no sense of sacredness for the Lord's Day. We must take time for spiritual things. In this chaotic world we must keep our churches open on Sunday, and keep our pews full. We must take time for family worship, some time during the day when the children can be present and take part.

The above conditions also challenge us to a Christian use of our means. The economic world is in a state of chaos because of scarcity of commodities, black markets, high

wages, and opportunities for gambling and pleasures. The government is trying to bring order out of all this by insisting that people buy government bonds. We Christians should give, and save, and spend wisely, not from compulsion of the government, but from Christian principle. We ought to teach our children to be frugal in times of plenty, as well as in times of depression. We should teach them to tithe, or to give systematically.

Some time ago, I was standing on the corner waiting for the bus. I overheard two women talking about their husbands in the service. "My husband sent me a bottle of that good perfume from some of those islands," said one. "It's \$40.00 an ounce. Then when I tried to open it, I broke the stopper and spilled half of it on my chest of drawers and ruined it." We ought to teach our children the worth of a dollar.

To each one of us God has given sufficient energy to do a normal amount of work. The condition the world is in today calls for an expenditure of energy for many sinful and harmful things.

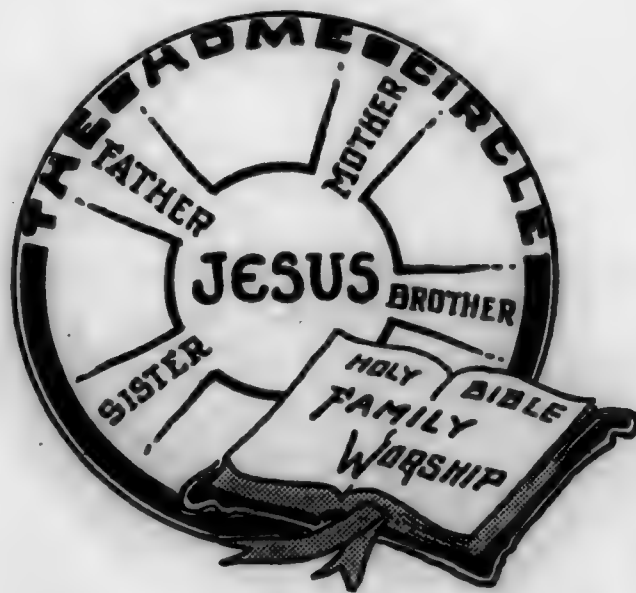
People are encouraged and invited to amusements and excesses which use so much energy that they are too tired to go to church. Women who work all day and dance all night are too weary to even think about God, let alone read or pray. If it were not for cigarettes and dope and coca cola, they could not keep going. Of course, no one here lives this kind of life but it is just a glimpse of the world condition, and these are things that affect our own boys and girls. We have in our Sunday school little girls, ten and eleven years old, who smoke and drink, and one little boy only five smokes his grandfather's pipe. I thank God, we as a church believe in teaching our children to work and play and rest, and take care of their bodies, and that the mothers have organizations like the sewing circles, where a portion of their time and energy is spent for the comforts and welfare of the needy. It is good for us to get together and talk over the things we are facing.

A brother from the east stopped in Hannibal on his way home from his visit on the west coast. He said that on one street in Los Angeles he counted thirty-five signs hanging out advertising some religious center—"The True Way," "The Lighthouse," "The Gospel of Peace," etc. Of course, each claimed to have the true interpretation of Scripture, or some divine revelation outside of the Scripture. It is no wonder that the world is in spiritual chaos. People have been groping around for soul satisfaction and haven't been able to find it any better than the needle in the haystack. No wonder people give up trying, and conclude that no one is right. Why shouldn't the world say there is nothing to Christianity when people say they believe in Christ, but show by their lives just the opposite? This inconsistency in the world, is a challenge to us to a faith in God that cannot be questioned. Long ago Jeremiah said, "This people draw nigh me with their lips, but their hearts are far from me." But Daniel was a man who believed and lived what he professed. He had a faith in God, took God at his Word, and didn't hesitate to act like it. Today sinners are growing worse, and saints are becoming

more saintly. That is what tragic times always do. But we can have a faith in God that will keep us calm and undisturbed, and at rest in our souls, when all around us is in turmoil and confusion, if we have that inner experience that comes by believing unquestionably the Word of God. It is not in trying. It is in letting God. Satan realizes that anyone who studies his Bible with an open mind, will be able to resist the temptations of this day; so nothing pleases him more than to frustrate Bible reading. Today, as never before, the Christian mother is going to have to choose whether she will let the things of the world occupy her mind and time, or accept the challenge to build better homes, and teach her children to love and to fear God, and teach them how to use their time, and money, and energy, and show them by her own life what it is to have a faith that saves and keeps. Every year in this country 2,400,000 young people come of age, either to build good homes, or homes that will help our nation on to ruin.

Give Me a Little Child

"Dear Lord, I do not ask
That Thou should'st give me some high work
of Thine,



MY MOTHER'S BIBLE

**This book is all that's left me now.
Tears will unbidden start;
With flattening lips and throbbing brow,
I press it to my heart.
For many generations past,
Here is our family tree.
My mother's hand this Bible clasped,
She, dying, gave it me.**

**Ah, well do I remember those
Whose names these records bear,
Who round the hearthstone used to close,
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill.
Though they are with the absent dead,
Here they are living still.**

**My father read this holy Book,
To sisters, brothers, dear.
How calm were my dear mother's looks,
Who loved God's Word to hear;
Her happy face, I see it yet,
What thrilling memories come!
Again that little group is met
Within the walls of home.**

**Thou truest friend man's ever known,
The most constant ever tried.
Where all was false, I found thee true,
My counselor and guide.
The mines of earth that treasure give,
Could not this volume buy—
In teaching me the way to live,
It teaches me to die. —Anon.**

Some noble calling, or some wondrous task,
Give me a little hand to hold in mine.

"Give me a little child to point the way
Over the strange, sweet path that leads to
Thee;

Give me a little voice to teach to pray,
Give me two shining eyes Thy face to see.

"The only crown I ask, dear Lord, to wear
Is this—That I may teach a little child
How beautiful, how divinely fair
Is Thy face, so loving, sweet, and mild!

"I do not ask that I may ever stand
Among the wise, the worthy, or the great;
I only ask that, softly, hand in hand,
A child and I may enter heaven's gate."

Hannibal, Mo.

"PEACE, PERFECT PEACE"

(Continued from page 290)

"Do you realize, Myrna, that God has your life all planned? He has a lesson to teach you—that no matter what comes, that seems ill—He gives you peace and something far better in its place. You can mar the plan of God by grieving your life away. But please just ask God for that peace, and go on living an abundant life. Evidently, Bill was not in God's plan for you, or this would not have happened. Praise God that He has something far better in store for you."

Myrna breathed a silent prayer to God, then she began singing as her mother joined her:

"Peace, perfect peace,
In this dark world of sin;
The blood of Jesus whispers
Peace within.

"Peace, perfect peace,
Our future all unknown;
Jesus we know,
And He is on the throne."

"Mother, everything is all right. Life, after all is good. God has given me much to be thankful for. I have nothing to fear with Him as my Pilot."

There was a sudden ringing of the doorbell. Myrna ran to see who was there.

"Bill!" she uttered, in surprise.

"Myrna, I just sent a telegram saying I changed my mind about going back so soon. In those short moments as I was waiting for my train, I realized what a foolish and hasty thing I did. I became aware I was throwing away the most precious jewel God had given me for one of my own sudden and finite choosing. May God forgive this weak blunder. I realize now, more than ever, that you were given to me by God. It was a struggle, but when I said, "Yes," to God, a burden fell from my heart, and I was happy again. Myrna, if you'll forgive me for the fool I've been, if you'll still have me, this time it will be sealed for good."

"Bill! Oh, the goodness of God and the perfect peace that He gives if we let Him have full possession of our lives!"

Barberton, Ohio.

MISSIONS

THE WORK OF THE MENNONITE GOSPEL MISSION, NORRISTOWN, PENNSYLVANIA

BY MARKLEY H. CLEMMER

The town of Norristown is located in eastern Pennsylvania on the Schuylkill River, between Philadelphia and historic Valley Forge. Norristown claims the distinction of being the world's largest borough. It has a population of about 40,000 and retains a borough government. Because it is the county seat of Montgomery County, the courthouse and county prison are located here. A state mental institution is also a part of Norristown and is a small town in its self, sheltering about 5000 individuals—inmates and employees. C.P.S. Unit No. 67, comprising about 95 men and a number of women, is giving service in the hospital and on the hospital farm.

Many of the residents of Norristown have Mennonite ancestry and as a business center many Mennonite people have had occasion to come here, some to live. The church is an outgrowth of Mennonite families living in the town during the last seventy or more years. It is said that services were held as early as 1870. Ministers of the Franconia Conference preached in a Brethren Church for about thirty years, and in 1890 the membership numbered about twenty. For some reason services in the Brethren Church were discontinued, and meetings were held in private homes. It seems that even these services did not continue, and in 1917 the Conference took action to secure a place for worship. This action was carried out by the Mission Board, which was organized the same year, and so the Norristown Mission was its first project. Services at the present location began April 6, 1919. Twenty-three Mennonites are listed as living in Norristown at the time of opening the mission. Five of these became the original members of the congregation. A number of brethren have served as superintendents of the work and many of the activities introduced by them are being continued as a part of the present work. Many church workers have gained experience here and are now active in other fields.

Bro. Elmer Moyer was appointed as the first superintendent, and the first services were held April 6, 1919. Bro. Warren Bean preached the opening sermon, and Bro. J. C. Clemens assisted. From the beginning Sunday school was conducted in the afternoon with preaching services following. In the evening a children's meeting was held with Bible study or preaching following. Bro. Joseph Ruth and Bro. J. C. Clemens had charge of the first evangelistic services which were held May 11-18, 1919. Although there were no confessions in the services, a man and his wife expressed their willingness to be received during visitation work and became the first two converts. Progress the

first year was slow. Sisters Martha Moyer and Jennie Ebersole helped as workers. On Oct. 28, 1919, Bro. Moyer was ordained to the ministry at Souderton and left the Mission, June 19, 1920. Bro. Allen Freed (deceased), the first president of the Mission Board, volunteered to take the place of Bro. Moyer until someone else could be secured. He and Sister ("Auntie") Freed came to the Mission three months before the Moyers left and it is said of them that they "were surely appreciated by every one who met them." A second series of evangelistic meetings were conducted during Bro. Freed's labors, in charge of Bro. John F. Bressler. Bros. John W. Weaver and J. C. Clemens also conducted meetings. There were converts in all these services, and a few united with the church. Bro. Freed and his companion left the Mission upon the appointment of Bro. Willis K.



The Mission Building at Norristown

Lederach. Sister Alice Keeler served as a worker.

Willis K. Lederach came to the Mission with his wife, Mary, Sept. 8, 1920. They served until June 3, 1928. During this time there were twenty members added to the congregation. Sisters Mamie Freed and Cora Landes served as workers. As attendance continued to increase a new chapel was added to the Mission building and the first services were held in it on Feb. 9, 1924. Evangelistic meetings were conducted more often as years went on. Some of the evangelists who served were: Gabriel Brunk, C. Z. Yoder, T. K.

Hershey, and Wm. Jennings. Later the practice of having meetings in the spring and fall developed and has continued until the present time.

Following Bro. Lederach, Bro. Wm. G. Detweiler was appointed superintendent. He served until 1931. On Oct. 13, 1929, Bro. J. C. Clemens was appointed supply pastor. Up until this time ministers had served by request and weekly appointments. Bro. Clemens served until May, 1931, after which Bro. Wilson Moyer succeeded him. Sister Grace Souder served as a worker.

Bro. Llewellyn Groff and his companion came to the Mission in 1931 and remained until 1934. Branch Sunday schools were conducted at Black Horse and Ivy Rock, at the east end of town for a while, but opposition and lack of help caused the work to be discontinued. Sister Frances Lerch served as a worker. On Saturday evenings, song service and young people's Bible meetings were held, and thus was established the schedule of song service each first Saturday night of the month and young people's Bible meeting each third Saturday night of the month. Bros. Wilson Moyer, Melvin Bishop, and Jacob Landes were supply pastors. Bro. Bishop served from May, 1932, until October, 1933, and also assisted Bro. Landes until May, 1934.

Wm. F. Hoffman was appointed superintendent in 1934 and served until 1935. Sister Verda Moyer served as a worker. Ministers who supplied during this time were Jacob Landes, Elias Kulp, Claude Meyers, and John Lapp.

Bro. Paul E. Mininger came as superintendent from 1935 to 1936, while studying in Philadelphia. Because of his studies, Bro. Isaiah G. Ruth, then president of the Mission Board, and his wife came to relieve him and took charge of the work until other arrangements could be made to take care of it.

On November 10, 1936, the writer was ordained as the first resident pastor and superintendent. Besides the five original members, 142 persons have been received into fellowship: 94 by baptism; 31 by letter; 13 by confession; and four by ordination. The present membership is about 70.

On November 27, 1941, the congregation was supplied with a deacon, when Bro. Harold K. Weaver was ordained to fill this office.

Through the Sunday school the workers have been able to contact a number of people and build up a friendship that promises to ripen into a bountiful harvest through the teaching of the Word and the blessing of God. There are approximately 150 family units that we are maintaining contacts with in some way.

The Sunday-school enrollment is 240. Bro. Erwin H. Clemmer is the superintendent.

There are prospects for extension work in adjoining towns and villages or suburbs and large sections of the town are still unreached. Because of the expanding work and possibilities of enlargement, to relieve the strain of the work for the writer, and to strengthen the work of the congregation, a second minister was ordained on August 6, 1944, when Bro. Paul M. Lederach, a son of one of the former superintendents, was ordained to the ministry. He was born while his parents lived in the

Mission home and his connections with the work should prove to be valuable experience for his ministry. He is a student at Goshen College and plans to complete his studies before taking residence to engage in the Mission endeavors.

The summer Bible school has played a large part in the work of the Mission for seven terms. It has been a big help in strengthening our contacts with the boys and girls. Over 300 pupils were enrolled this summer, with an average attendance of 195.

The regular schedule of services includes: Sunday school and preaching services every Sunday morning; children's meeting and preaching, every Sunday evening; prayer meeting, Bible study and week-day Bible school, every Tuesday night; song service, every first Saturday night of the month; tract band, every second Saturday night of the

month; young people's Bible meeting, every third Saturday night of the month.

(About 8,000 copies of "The Way" are distributed on the second Sunday afternoon of the month. A group of young men and women from surrounding congregations help to do this work.)

The membership maintains a live interest. Most of the congregation is composed of young people, including young married couples, who were converts through evangelistic services. There seems to be a good possibility of organizing the Mission into a strong, self-supporting congregation. There have been many hindrances, failures, and mistakes as we look back over the past eight years of our service, but we rejoice in the way the Lord has enabled and blessed.

Norristown, Pa.

THE MENNONITE LONDON CLOTHING CENTER

BY JOHN E. COFFMAN

Most of you who read this have been sewing and knitting for relief overseas. You have often had to drop many interesting pursuits and even sometimes postpone some very essential duties in order to make the lovely patchwork quilts, the warm children's sweaters, and even the less lovely but no less necessary knickers, vests, and pajamas which you hoped would help some more unfortunate one. Perhaps you have consumed a large amount of patience as you showed "Mary" how to knit the afghan squares, or directed the stitching which went into the quilt so that it would be fine and even. And that is not to mention the time-consuming and exhausting hunt for suitable cloth and yarn with which to make the garments; and the patterns which had to be painstakingly studied out and followed.

No doubt while you were thus engaged a great many questions arose in your mind, questions about the people who were to receive the clothing. How would the clothing be given out to them? What would be the attitude of the people? Would the clothing be suitable? and many others, which I would like to answer for you.

How the Clothing Is Distributed

First of all then: How is the clothing distributed? Perhaps you can imagine a Kresge's or a Montgomery Ward store compressed into a single room with another room not far off piled to the ceiling with large cases and bales of clothing. Imagine large packing cases lining the wall on four sides up to the ceiling, with only a space for a fireplace in the center of one wall. There is a table in the center of the room and several chairs, and perhaps a case or a bale or two ready to be unpacked or being packed for sending out.

Then see a couple of assistants busy at unpacking, sorting or making records, and you have a picture of the clothing room, except that you may notice that some of the cases seem full to overflowing while a number of others are comparatively empty. And so let me whisper to you that the full ones contain girls' dresses and assorted combinations or union suits, while the empty ones are ready for boys' trousers and children's underclothing, and clothing for the "forgotten" ages of 14 to 18, including suits and overcoats.

The greater part of our clothing is distributed from this room, in spite of the fact that very few of the people who receive the clothing have ever seen the room or know where it is located. We distribute largely through organizations and individuals who are in personal contact with the people who need help. Who are they? There is considerable variation in the type of people who receive clothing. Some of it is distributed to an extremely poor class of working people who live in the worst slums in the larger cities. Just lately we have been supplying clothing

to a number of organizations who work only with a class of people who are so destitute and helpless that most of the charitable organizations have long ago given up trying to help them. The former groups of workers are trying out new methods of dealing with such people, and are seeming to succeed. The clothes we are supplying are all a part of their plan. Then there is the other extreme of people who once were comparatively prosperous. These are largely refugees. Some of them are aged people or people otherwise incapacitated for making a new start in life. Sometimes these refugees need new garments before they can look for work at their former occupation or profession, and a respectable outfit of clothing gives them a sense of respectability so that they feel more capable of handling even new forms of work.

But the largest group receiving help is the children. (And it must not be forgotten that those from 14 to 18 years of age are also on the fringe of being children.) Only a few children are from families who have been bombed out of their homes. The majority are those who are paying the penalty of being alive during war-time, which means that they must leave their homes in many cases. And in many other instances it means that their fathers have been separated from them for many years, perhaps permanently, and the widowed mother, although the recipient of pension, often finds it entirely inadequate, especially if an unforeseen emergency such as illness should occur. Much clothing is supplied to children who are living in hostels of various kinds where it is difficult for the parents to keep in touch with the child and to keep it supplied with clothing under such circumstances.

How is the clothing received? With much gratitude from every quarter. I wish you could read the many letters which we receive from the mothers and even from the children. Some of the letters are very pathetic and touch one's affections deeply. As for instance that of one young mother whose husband had been lost at sea. She had two children, one little girl aged three, and a boy nearly one, who had never been seen by his father. The mother wrote thanking us for

the clothing, but asking whether a message could not be written to her which would help her to regain her courage so that she could continue to live and work for the sake of her two children. Another mother wrote saying that in her despair she began to ask, "Is there really a God, and does He care?" When the clothing came for herself and her children it seemed like a direct answer from heaven. It almost seems that in cases like this, your prayers which accompany the clothing you make and are almost stitched into the garments, do reach the place to which they are directed. And again, the matron of a hostel for homeless and friendless girls in a very

(Continued on page 301)



Bro. Coffman Distributing Clothing in the London Center

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

During the month of October we take up the study of I Peter. This study holds forth the characteristics of the true Christian experience and shows the way of practical Christian living. Holiness is the term used to express the characteristic of the life of one who is truly saved. "The temple of God" describes the sacredness of our position and calling. The Christian holds a unique position in the world. He is not a partaker of the lusts, but is a living witness of the glory of God and of His saving grace to fallen men. The world will not always appreciate this place to which the Christian is called. For this reason there will be reproaches and persecutions heaped upon the Christian, which he is to bear in long-suffering and kindness as he commits his cause to the Righteous One.

But while the world despises the outward lack of display in the Christian, it finds in the spirit of his life a hidden beauty that far surpasses the worldly glories which the unregenerate love to admire. And while the world discovers the meekness of the Christian spirit, God much more beholds it, and values it far above earthly treasures. God uses this beauty of spirit in the Christian to bring conviction to those who scorn the Christian-position. In the day of visitation, those who formerly were partakers in reproaching the Christian will glorify God because they were willing to demonstrate the realities of the divine nature dwelling in them. What is inwardly manifest to God becomes outwardly manifest to men—in the words spoken, in the clothing worn, and in the deeds of nonresistance and goodness manifested.

It is very desirable that the study during these weeks may bring a special blessing to those who have part in it. To this end let us labor and pray.

A STUDY OF I PETER.—I Pet. 2:1-25

Topic for October 8

MOTTO

"A chosen generation."

MEDITATIONS ON THE TOPIC

1. Thoughts on the Chapter.—The new experience of regeneration calls for the laying aside of evil propensities of the flesh, and the growth of the newborn babe in Christ through feeding upon the sincere milk of the Word. The genuineness of our experience in salvation will make this an appetizing food.

We have a change of figure in the following verses, in which we are represented as coming to a "living stone" which men have rejected, but whom God has chosen, and regards as "precious." We are "lively stones," and are built up as a "spiritual house" and a "holy priesthood." In this relation we are fitted to offer spiritual sacrifices to God which are "acceptable" through Jesus Christ. Jesus is precious to those who receive Him, but a "stone of stumbling" to those who reject Him in their willful disobedience to the Word. We occupy a place of special choice by the Lord. In this we are "a chosen generation, a royal priesthood, an holy nation, a peculiar people," who have the special task of showing forth the glories of Him who has called us out of sin into the way of life and light.

Our high position calls for a practical life before the world. Abstaining from fleshly lusts at war against the soul, we are to live a life of goodness before the world, which will affect them and bring them to glorify God as He visits them with conviction. We are to submit to ordinances of men and to the rulers of the land, recognizing that God has set them "for the punishment of evil-doers, and for the praise of them that do well." Our righteous life will shut the mouths of gainsayers who know not God. As servants of God, we are free from men, but we do not use our freedom as an excuse for doing malicious things. We keep our balance in honoring all men, in loving the saints and in fearing God and honoring the king. If a Christian is in servitude, he will act in submission to his master, whether the master is gentle or forward. It is praiseworthy in a Christian to suffer for righteousness in keeping his conscience pure.

If we suffer for faults, there is no glory. But all the glory lies in suffering for doing well. God will reward all such. We have been called, as followers of Christ, to suffer after the pattern of His suffering. He was sinless and guileless. When He was reviled, He did not revile. When He suffered, He did not threaten vengeance, but committed Himself to the Righteous Judge. All this He bore for the sake of redeeming us from sin, so that we might live unto righteousness, being healed by the stripes which He suffered. Like sheep we went astray, but have now returned to the Shepherd and Bishop of our souls.

II. The Text is discussed above.

III. Suggestions for Junior Programs.—The figures used in this chapter can be made interesting and helpful to the juniors. The fact that a stone, representing Christ and persons, is alive, will bring the figure more vividly before the mind in its application as we think of the believers being built up into a holy "spiritual house"; and, as priests of God, being prepared to sing and pray and praise, not by offering animal sacrifices to make their worship acceptable, for it is acceptable through the sacrifice which Jesus has already been made for us.

Each of the suggestive assignments centers in some teaching in the chapter around which helpful lessons can be drawn, and from which the juniors can receive edification and interest. As much as they are able, let them bring out the thought. It may be needful for some one to lead out in suggestions to enable them to appreciate fully their topics, and to develop them.

OUTLINE STUDY

- I. **The High Position of the People of God.**
 1. What to lay aside.—2:1.
 2. What to feed upon.—2:2, 3.
 3. A precious stone.—2:4.
 4. Lively stones.—2:5-10.
- II. **Our Position Toward the World and the Flesh.**
 1. Abstain from fleshly lusts.—2:11.
 2. A good behavior among the Gentiles.—2:12-18.
 3. Suffer for righteousness.—2:19, 20.
 4. Our example.—2:21-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Precious."

2. How to Grow.
3. Stones That Are Alive.
4. The Most Precious Stone.
5. When Jesus is a Stumbling Stone.
6. God's People in the World.
7. Suffering to do Right.
8. Jesus Our Example.

For Seniors.

1. The Christian's High Position in God's Plan.
2. Christian Conduct in the World.
3. The Glory in Suffering for Well-doing.

PERSONAL THOUGHT

Do we fully appreciate the place we occupy in the Lord Jesus Christ?

SEED THOUGHTS

Our Sacrifices

Our sacrifices are those of prayer, praise, and self-denying service in the cause of Christ. "By Jesus Christ"—as our mediating high priest before God. Connect these words with "offer up." Jesus is both precious Himself and makes us accepted. As the temple, so also the priesthood, is built on Christ. Verses 4, 5. Imperfect as are our services, we are not with unbelieving timidity, which is closely akin to refined self-righteousness, to doubt their acceptance through Christ. After extolling the dignity of Christians, he goes back to Christ as the source of it.—Sel.

Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word.
Make friends of God's children;
Help those who are weak;
Forgetting in nothing
His blessing to seek.

—Longstaff.

STUDIES IN I PETER.—I Pet. 3:1-22

Topic for October 15

MOTTO

"Chaste conversation."

MEDITATIONS ON THE TOPIC

I. Thoughts on the Chapter.—To get the connection, we should review the thoughts from 2:11 on to the beginning of chapter 3. We note the position of Christians in the world as "strangers," who are different in their manner of life from the world in which they sojourn. There is a submission which belongs to the life of the Christian in his relation to the laws of men and of rulers of government. There is a submission to suffering wrongfully in which the Christian suffers without resistance, after the pattern of the Saviour. Chapter 3 begins with the subject of submission in the home. The wife is to recognize the headship of her husband and submit herself to that relationship, even when he is not a Christian. Her very meekness may be used of God to win her husband to the Lord. But the fact of the wife's meekness does not excuse the husband from a thoughtful recognition of his wife's sphere of service in which he gives her due honor. Both stand together on a platform of grace of life. All believers are to regard one another with love and compassion and are to treat one another with respect and courtesy. Blessings are al-

ways in order and especially in the place of cursings. The tongue is to be kept to the furtherance of peace. God's eyes are ever over the righteous and His ears are open to their petitions, while He is against the evil-doer.

The happy condition of the suffering Christian is again emphasized. Christ's sufferings are a vivid example, when He suffered in innocency for the sake of bringing us to God. The flesh died while the Spirit quickened Him again. He has now gone to heaven, where He occupies a position of authority.

II. The Text is discussed in the above paragraph.

III. Suggestions for Junior Programs.—This study will give opportunity to the juniors to look up their suggested assignments, as the chapter reveals. It would be helpful for someone to give them further references concerning the particular topic, as found in other passages of Scripture. For Christian wives see also Ephesians and Colossians; for husbands see Ephesians; for adorning see also I Tim. 2; for blessing for cursing see Matt. 5; for suffering for righteousness you can find many passages, including the Sermon on the Mount. On Christ's suffering see the accounts in the Gospels of Matthew, Mark, Luke, and John. The assignments ought to give the boys and girls a special interest in the study of the chapter, whether they are present in their own group or in an audience with adults.

OUTLINE STUDY

I. Christian Conduct.

1. Of Christian wives.—3:1-6.
2. Of Christian husbands.—3:7.
3. Of all Christians.—3:8-13.
4. In suffering for righteousness.—3:14-16.
5. Christ suffered, the just for the unjust.—3:17-22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Submission."
2. The Subjection of the Wife.
3. The Adorning of a Christian.
4. Blessing for Cursing.
5. God's Eyes and Ears.
6. Happiness in Suffering.
7. The Good Conscience.
8. Jesus in Heavenly Power and Glory.

For Seniors.

1. The Ideal Wife and Husband.
2. The Christian's Power to Bless.
3. Sanctifying the Lord God in Your Heart.
4. The Triumphant Sufferer.

PERSONAL THOUGHT

Wherever we live and whatever the circumstances, let us live pure and faithful lives before God and man.

SEED THOUGHTS

Have the blush of modesty on thy face instead of paint, and moral worth and discretion instead of gold and emeralds.—Malissa.

Well may Thy happy children cease
From restless wishes, prone to sin,
And, in Thine own exceeding peace,
Yield to Thy daily discipline.

We need as much the cross we bear
As air we breathe, as light we see:
It draws us to Thy side in prayer,
It binds us to our strength in Thee.

—Anna Waring.

STUDIES IN I PETER.—I Pet. 4:1-19

Topic for October 22

MOTTO

"Commit thy way unto the Lord."

MEDITATIONS ON THE TOPIC

I. Thoughts on the Chapter.—Linking with the thought of Christ's suffering for us in the flesh, the first thought of this chapter is to the effect that we are to be prepared in mind to suffer in innocency as He did. When we suffer as believers in Christ we appropriate the sacrifice which He made for us. In that appropriation we seek to live lives of purity and righteousness, for which we are made to suffer for His sake. Then it may be said of us, "He that hath suffered in the flesh hath ceased from sin." We no longer desire to follow the will of the worldly mind, but the will of God. The worldly think it strange that we do not indulge with them. They speak evil of us. But we have an account to render to the Judge of the living and the dead. The dead of the past had their day of grace and will meet the same Judge who is dealing with the living of today. Human beings are facing the end of all things, and therefore need to be thoughtful and prayerful and watchful.

Christians are to have fervent charity toward one another. Hospitality is to be exercised willingly. We are to consecrate our gifts in service to others, recognizing that we are only stewards of God's abounding grace. God is to receive the glory for all that we are able to do in His service.

It is not to be thought strange when we pass through fiery trials to test us. Rather we should rejoice in being partakers of Christ's sufferings because we are also to share in His glory when it is revealed. The spirit of glory and of God rests on those who are reproached for the name of Christ. There is no glory in suffering for faults. But to suffer as a Christian, is ground for glory toward God. God is undertaking for us in our suffering. We may well commit our soul's keeping into His hands as we continue to serve Him in well-doing.

II. The Text is discussed above.

III. Suggestions for Junior Programs.—The assignments suggested for Juniors bring out points in the chapter that can be made appealing to the junior mind. The first assignment may especially need to be made clear. We are responsible as stewards. Make plain the duty of a steward. Show how selfish living, using what God has entrusted to us for things He has not intended, becomes robbery. Trials are often fiery and bring much pain. The finest lesson of life to be learned is that it takes fire to accomplish some of the best results in the preparing of souls as well as metals. There is a glory in suffering for the right. But there is none in suffering for our faults. If those who are earnestly seeking to do God's will need to pass through fiery trials, what chance will the ungodly and the sinner have? This may be so handled that the junior can see that there is little hope for the careless and the sinful.

OUTLINE STUDY

I. The Armor of the Mind of Christ.

1. A mind to suffer in the flesh.—4:1.
2. To be separated from sin.—4:2-7.

II. Stewards of God's Grace.

1. Fervent charity.—4:8.
2. Hospitality.—4:9.
3. Any other gift.—4:10, 11.

III. Expected Suffering.

1. Not strange.—4:12.
2. The brighter prospect.—4:13.
3. Joy in reproach for Christ.—4:14.
4. Suffering for faults is no glory.—4:15.
5. Suffering and committing all to God's keeping.—4:16-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Suffer."
2. Helping Others with What God Gives Us.
3. Fiery Trials for Our Good.
4. Rejoicing in Suffering.

5. When It Is Not Glory to Suffer.
6. Where Shall the Ungodly and the Sinner Appear?

For Seniors.

1. Armed with a Mind to Suffer.
2. Esteemed Strange by the World.
3. Our Heritage of Suffering.
4. Our Faithful Creator.

PERSONAL THOUGHT

How great is the blessing of the loving care of a faithful Creator!

SEED THOUGHTS

Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share,
Moment by moment, I'm under His care.

Never a heartache and never a groan,
Never a teardrop and never a moan;
Never a danger but there on the throne,
Moment by moment, He thinks of His own.

Never a weakness that He doth not feel,
Never a sickness that He cannot heal;
Moment by moment, in woe or in weal,
Jesus, my Saviour, abides with me still.

—D. W. Whittle.

STUDIES IN I PETER.—I Pet. 5:1-14

Topic for October 29

MOTTO

"Humble yourselves therefore under the mighty hand of God."

MEDITATIONS ON THE TOPIC

I. Thoughts on the Chapter.—Peter, the one who is exhorting in this epistle, takes his exhortation to elders to himself, since he is also an elder, and one who has witnessed the sufferings of Christ and been made a partaker of the glory that is yet to be revealed. Elders, as shepherds, are to feed and care for the flock unselfishly—without pay. Their service is a willing service. It is not a lordship, but a leadership, in which the elder is the example. When Christ, the chief Shepherd, comes, He will reward the faithful shepherds with a crown of eternal glory.

The "younger" (cp. Luke 22:26) are to submit to their shepherd as the elder. All, both elder and younger, are to have a spirit of subjection toward one another. Humility is to be the clothing of all, since God resists the proud and gives grace to the humble. Those who humble themselves under the mighty hand of God shall be exalted in due time. If we have care, it is to be cast upon God who cares for us. The devil is as a roaring lion, walking about to find whom he may devour. We need to be sober and watchful in order to resist him. Other brethren in the world suffer the same afflictions as we do from the devil. But God who has all grace, has called us to inherit eternal glory. He will temper our sufferings and trials so as to perfect our souls, settle our hearts and strengthen us for our conflicts. To Him be the glory forever. Silvanus bears the epistle and is trusted by Peter as faithful. The church at Babylon sends greetings. Mark also sends greetings. Peter commands them to greet one another with a kiss of love. He closes with a blessing of peace to all who are in Christ Jesus.

II. The Text is discussed above.

III. Suggestions for Junior Programs.—

The topics of the chapter are well adapted to the juniors. The chief Shepherd and His undershepherds constitute a beautiful figure from which helpful and correct thoughts can be impressed. It boys and girls as well as older ones can feel as sheep toward their elders (shepherds), the greater part of the

difficulty of leading them will be overcome. It is touching to watch sheep that have learned to love their caretaker, when feeding time comes. A sheep that does not follow and eat is one that has ill health or is otherwise afflicted. The good shepherd will miss his sheep and will notice the affliction and seek to remedy it.

The thought of humility as a garment is a beautiful one. It can easily be made plain that natural clothing of pride will interfere with the inward spiritual clothing of humility. Humility is essential in order to be open for God's grace. Pride brings resistance from God rather than the gifts of grace that we so much need.

The figure of Satan as a roaring lion is a vivid one, showing the treachery of his character and the need of being kept in safety from him. Show the boys and girls that when they are careless they expose themselves to this dangerous foe.

OUTLINE STUDY

I. Exhortation to Elders.

1. Peter an elder also.—5:1.
2. Feed the flock willingly.—5:2.
3. Not in lordship, but as examples.—5:3.
4. The reward from the chief Shepherd.—5:4.

II. Exhortation for the Younger and for All.

1. Submit.—5:5.
2. Be clothed with humility.—5:5.
3. Humble yourselves.—5:6.
4. Cast upon Him your care.—5:7.
5. Be sober and watch.—5:8.

III. Suffering Made a Blessing.—5:10, 11.

IV. Salutations.—5:12-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Humble."
2. Christ's Shepherds Feeding the Flock.
3. Heeding the Shepherds Who Teach Us.
4. Humility to Put On.
5. Watching Against the Devil.
6. God's Care for Us.

For Seniors.

1. The Work of the Elders.
2. The Importance of Submission and Humility.
3. The Ministry of Suffering According to the Will of God.

PERSONAL THOUGHT

Am I under the protecting power of God through humility and obedience so that the enemy of souls cannot overpower me?

SEED THOUGHTS

O matchless honor, all unsought,
High privilege, surpassing thought,
That Thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee!
To carry out Thy wondrous plan,
To bear Thy messages to man;
"In trust," with Christ's own word of grace
To every soul of human race. —Sel.

Dear Lord, my heart hath not a doubt
That Thou dost compass me about
With sympathy divine.
The love for me once crucified
Is not a love to leave my side
But waiteth ever to divide
Each smallest care of mine. —Sel.

SUBMITTING TO DIVINE GUIDANCE. —Eph. 5:1-21

Topic for November 5

MOTTO

"Be ye therefore followers of God as dear children."

MEDITATIONS ON THE TOPIC

I. Obeying the Heavenly Guide.—Two things are needful: (1) to know the voice of the guide, and (2) to have a heart of obedience to the guide. Jesus said, "My sheep hear my voice, and I know them, and they follow me" (Jno. 10:27). "The sheep follow him: for they know his voice" (the voice of the shepherd). To the Jews who rejected Him, Jesus said, "Ye believe not, because ye are not of my sheep." These statements reveal that in order to be led by the Lord we need to have a will surrendered to the evidences of the truth as to who the Lord is. If there is any other motive in our heart, we cannot believe or know the voice of divine leading. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" says Jesus to those who had not the word of God abiding in them. See Jno. 5:40-47.

As the will is thus yielded to know and obey God's will, God will always have a way to enable that individual to understand and fulfill what is known. We have shown (see outline) how God begins in very simple steps to show His way to the minds of men. First we have godly parents who show the elementary steps of life. What a charge to parents to be entrusted with a young life! As they proceed in age, there are the Spirit-appointed teachers—ministers of the Word. Then there is the Word itself. Then comes the Holy Spirit whose presence comes into the lives of those who have yielded to God and have become converted. This inner light will show many things to the one who keeps his eye "single." It unveils the works of the flesh. It reveals the apostasy and false teaching of leaders who are not of God. I Jno. 2:27. It (or He) gives us confidence of the teachers who are truly God's servants and whose instruction we may safely follow as men who have the discerning of spirits and can give us heavenly counsel. II Jno. 4.

II. The Text.—Eph. 5:1-21.—This passage follows the teaching of not grieving the Holy Spirit of God in chapter 4. It points out the way to walk so that the true light may shine upon our way. There is a walk of love. There is the rejection of the walk of lust. There is the walk of the way of the fruit of Divine Light. Verse 9. The spiritually awake will receive light. Verse 14. Yielding to the Holy Spirit we become filled with His presence and enlightenment, and will know the way and fulfill the will of God.

III. Suggestions for Junior Programs.—The suggested assignments can readily be understood by the juniors. They will have experience in the *a, b, c,* and *f,* and can relate these experiences and tell how the life should be conducted with reference to them. The other topics (*d* and *e*) under **How God Guides** will be more difficult to impart unless your juniors have had some experience in the Christian life and have learned what obedience to the voice of God through the Spirit means and how He may be seen in the providences He sends to us. The part under **Obedience to God's Voices** may need to be explained by an adult who has learned to live close to the Lord in a practical everyday experience. Topics *a* and *b* may be grasped, but it may be well to explain that in obeying these we may also be heeding the voice of the Holy Spirit and the providences of God. There is no division in the voice of God as it comes to us in these various ways. If the commands of parents or teachers differ from the Word of God, the Word of God is the higher authority, provided we have not made a false interpretation of the Word.

OUTLINE STUDY

I. How God Guides Persons.

1. By parents in childhood.—Eph. 6:4.
2. By teachers and leaders.—Acts 20:28.
3. Through His Word.—Ps. 1:1, 2.
4. Through the Holy Spirit.—Rom. 8:14.

II. Submission to Divine Guidance.

1. By children.—Eph. 6:1-3.
2. By adult Christians in the Church.—Heb. 13:7, 17.
3. By all who hear the Word.—Jas. 1:22-25.
4. By all who have received the Holy Spirit.—Gal. 5:16; Eph. 4:30; I Thes. 5:19; Rom. 8:5-14.

III. Rules to Observe in Being Guided.

1. All the leadings of God are harmonious.
 - a. There is no conflict in voices, of the Word, or of the Spirit, or of Providence, or of inward conviction of judgment.—John 14:20-28.
 - b. Forced action without a clear leading is not of God.—I Sam. 13:11-13.
 - c. Appointed leaders must keep in harmony with the will of God, if they would be true instruments of God's leading.—II Cor. 10:18.
2. All false leadings conflict with the Spirit and the Word.—Gal. 5:17; I John 4:1-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Follow."
2. How God Guides Us.
 - a. By godly parents.
 - b. By godly ministers.
 - c. By His holy Word.
 - d. By the Holy Spirit in us.
 - e. By the hand of providence.
 - f. By godly church leaders.
3. Obedience to God's Voices.
 - a. Heeding those over us.
 - b. Heeding the Bible.
 - c. Heeding the Holy Spirit.
 - d. Submitting to God's providences.

For Seniors.

1. God's Methods of Guidance.
2. Principles to Observe in Being Guided.
3. The Great Opportunity in Submission.

PERSONAL THOUGHT

The way of divine guidance is a good way. Let us earnestly submit ourselves to it.

SEED THOUGHTS

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee" (Ps. 32:8, 9).

"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12).

"NOT GOING YOUR WAY"

"You're just out of date," said young Pastor Bate, to one of our faithful old preachers, who had carried for years in travail and tears, the Gospel to poor, sinful creatures.

"You still preach on Hades, and shock cultured ladies with your barbarous doctrine of blood. You're so far behind you will never catch up—you're a flat tire stuck in the mud."

For some little while a wee bit of a smile enlightened the old preacher's face; being made the butt of ridicule's cut, did not ruffle his sweetness and grace. Then he turned to young Bate, so suave and sedate—"Catch up" did my ears hear you say? Why, I couldn't succeed if I doubled my speed—my friend, I'm not going your way!"—American Christian Review.

DIRECTED STUDY PROGRAM FOR OCTOBER 8

The leader of this program should study carefully the scripture passage. This scripture teaches the practical applications of great doctrinal truth. These doctrines should be pointed out. It may be difficult to cover the whole chapter. For this reason it will be well to give your young people help in Bible study by this program. If the outline is not finished in the meeting, they should be encouraged to finish it themselves in private study.

CHRISTIAN GROWTH AND RELATIONSHIPS (I Peter 2)

I. Exhortations to Christian Growth.

1. The _____ are asked to lay aside _____ sins which destroy _____ love. V. 1.
2. The milk of the word is _____ and it is _____ to the taste of God's child. Vv. 2, 3.
3. _____ are _____ stones built into a _____ house. V. 4-6.
4. Growing saints are a _____ generation, a _____ priesthood, an _____ nation, a _____ people, to demonstrate His _____ Vv. 8-10.
5. To believers therefore "_____ (V. 7).

II. Relationships of Growing Christians.

1. To unbelievers. Vv. 11, 12.
 - a. Act as "_____ and _____" among them. V. 11.
 - b. Maintain among them an _____ V. 12.
 - c. Being spoken against as "_____ because of their _____, their _____" should cause Gentiles to "_____ rather than speak well of them in time of _____. V. 12.
2. To human institutions. Vv. 13-17.
 - a. To further clear yourselves of slander, be subject to "_____ for the _____ sake." Explain Vv. 13, 14.
 - b. With the "_____ of the _____ of _____" God wills to muzzle _____ and _____ men. Vv. 15, 16.
 - c. He that _____ God, _____ his brethren, and embraces all mankind with becoming love, will not fail to render also to kings the _____ that is due them. V. 17.
3. To masters. Vv. 18-25.
 - a. Domestic servants should be _____ with all _____ to _____ as well as _____ masters. V. 18.
 - b. "For this is grace, if on account of God consciousness anyone endures _____ suffering _____" V. 19.
 - c. _____, the servant, suffered _____, leaving us an _____ V. 21.
 - d. By accepting His _____ for us, we are able to follow His _____ in suffering unjustly. Vv. 22-25.

Topics for Personal Expression

1. Experiences That Have Taught Me That the Lord Is Gracious.
2. Things That Have Taught Me the Preciousness of the Lord.
3. What I Should Do to "Honour All Men."
4. Why I Think the Lord Called Us to Suffer for Well-doing.
5. Memorize This Whole Chapter.

LONDON CLOTHING CENTER

(Continued from page 297)

dingy and dirty part of a large English city wrote about some quilts which we had supplied for their beds: "I do wish there were some way we could 'get across' to the very kind friends who made the quilts, what their brightness and freshness does to a bombed building in a very devastated area, where there are no gardens, trees or flowers at all, and where the only bright spot in the neighborhood is the settlement's window boxes, or flowers in the house, and rooms brightened by gay quilts or curtains. . . . Do tell the Canadian and American friends that all the thought expressed in the beautiful designs; the labor and the money spent on lovely materials, is very much appreciated and enjoyed, and we are most grateful to them for their work and gifts." I have been asked the question from America and from Canada, "Is it worth while making the quilts into formal patterns, or would it be just as good to use just crazy patchwork for them?" Is this not an adequate answer? A quilt or a garment which is merely a utility article may serve a useful purpose for warmth or covering, but how much more it speaks of love

when it contains just that extra touch of beauty in color and pattern which you sisters love to put into your own things! And when it is the love of Christ which we are trying to express, is it not much more necessary to make such a witness in the most acceptable form?

May I add another thought here in regard to the making of garments for relief abroad? It seems that we get a quantity of clothing in our shipments which we find it very difficult to use, because it is not the kind of clothing which people in this country are accustomed to wear. I am glad to note that we get less of this now than we did several years ago. Some people would be inclined to say, "Well, if the people are not satisfied with what is given to them, they don't need it very badly." But again, is this the proper attitude for us to take when presenting gifts in the name of Christ? Should we not present our best when we are coupling it with that precious name? And should we not show our utmost love when by it we are trying to manifest the love of Christ? I have seen many ugly, dark gray flannelette petticoats, when there might have been nicely knit sweaters or woolen undershirts. And it has seemed that the petticoats are quickly made

and the gray colour is easier to obtain. Warm, yes,—but sister, which would you choose if you had to have something for your child and you had to give up an allotted number of coupons for each garment received, and the climate of the country called for woolen clothing and not flannelette petticoats and cotton dresses? (The personal experience of four winters and three summers speaking.) Or, perhaps, it might have been more boys' trousers (English knee-length style) even though they are much more difficult to make than girls' dresses. (We have received approximately ten dresses to every pair of boys' trousers.) And these boys must go to school with the rest and they would like to be dressed respectably just as much as your own boy does.

It is no easy task that we have set ourselves to in this matter of providing clothing for war-stricken people. Yet we are not alone in undertaking this task. Millions of others are working too. And just as more millions are giving themselves with even greater zeal to the work of destruction, how much greater ought not our effort to be if we are sincerely interested in the cause of righteousness in the name of Christ! And the sewing which you are doing does bear very eloquent witness of the love of Christ in you. It comes to the needy here as a personal witness in a way which can never be equaled by the giving of money, no matter how large the sums. Those who wear these garments have the thought ever present with them: "Someone made this for me." And the thought is often expressed, "May God bless the one who did this for me." I believe you yourselves can often feel those prayers of gratitude which have ascended to heaven on your behalf. And finally there is the consciousness that you are doing this in the name of Christ, who said of those who have clothed the naked, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

London Mennonite Centre, 68 Shepherd Hill, N. 6.

Via MCC Office, Akron, Penna.

SOMETHING TO LIVE BY

Make few promises. Always speak the truth. Never speak evil of anyone. Keep good company or none. Live up to your engagements. Never play games of chance. Drink no intoxicating drinks. Good character is above anything else. Keep your own secrets, if you have any. Never borrow if you can possibly help it. Do not marry until you are able to support a wife. When you speak to a person look into his eyes. Live within your income. Save when you are young to spend when you are old. Never run into debt unless you see a way out again. Good company and good conversation are the sinews of virtue. Your character cannot be essentially injured except by your own acts. If anybody speaks evil of you, let your life be so that no one believes him. When you retire at night, think over what you have been doing during the day. Never be idle. If your hands can't be employed usefully, attend to the culture of your mind. Read the above carefully and thoughtfully, at least once a week. —James A. Garfield.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

JESUS' PROGRAM FOR MEETING LIFE'S PROBLEMS.—Matthew 4:1-11; 6:24-34; Luke 4:16-30.

Lesson for October 8, 1944.

Golden Text.—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4:4.

Matthew 4:1-11. All men are subject to temptation. That thing cannot be escaped. But how you react to the temptation makes all the difference between success and failure, between life and death. Students, with a bent for speculative theology, argue that Jesus could not have sinned. To yield to temptation is sin. But the Word tells us that He did no sin, and reveals to us the means that He used to resist and stand. Although the Son of God, while in the flesh Jesus met the problems of life as a man and used the same means that are available to all the children of men to live a life in complete harmony with the will of God. He is our Great Exemplar. The particular temptation to be discussed in this lesson was a multiple attack. In the first place Satan suggested a doubt of Jesus' being the Son of God. Doubts as to your standing with God will come to all normal souls. It was to saints far advanced in the life of the Spirit that Peter made the appeal that they are to make their calling and election sure. Although man does not live by bread alone, he cannot live without bread. At the present time I am working seventy hours a week in gainful employment. How long could I keep going without three square meals a day? Satan's temptation to Jesus was to get that bread in a way contrary to the will of God, in order to remove doubts concerning his divine Sonship which the Father had plainly declared. A life of constant communion with God, and intensive study of His Word which He accepted without question, were the weapons whereby Jesus resisted all the fiery darts of the wicked one. You can do likewise.

Matthew 6:24-34. The law given at Mt. Sinai was not given to a people removed by centuries of time, but to the very people encamped there at the time. The law of the Gospel as given in the Sermon on the Mount was not given for a generation removed two thousand years in time, but to the people who heard it and to all who walk the way of life as it is in Christ.

My present employer at the time he hired me told me that I was not to take any outside employment, even in my spare time; that if I had the energy to work more than the usual hours and wanted to employ it profitably he wanted that service too. His attitude is similar to that of God. There can not be satisfactory service in the vineyard of the Lord, if certain hours are given to Him

and all others reserved for the masters, Self and Satan. The only love that is worth a fig is that which is durably concentrated upon one object or person. And the only love that lifts heavenward is the love that is concentrated on Christ. If you would grow better, the object of your love must be better than you are. Your secondary love to the lost will lift them up, but your primary love must be upon Christ alone. Lacking that, the world will drag you down.

In this body every day brings some evil for me to resist and overcome. And every day has enough of that to require all my powers. To add the evils of yesterday, and those of tomorrow makes an unbearable load. Forget the things that are behind, especially such as human unkindness and ingratitude. Do not anticipate the evils of tomorrow. You can be sure that they will be aplenty, but equally sure that the grace of God that keeps you today will keep you tomorrow.

Anxiety weakens, and tempts you to devise means contrary to the will of God to escape the evil. If you do that, you will lie down in sorrow. But just trust in the name of the Lord and stay yourself upon your God. Isa. 51.

Have God completely first in everything, and you will find that the cares of this world are as nothing in comparison to what they seem now.

Luke 4:16-30. Character grows like an oak. It takes years to develop fully. It needs a taproot of faith in God to withstand the storms of life. But it also needs other roots to supply the means of growth. Among these are prayer, Bible reading and study, attendance at the house of God, communion with saints, etc. And these things must be repeated daily until they become a fixed habit of life. At the age of twelve Jesus told Mary that He had to be about His Father's business. In John's Gospel He declares that He must work the works of Him that sent Him while it is day. He was perfected by the things which He suffered, and was declared to be Son of God with power by the resurrection from the dead. Many scriptures were fulfilled in Him. There are scriptures also to be fulfilled in you. Follow in the footsteps of Jesus, and you will be able to say with Him "It is finished" at the end.

As the Father sent Jesus into the world, so the Son sends us into the world.

JESUS' UNDERSTANDING OF MAN.

—Gen. 1:27; Psalm 8; Matthew 12:9-21

Lesson for October 15, 1944

Golden Text.—And needed not that any should testify of man: for he knew what was in man.—John 2:25.

Gen. 1:27; Psalm 8. The glory of God is above the heavens. All created things glorify the Maker. But of all created things man was created the crown of all things living; and he only was created in the image of the Creator.

In this psalm, the author, in a moment of religious awe and wonder as he beholds dimly the glory of the Lord, asks, "What is man, that thou art mindful of him?" By and by we shall know fully as also we are fully known, but through the endless ages we will marvel at the grace of God that condescended to have mercy upon a race created indeed but a little lower than the angels, but which has sunken almost to the level of demons.

Matthew 12:9-21. The word "Pharisee" means "separated." In the origin of the sect we have the history of a group that separated itself from the mass to contend for the preservation of the faith. But only a few generations elapsed until pride of superior goodness crept in, with the consequent results of a body of rules and regulations made to hold their exalted position. But the spirit of godliness dies when pride of goodness creeps in, and many of those rules were so made that it frequently was considered a sin to do right. True goodness needs no rules, but adapts its deeds to the exigency of the moment. And true goodness does not manifest itself by going around with a high-powered microscope seeking to find motes in your brother's eyes. Love, like the two noble sons of Noah, goes backward lest it see another's shame and covers it with a mantle. Conventional goodness keeps the form, and may be goodness only in name. But heart goodness, which is the real goodness, is always kind and compassionate.

There is a time for all things. You do not shovel snow in mid-summer. Some things are properly done on weekdays, and others on the Lord's Day. But doing good whenever the opportunity presents itself is your duty every day of the year. But no good man will ever take time nor will he be found among those who would counsel another's destruction. A good man is kind to his beast, but he will be just as kind to his brother man.

If my presence irritates you to the extent that it creates a feeling to commit murder in your heart, I will for your sake, withdraw myself from your presence. But Jesus may have had another motive in withdrawing. His action would produce a sifting. Those who believed in Him and loved Him would also come after Him. Of those who were ill when they came to Him He healed them every one. But there is no perfection here. A very dear friend of mine now gone to his reward, when asked how he was, used to say, "97%," three short of perfect health. But being in the company of Jesus as a seeker is healing to me in many things besides physical ill.

Jesus never employed a publicity agent. Fulsome praise may do as much harm as malignant slander. To gain fame is to lose power.

The moment you do good to be seen of men, you do the deed, not because you are good, but because you would like to be considered so.

When Jesus became flesh He took upon Himself the form of a servant. Society is divided into three groups, i.e., those who wash for others, those who do their own washing, and those who get their washing done for them. And the last group has always looked down on the others. But Jesus took His place with those that serve, and forever made known to man the nobility of service for others. The idea that those who are served are superior to those who serve is a delusion brought down to us from the ancients, an idea to which selfish souls cling tenaciously.

Jesus was both a Son and a servant. In both relationships He was well-pleasing to the Father. He giveth help to the mighty, and to enable the servant to serve to the utmost He poured out upon him of His Spirit. The Hebrew and Greek words sometimes translated, "Gentiles," are also translated, "peoples," and "nations." It seems to me that in this place either the word "peoples" or the word "nations" would be more fitting; for "all nations," including the Jews, shall seek unto Him and hope in Him.

In and through Christ the lame, the halt, the bruised, the wrecks and failures will be given the garments of victory. He came not to destroy, but to save such. And if He turns not from the worst that put their hope in Him, surely there is hope for all others. While in the flesh, and for nineteen centuries since then, He has never failed those who came to him, and He will not turn me away.

RELIGION IN EDUCATION.—Deut. 6:4-9; Proverbs 9:10; Matthew 7:7-12; Luke 6:39-45; II Timothy 2:15.

Lesson for October 22, 1944

Golden Text.—Ye shall know the truth, and the truth shall make you free.—John 8:32.

Deut. 6:4-9. Hawley Smith once asked an Irish locomotive engineer, "Pat, when is a man educated?" Quick as flash came the answer, "When he is onto his job." That to me is the best definition of education I have ever read. But another question now arises, "What is a man's job?" Pat's job was to drive a locomotive. But, and maybe he didn't know it, he had a bigger job, and that was to make the very best possible man of the fellow known as Pat. I am a maintenance man. As such I must needs be able to do anything. To be able to do that I must know a little about everything or else know how to find out what I do not know. A specialist knows one thing supremely well. His knowledge of other things may be almost zero. In matters that have to do with the making of a livelihood, and in the preservation of life amid a multitude of dangers a man may be a general practitioner, and he may consider himself educated if he can do the jobs that

come his way; but in the bigger job of making the best of myself as a man I need to be a specialist. Both in the Old and the New Testaments emphasis is laid upon the fact that the only way that I can make the best of myself as a man is by seeking God and His righteousness above all other quests. In the verses taken from Deuteronomy it is not suggested that the Israelites should not learn husbandry and the mechanical arts; but that there was one thing first and last, the Alpha and the Omega of education, and that was to learn all that it is possible to learn of God, and our duties and relationships to Him. Failing in that, life was a failure, regardless of any and all other attainments. But succeeding in that, life would be a success, and the knowledge to acquire the means of subsistence would also be added. You can have the lesser without the greater, but the sum total of life will include the lesser in the greater.

Education that omits the training and the cultivation of the soul in things that have to do with vital religion, leaves the moral and spiritual part of man untrained and unnurtured, and leaves the soul, the captain of the ship of life, unfit and unable to steer the bark definitely towards and into the haven of rest and glory. What shall it profit to gain the whole world and lose your soul? How much less profit is there in missing the best that this world can give to the sons of men, as well as the glories and blessings of heaven in the next? The saint gets the best of both worlds.

Prov. 9:10. Wisdom is that quality in a man which enables him to discern right from wrong, things evil from things good. The fear of the Lord is the very foundation of all such knowledge.

Matthew 7:7-12. Only the thirsty for knowledge ever learn. All fields of knowledge are closed and sealed to the indifferent; but there is a key that will unlock the door to any and all mysteries. But that key is never put into the hands of any except earnest seekers. After a hundred years of searching, scientists have just discovered the secret of making synthetic quinine. But it required persistent searching.

In the ultimate, all knowledge that is of good to the human family is given of God. He that comes to God then with an inquiring heart and mind comes to the source of all knowledge. And He will unlock the secret chambers of wisdom to you if you would learn these things to do His will more fully, and if you will use that knowledge for the good of man and the glory of God.

But all profound things are simple. Without knowing any other Scripture, I will be wise to do right to others in all human relationships if I only deeply ponder Matthew 7:12.

Luke 6:39-45. Secular education sharpens the tool; moral and religious education directs its use. It comes natural to our depraved natures to use the tool wrongly. We do not need to be educated in that direction; but we need to first learn self-control (at least twenty percent of the criminals that fill our jails are here because they never learned that) and then right control. The bramble will

never bear apples by complaining about the knotty apples an apple tree may bear. It will not make me any better though I can find stigmata in every one of my fellow men. Any good tree may have defective fruit. But the fact that I am looking for evil in my brother shows that I am a corrupt tree, and unconsciously even to myself am using others' shortcomings as a shield to cover my own corruption. Away with such hypocrisy.

THE CHRISTIAN MOTIVE FOR LIVING. ((International Temperance Lesson) Psalm 4:5-8; Luke 4:4; John 6:35; Romans 12:1, 2, 13:12-14

Lesson for October 29, 1944

Golden Text.—Seek the things which are above.—Col. 3:1.

Psalm 4:5-8. There are sacrifices and sacrifices. Those that money can buy may not be acceptable to the Lord. Thousands of rams and tens of thousands of rivers of oil will not bring me into the presence of the King. But with sacrifices of righteousness and thanksgiving God is always well pleased. With the sacrifices of repentance I seek to regain the favor of God lost by my misdeeds. But the sacrifices of righteousness and thanksgiving are love gifts that I bring to Him in whom I live and move and have my being. Some trust in chariots and some trust in horses; others trust in man and make flesh their arm. With much optimism the best you can say to such is that they will suffer much disappointment. But "they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." The cynic sneers at the goodness of the Christian believer, and openly questions whether the effort to be good is worth while. The saint has an answer to stay himself in the Lord, since trusting in the Lord God has given him a happiness beyond that which comes to others through material gain, and a peace that enables him to sleep untroubled in the midst of danger. That is a good that God has shown him for which he is very grateful.

Luke 4:4. The animal has apparently only two motives for living—the desire to live and the desire to reproduce. These are inherent instincts common to all forms of life. But God would have us live with a far loftier motive. Live and do all things to the glory of God. People who live on this plane desire the Word of the Lord more than their necessary food.

John 6:35. The purpose of food is to replace that which has been lost to the body by wear and tear. Hunger and thirst are nature's signals that there is need of such replacement. Food and water meet that need. Strong drink and narcotics not only do not meet that need but destroy healthy, and especially nerve, tissue. Whenever tissue is destroyed faster than it can be replaced death is approaching.

The spiritual side of man also has its hungers and thirsts. Satan's plan to accomplish our destruction is to persuade us to live on the plane of the physical and to starve the spiritual, or worse, to defile the physical and thus to destroy the spiritual. The indwelling Christ supplies every spiritual need. When

the soul is fully nourished by the indwelling Christ all appetite for carnal things automatically disappears.

Romans 12:1, 2. Would you be different from the world of sinful men? The change is not made from without, but from within out. Nonconformity which is not produced from a spiritual change of heart and mind is no real nonconformity. The sheep does not need to borrow or steal a sheep pelt to appear as a sheep; but if a wolf would appear as a sheep he must do so. But he is just as much a wolf as before. Having a renewed mind and heart, I must needs lay all that on the altar of the Lord as a love gift to Him. He alone can keep that which I commit unto Him. A life lived under such conditions proves to all men that the will of God is the only door to a good, and acceptable, and perfect life.

Romans 13:12-14. Night and day are symbols of spiritual and moral conditions. Works of darkness include revelling and drunkenness, chambering and wantonness, strife and envying. None of these things are becoming to anyone who would be a man; much less to any one who would be a saint. Such things war against the soul. When you make provision for the flesh to fulfill the lusts thereof it will not be long until you will again be back in the toils of the powers of darkness. A total abstainer does not keep a well-stocked wine cellar. If he did, he would soon cease being an abstainer. What have you cast off, and what have you done with your cast-offs? What have you done with the old pipe, with that deck of cards, with those dancing slippers, and that ball-room dress!

To put on Christ is to live Christ. To Him the body was a servant to be used, not a master to be obeyed. The flesh has evils to be denied.

Are you living in sin? The night is long. God is calling you out of the darkness into His light. That light is more than righteousness; but that righteousness is an armor against the onslaughts of Satan. The things that men gladly forsake lose their power over them.

THE CHRISTIAN AND THE RACE PROBLEM.—Luke 10:25-37; Acts 10:9-16, 34, 35; Acts 17:22-31

Lesson for November 5, 1944

Golden Text.—Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.

Luke 10:25-37. Man's capacity for hate seems to be boundless, but his capacity to love very much circumscribed. Impartiality towards others is so rare that possibly only once in a thousand years could an impartial man be found. In discussing this subject, as in all others, we must meet people on the level where they live, and try by reason and persuasion to lift them to a higher level. Races, nations, and families have from earliest times, segregated themselves into groups, and at once began the process of building a high fence around themselves to make that segregation an isolation as complete and permanent as possible. The posts of those fences are racial pride, and the rails are racial prejudices. And behind each fence stands the armed

community determined at all costs to maintain the purity of its particular strain. Only the air above is free. Natural man is not born to fly, but he crawls like a worm. And the more hate he has in his heart the lower he crawls. Only the love of God shed abroad in the heart enables men to rise. When that love reaches a certain intensity we rise above the highest fences and become citizens of a world brotherhood. But like the love of I Cor. 13 we search in vain for a perfect manifestation in life. By His death on Calvary Christ broke down the fence between the Jew and the Gentile (Eph. 2:14), but both groups, even though they profess to be followers of Christ, labor earnestly to restore it. The world will never know peace until all these fences are broken down and destroyed.

In the story of the Good Samaritan the Master shows how class prejudice and meanness leave an unfortunate man to his fate, but it also reveals that there is such a thing as the compassion of a universal brotherhood; and when it meets need anywhere it plays the part of neighbor and brother. In thus describing a Samaritan, the Master gives a grave hint that this spirit is found in very unexpected places, and just as sadly absent where you were almost sure you would find it. Maybe this is just another way for Him to say that no one group has all the virtues, and that no other has all the vices.

It is much easier to train a child in vice than it is to train it in virtue. And wrong habits and attitudes are slow in dying. The apostles had all been commanded to preach the Gospel to all nations, but—they preached to none but Jews only. It was only after special revelations that Peter finally grasped the great truth that God is no respecter of persons (and if He is not we have no right to be) and that God's love invites everybody everywhere and anybody anywhere to come and be embraced in His love.

Speaking in general terms the early church had no class nor race problems. Neither race nor social standing was recognized in the reception of converts. They had to fear God and work righteousness. That was the only requisite. Slave and master, wise and unwise, Greek, Barbarian, and Jew, were all accepted on this basis. But the roots of racial and class hate were not eradicated, and they soon sprang up and produced a new crop of hates and prejudices.

The church's impotence in the field of world evangelism lies largely in this that we only make strong efforts to convert those whom we would like to assimilate. When we invite others it is with this attitude, "It is my onerous duty to invite you, but I'd feel better if you wouldn't accept the invitation." Jonah would have rejoiced greatly if he could have had a revival in Israel like he had in Nineveh; but the Nineveh revival brought him no joy. The Jonah spirit is still in the church.

Acts 17:22-31. Paul, the greatest evangelist the church has ever had, met every fellow being on the same level. To the beggar in the street and the king upon the throne, he had the same message. The religious Jews, the cultivated Greek, and the degraded and unstable pagan, were equally precious jewels for the kingdom. In these verses he declared

to the Athenians that God was the Creator of all things, the Giver of life and of all the things necessary for the sustenance of that life; that men, through living in many lands and nations, had but one original parent, and that the same blood still flowed through all their veins; that the boundaries of nations and their time duration are all in the hands of God; and above all, that all nations should seek after Him in whom we all live and move and have our being. Let us ask God to make us like Paul.

SERMONOGRAMS

I believe in bracing up my brother, for an encouraging word may save the day for him.—Coolidge.

I believe in living up to the best that is within me, for to lower the standard is to give up the fight.—Coolidge.

Purpose is what gives life meaning.—Chas. H. Parkhurst.

Living has to do with spirit, thinking, nobility of action, and quality of life.

A man without religion is like a horse without a bridle.

If you want a good wife, marry the daughter of a good mother.

The happy heart lives in the expectancy of better days to come.

Troubles grow larger by nursing them.

He who fails in a heroic effort to do his part is a victor in defeat.

He most lives who thinks most, feels the noblest, acts best.

Service rendered is the only real badge of merit.

An aimless life never starts to do any thing.

The test of good manners is being able to put up pleasantly with bad ones.

Habit if not resisted soon becomes necessity.—Augustine.

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CHRISTIAN MONITOR

NOVEMBER 1944

BEFORE TOO LATE

A Missionary Story

BY ANNA WEAVER YODER



MISS MARTHA trudged wearily up the hot, dusty road that vied with the creek in making superfluous twists and curves. Her spirits were a trifle heavy; otherwise, she would not have minded the heat nor the dust nor the curves. In each of the six weeks since she lived in Cedar Creek she had tried unsuccessfully to get into the Barr home. Usually, no one answered her knock. Sometimes a vicious little dog prevented her even entering the weedy yard.

But today her spirits rose when, as she approached the place, she saw Old Joel sitting disconsolately on the porch. She was really a trifle frightened of him. Cedar Creek inhabitants had told her he was the worst drunkard in the hollow, and numerous stories had already reached her ears of his vileness and his wickedness. But it was his wife Mandy Miss Martha wanted most to see. She would leave Old Joel for the pastor when he came to Cedar Creek for his visits.

Today, when she saw Old Joel sitting on the rickety step, smoking his pipe, she never doubted he'd let her right in to visit poor old Mandy, who, they said, was deaf and ill. But he had answered her so very gruffly in the negative, and so surlily that there was nothing Miss Martha could do but turn away. Then she remembered the tracts and turned back.

"Maybe Mrs. Barr would like to read these papers," she suggested. "Would you please hand them to her?"

"Naw!" he cried. "She don't want 'em!" His tone was so final that she had to walk away.

And so the road seemed hotter and dustier and more unnecessarily curved than ever as Miss Martha trudged up to her neat little cottage to prepare her simple supper.

"Well, dear Lord, I'm not going to give up. I do believe there are two souls in that cottage You would like to save, and if I may have grace and guidance, I'll do my best to win them for Thee." Miss Martha had a way of talking intimately with the Father as she went about her simple household duties. She usually had no one else to talk to, and she found it immensely refreshing to keep this constant touch and intimacy with her Lord.

On a following Sunday, when Pastor Neals was in Cedar Creek with his wife and several others, Miss Martha was eager that together they try to gain an entrance into the Barr home. So, after the services in the little chapel, while the group was visiting a number of homes, they arrived at the Barr gate. Pastor Neals led the way to the porch and knocked on the door. Old Joel opened it a bit and looked askance at the party of "church people," then was about to slam the door. But Pastor Neals was already partly inside, greeting the occupants cheerfully: "How do you do, Mr. Barr? We've come to bring a little cheer to you and your wife. It's a lovely day, isn't it? A trifle cool, though. I see you have a fire in your stove. How is

Mrs. Barr feeling today? We heard she is sick."

By this time the entire group was in the kitchen. Sister Neals involuntarily gathered her skirts closer, while Miss Martha was wondering what they'd do if Old Joel actually asked them to sit down! The room was almost indescribably dirty. The cookstove was covered with a thick coating of grease, mixed with ashes and dust. Several kettles, a coffeepot, and a skillet stood on it, each one so black and greasy that it was impossible to decide if they were originally aluminum or granite! Onions mixed with some greasy pork were simmering in the skillet, and the odor from the coffeepot indicated that the beverage was stale and overcooked. The table was piled high with soiled dishes; which really looked as though they were never washed, but only wiped with the dirty rag that must have served for a dishcloth. The chairs were as filthy as everything else was, and the bare floor showed no indications of ever having been scrubbed.

Another old man, as dirty and as unkept as Old Joel himself, sat at one window, trying to peer through bedraggled, dirty, muslin curtains hung over smoky panes. He acted as though he did not see the entering callers.

Old Joel had stepped back with a sour expression on his bewhiskered face, and motioned to the other room, muttering something about "th' ol' woman's in there."

The group moved on into the second room, which appeared little cleaner than the kitchen. There was an old, worn linoleum rug on the floor, but the pattern was completely obscured by dirt. The several chairs were not quite as greasy looking as those in the kitchen. There was a bed, and the bedclothes were so dirty and disordered that one had the feeling the bed was seldom straightened up or changed.

Sitting in a rickety wicker chair was Old

Mandy. Her gray hair was tied back of her head with a piece of dirty rag. Her dress was still good, but frightfully soiled. Her right arm lay limp on the arm of the chair, and her feet were propped up on a backless chair in front of her. Her poor, old, wrinkled and dirty face wore an expression of keen surprise and question as the unexpected visitors filed into the room. They all greeted her smilingly and warmly, and then they sang hymns for her. She looked from one to the other with a questioning gaze, sometimes mixed with a look of suspicion. Old Joel had remained in the kitchen with his chum.

After the singing of several hymns, Pastor Neals sat on a chair before Mandy and opened his Bible.

"Would you like for us to read a part of God's Word for you, Mrs. Barr?" asked he, talking very loudly so she could hear.

"I'm a Catholic!" Mandy snapped.

"All right. This is God's Word, good for Catholics and Protestants—"

"I tell you, I'm a Catholic!" she shouted.

"Surely. But—"

"I'm a Catholic! I don't want your religion!"

The minister saw that further agitation would not win her, and, remembering that she had listened to the songs, suggested that they sing several more and leave her for this time.

As Miss Martha bid Mandy, "Good-by", she told her, "I'm going to come again, sometime. May I?"

Mandy nearly smiled, Miss Martha thought. At least she did not look so hostile anymore.

"I see you going up and down the road," Mandy said.

"Do you? Shall I stop in some time?"

"Sure. Come any time."

Miss Martha's heart sang as they turned up the road toward the little white cottage.

"I don't think I'll have any trouble getting in there now," she beamed.

"That poor soul surely needs the Lord," one of the party said.

"Yes, all of you keep praying for poor old Mandy Barr when you go back to the city, and for Old Joel, too," Miss Martha added thoughtfully.

"We'll stand by you," the group agreed.

A few days later Miss Martha again stepped up on the Barr porch. The little dog was not around, indicating that his master, Old Joel, was not on the premises. She knocked on the door. No response. Lifting the latch, she peeped inside. The kitchen seemed deserted, but when she stepped in, she saw Mandy, who, when she spied her visitor, called to her to "come on in."

"I brought you a piece of cake," the missionary said.

"Oh, thank you!" And the poor, neglected soul really smiled as she accepted the sweet morsel wrapped in clean wax paper.

"That singin' on Sunday was awful nice," she ventured, as she munched the cake.

"Did you like it?"

"Sure. Sing some more."

So Miss Martha sang several hymns as loudly as she could and very close to Mandy's ear.

"That's nice. My mother used to sing

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CHRISTIAN MONITOR

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WITHOUT CHRIST IN THE HEART THERE IS NO REAL THANKSGIVING

BY ARLEAN LEIBERT

The historical data for this story are taken from "The Beginnings of New England," by John Fiske.

IT WAS A WHOLE WEEK before Thanksgiving. The large old-fashioned kitchen in the Sanderson home, was a scene of activity. Anna, the fifteen-year-old daughter, busily rolled out the golden yellow sheet of cookie dough.

The Sandersons always made special cookies for this particular holiday. The recipe had been in the family for over one hundred years. And it was very highly prized indeed.

The dough must be carefully mixed the night before. Then it was rolled very thin. One had to be extremely cautious in lifting the cookies, one by one, onto the greased baking pans, where they were sprinkled with tiny colored candies, and popped into the oven, which, of course, was the proper temperature. They baked just seven minutes, no more and no less.

It meant a lot of extra work, but it was more than worth it, for they were delicious, indeed, and it wouldn't have been Thanksgiving without them.

"Will we have turkey too?" twelve-year-old Josie asked. She was helping her ten-year-old sister Sandra crack the hazelnuts.

"Not this year, dear," Mother answered. "We have some nice fat hens that will do."

"What, no turkey?" Josie was disappointed. The corners of her mouth were turned down. "Why, Mother, it just won't be Thanksgiving without one. The Armstrongs are going to have one, and the Ellises, and the Johnsons. And, well, just about everyone I know is going to have a turkey. Why can't we have one, Mother?" Her dark eyes were pleading. "Surely father can afford one."

Mother smiled at her daughter. "Yes, Father could get one I suppose, but it does seem to me that a couple of nice chickens would be all right. But, if it means so much to you, I'll phone the butcher in town and order a turkey. None of the neighbors raised them this year. I think next year I might try a setting," she spoke thoughtfully. "I've always had a hankering to have some around, but folks say that they are awfully hard to raise. A turkey is a delicate bird, although you certainly wouldn't think so to look at one."

When Mother Sanderson had called Mr. Sims in town and ordered the "Thanksgiving bird," Josie's face was wreathed in

smiles.

"Oh, goody," she whispered to Sandra. "We're going to have one, after all. Aren't you glad though?"

"I didn't care," said Sandra.

"I think Thanksgiving is even better than Christmas, don't you?" Josie asked.

Sandra smiled. "No," she said emphatically. "I like Christmas best. There are always presents, you know, and surprises. I like surprises; they are always so exciting."

Eight-year-old Alfred had been helping his sisters crack the hazelnuts. He was a blue-eyed lad and tall for his age, and couldn't resist teasing occasionally. He loved to pull the long braids of his sisters when they weren't looking. But the girls took it good-naturedly, as a rule.

When the children had finished, Mother took the bowl of nut meats over to the big worktable. She had made chocolate cookies, and before they were baked a fat nut must be put into the center of each one.

And here is where curly-haired Elizabeth, the four-year-old, did her share. For, of course, she must have a part in helping to prepare the food.

When her hands had been washed and dried, Mother placed a low chair up to the table.

Then, by standing on the chair, Elizabeth was just the right height to work comfortably. Some of the nut meats were off center a bit, but no one cared.

As the last cookie was decorated, she looked up at her mother and said in a sweet gentle tone, "You're the very best mother I ever had."

"Oh, ho! ho!" laughed Alfred. "Just listen to her. Silly, of course she is! How many mothers did you expect to have?"

Two big tears stood in small Elizabeth's eyes and slowly rolled down her pink cheeks where they splashed on to the front of her white pinafore.

"Son," Mother spoke with reproof, "she is only a baby. That's just her way of saying that she loves me."

Alfred kicked at the coal pail with the toe of his scuffed shoe. "Oh, I didn't mean to hurt her feelings. Here, Elizabeth. Here's my best and prettiest marble. You always wanted it. Take it. You can have it to keep."

The little girl smiled as she reached for the pretty marble. It had all the colors of the rainbow. "Thank you, Alfred," she said. Her grief at her brother's rudeness was quite forgotten now in the pleasure of the gift.

Chubby Marie slammed the back door as she came in with an armload of stovewood. She was just six, and this was her first year at school.

Hanging her green sweater on a hook, she wrinkled her nose in appreciation. "My, but it does smell good in here!" she said. "I'm glad we got a week's vacation. Mother, why do we have Thanksgiving anyway? I know why we have Christmas. Everybody knows that. It's the birthday of Jesus. But I don't know about Thanksgiving. Do you, Mother?"

Josie spoke quickly. "I do; that's when the Pilgrims landed on Plymouth Rock. Near the close of the first year they had been there they had a big dinner."

"Where did the Pilgrims come from, and why?" asked Marie. "Tell us about it, please, Mother."

The children settled themselves around their mother as she began.

It is an interesting story indeed, and starts far back in Queen Elizabeth's reign, when she annoyed and tortured the Puritans as far as she thought she dared.

It was not the wish of the Puritans to separate themselves from the established church, of which the king or queen was head, but to stay within it and reform it to suit themselves.

Some of the Puritans would have been satisfied to have a minister or priest at the



head. Others wanted the right to set up their own churches with elders, rules of discipline, and freedom from the headship of the Queen.

Enraged by persecution, these folks separated from the Puritans. They were called Separatists, Free Churchmen, and later Pilgrims.

Then there were the Lollards. They were not a clearly defined sect, and this was rather a nickname given to freethinkers. One of the most prominent of these was one, John Wycliff, a professor at Oxford. He also became a Separatist and translated the Bible into English and circulated it among the people. Passages from the Bible were copied by hand and secretly passed about.

Clad in long robes of coarse red wool, barefoot, and with pilgrim's staff in hand, the Lollard preachers went about spreading the Gospel to all who would listen.

You see, at one time there was no literature for the common people. So, after it had been translated into a language that the people could understand, Christ and His Word became very near and dear to them.

They were led more and more to let it (the Bible) rule their lives. And the laymen began to compare the teachings of Christ with the behaviour and doctrines of the priests who had charge of the spiritual guidance of Englishmen.

About one hundred of the Separatists gathered to worship in London in 1567, where the meeting was broken up. A number were thrown into jail, where they were forced to stay for a year.

It was not until 1576, however, that the Separatists became known as a united body. They were thought to be radical, and the Puritans hated and jeered at them as much as anyone else. The meetings of the Separatists were constantly broken up.

William Brewster, son of a country gentleman and postmaster at Scrooby, had been a staunch Puritan. He had not felt kindly toward the radical Separatists, but now he withdrew from the church and gathered together a number of men and women to worship at his own home at Scrooby Manor.

In 1606 these folks had formed a church of their own. By 1607 the members had suffered much at the hands of the law, so they decided to escape to Holland. At Amsterdam they found the people who had escaped before them, arguing over doctrinal matters.

Desiring peace and quietness, they went on to Leyden in 1609, where their numbers increased from three hundred to one thousand. And although here they were safe from persecution, they were not satisfied. They had come to this country an organized body of people. They wanted to keep their English speech and traditions.

There was no place where they could do this upon European soil. It was all occupied. So they must look to the Atlantic coast of America, where a thriving colony had already been founded in Virginia.

England wished to colonize the North American coast, and so a great joint stock company was formed. The branch which was to take charge of the Southern colony was located in London, the northern branch at Plymouth in Devonshire, England. And, of course, the colonies were to be governed by England.

In the summer of 1617 the Pilgrims at Leyden decided to send some of their most hardy members to lay the foundations of their own colony in America. As they did not think it wise to leave Holland, where they were safe, until they had established a foothold in that new, far-off land, on July 10, thirty-five of them left from Delft in a ship called "Speedwell."

They made a short stop at Southampton where they met the "Mayflower" with seventy-five friends from London. The Pilgrims set sail in the two ships. But misfortune came upon them at the very start, when the old ship "Speedwell" sprang a leak. She was

repaired at a place called Dartmouth. But after sailing three hundred miles the ship again leaked so badly they had to drop anchor at Plymouth, in Devonshire.

On September 6, some were left on shore and the rest, one hundred in number, crowded into the "Mayflower." Although in this day and age we would consider it very crude, the "Mayflower" at that time was one of the best and largest of ships. It had a capacity of 180 tons.

In the middle of the ocean a fierce storm arose and a main beam amidships was cracked. A passenger from Delft had brought along a huge iron screw. It was repaired with this.

Surely the hand of the Almighty God was over them, or they would have perished in that rarely traveled and turbulent sea. They had no idea of the latitude and longitude. On November 9, when they sighted land, it was to Cape Cod they had come. This being in the jurisdiction of the London Company, they had no right to settle there. The weather being stormy, they were forced to find shelter in the bay.

The Plymouth Company was anxious to obtain settlers, so these travelers thought they could easily get a patent to settle there. They stayed in the ship for five weeks while parties examined the coast. They wanted to build their town in the most likely place possible.

It was a coincidence that the spot chosen had already been named Plymouth by John Smith, who had explored the coast from Penobscot River to Cape Cod in 1614.

There was snow on the ground, for by this time it was winter. Trees must be cut down

EXHORTATION TO THANKFULNESS

Above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and BE YE THANKFUL. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.—Col. 3:14-17.

and sawed up, for this was all that they had, out of which to build their homes. At first they were all crowded under one roof. It was safer for them, because there were many savage Indians lurking about, curious as to what the "palefaces" (as they called the white men) were up to.

On the nearest hill a platform was built and several cannon placed there for protection against the savages.

The winter was a severe one, and by spring fifty-one of the Pilgrims had perished. But they did not wish themselves back home again. They were used to hardships.

By the end of the first summer the platform had grown into a fort. There was a street from it down to the harbor. Seven log houses had been finished, and more were going up. Twenty-six acres had been cleared and a bountiful harvest gathered. There were plenty of fish, deer, and wild fowl.

When provisions and fuel had been laid in for the winter, Governor Bradford appointed a day for Thanksgiving. They had a big dinner and even invited some of the friendly Indians. These people were indeed grateful to God for their many blessings. And ever since we have had the holiday, Thanksgiving, in November.

It really is surprising though the number of people who don't really understand the meaning of the day. They have the idea that it is just a day to see how much food

they can hold. A Christian is thankful for what he has every day, even though it be only a crust of bread.

Well, then, on the ninth of November, just a year from the time that the Pilgrims had sighted land, a vessel came in, bringing fifty more of the Leyden company.

"Oh, what a good story!" cried Sandra, clasping her hands together. "You made it sound so interesting, Mother."

"Do you suppose because they were very hungry that first winter, is the reason so many died?" asked Marie with her voice filled with pity. She was a sensitive little soul, and the idea that anyone suffered distressed her greatly.

"Why didn't they go to the store and buy something to eat?"

"Oh, dear me, child," said Mother. "There weren't any stores. Everything that they possessed was brought with them across the ocean. You see, the country was barren. There just wasn't anything there like a store."

"How did it happen that the Indians didn't kill everyone," spoke Alfred curiously.

"Well," answered Mother, "in 1617 a terrible disease swept the country and more than half of the Indians were slain between the Penobscot River and the Narragansett Bay. The remaining Indians were superstitious and believed that the two fishermen whom they had killed a year before were responsible. They thought that the 'palefaces' had control of the plague and had turned it loose upon them in revenge. Of course, that was not true. But it kept the settlers safe for a while, although the Indians were a menace for many years afterwards."

"And you really couldn't blame them for feeling unfriendly. As the whites settled the country, they kept pushing the red men back and taking their lands; thus hunting became more difficult for them. Then, too, many of the white men gave the Indians whisky and cheated them at every possible turn."

"That is the best story, Mother," said Marie. "Thank you for telling it. The Pilgrims were awfully brave to sail all the way across a deep ocean, I think. I guess I could go all the way upstairs in the dark all by myself, and Jesus would watch over me too, wouldn't He?"

"Indeed He would, darling," Mother answered.

"Was that the only time that the Pilgrims were ever thankful, just when the Governor said for them to be?" asked Josie.

Mother shook her head and smiled. "I am sure that a people who had suffered so much because they loved God's Word, and who were looking for a country where they might worship Him in peace, where thankful a number of times every day. Certainly they had plenty for which to give thanks. It's the folks who are out in sin and darkness who take everything for granted. Many a prayer meeting was held on board the 'Mayflower.' God undoubtedly increased the Pilgrims' faith many times."

"Now I see what it means," spoke Anna, "when we sing:

Faith of our fathers! living still
In spite of dungeon, fire, and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to Thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they like them, could die for Thee!"

They had all joined in singing that old hymn.

"But, Mother, people don't suffer for their faith nowadays, do they?" she questioned.

"Yes," replied Mother Sanderson, "though not so severely. I've known of those who were outcasts in their own families. And just a few days ago I read in our own church paper where some Mennonite boys on their way for a physical examination were beaten by other draftees and given a crude hair-cut. And in another item where a Mennonite young man was taken from a military camp to a civilian jail. He had given a wonderful testimony for the Lord."

"Oh how awful!" Marie spoke with genuine concern.

Mother continued, "I think I should be very happy if one of those young men were my own son. They really have Christ in their hearts, when they can stand up before the whole world for Him. And I am sure that they will be wonderfully blessed of God. Even though many people are piling up wealth for themselves and those young men don't get any, in the end the C.O.'s will be ahead. Religion is going to mean a lot more to them than it did before their testing. We should thank and praise God for more like them."

"From now on," said Josie, "Thanksgiving

will mean more to me also since you told us that story. I'm glad I'm thankful, aren't you, Sandra?" She nodded her head.

"So we see," Mother spoke with reverence in her voice, "that if we truly have Christ in our hearts, there will be a real Thanksgiving."

Alfred leaned against his Mother's knee. "Why?" he asked.

"Jesus talking to His disciples says in John 14:6; 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' We are unable to reach God except through His Son. When someone gives you something the natural thing to do is to say, 'Thank you.' If we have salvation, then we're thankful to God for His Son. John 3:16 says: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Do you understand what I mean now?"

"Yes, Mother, I do," Alfred answered.

"Will we make baskets again this year?" questioned Marie. "'Cause if we do, let's give one to that poor old lady who lives across the street from our school. Her name is Dora Nelson, and she has got two thumbs on her hand. She uses two old brooms to walk with in place of crutches. I feel so sorry for her. One day after lunch, I took my orange and a piece of cake over to her, and she smiled at me and said, 'Thank you.'"

And Elizabeth, the baby, smiled up at her Mother and said, "She had Christ in her heart, didn't she?"

Nampa, Ida.

THE VALUE OF A LIFE

BY J. A. DEROME

This is the title of a religious editorial in The New York Herald for July 18, 1897, written by a minister, George H. Hepworth, a noted journalist and author who died in 1902. The article has for text these words of Jesus Christ: "Ye are of more value than many sparrows" (Matt. 10:31). These are words which emphasize the worth of human life, and the care of God for mankind. Moffatt thus renders a part of the verse: "You are worth far more than the sparrows," which, he declares in a footnote, is the exact translation. And this makes the passage more emphatic with regard to the value of a human life. The opening passage of that article reads as follows:

There are people in the world who seem to the onlooker, the careful observer of affairs, to be of very great importance to the progress of society, and there are others who apparently will not be missed when they disappear. The first class we call our great men. We chronicle their doings while they live, and build monuments to them when they die. No one ever gives a thought to the second class except the Lord. They come without a herald, and they go without leaving the echo of a footfall. This vast aggregation whose little lives are reckoned as of no consequence includes you and me and nearly all the people we are acquainted with.

Dr. Hepworth states that an admirable thing in the Christian religion is that "God can get on without the greatest as well as without the smallest." But the life of the humblest one is taken into account as well as that of the greatest.

But I am more interested in the fact that each one of us, however humble our sphere may be, weighs something in the scales of God. A human life is always important, and never yet has a soul visited this earth that did not have some special work to do. You may not think this of your own life, for you have often thought that you are of no use to anybody. Your circle is so small, your influence is so slight, your opportunities are so few. That is the way you reason, because there are some things which you do not know. If you did know, then you would see the weakness of your argument, just as the angels see it who, from their high vantage ground, look down on your whole life . . . you are hampered by circumstances, you are unable because of chance of fate—might it not be well to call it providence?—to show, to develop the ability which you are conscious of possessing, and there is likely to be no change for the better in the future. You are living and you will die in chains, and you grow restless, discontented, unhappy. You have been deprived of your chance to do something worthy of yourself, and unless you are careful your nature will become soured by that thought.

Such are the feelings entertained by many people, and we have known, and still know a good number of them who feel as Robert Burns did in his poem on "Despondency:"

O life, thou art a galling load,
Along a rough, a weary road,
To wretches such as I.

Or, to make the matter briefer, they would say with Mr. Mantolini, in "Nicholas Nickleby," that life is a "horrid grind." Such folks are life-abhorring when they could

be life-enriching, with regard to themselves and others.

We now come to a most fitting comparison between a mosaic and human life:

Perhaps you have seen a piece of mosaic in some old cathedral. If you have examined it carefully, you have discovered that it is made of pieces most of which are very small. The picture could not have been made with large pieces only. Small pieces, some of them extremely small, were necessary in order to make the work perfect. When you look on the picture as a whole you forget all about these little bits, but the artist who made it knows them all, and knows that without them he could have done nothing of any great value. Were these bits of no consequence, in view of what has been accomplished with them? Can any one of these bits rightfully grumble because it is not larger? Is not each one in its proper place contributory to the magnificence of the whole?

Dr. Hepworth then reaches this conclusion which is applicable to all human beings, regardless of age and condition:

"So it is in human life. It matters not much in a true soul what its environment may be; if it is really a true soul it makes the best of the lot that has fallen to it or been assigned to it—does its duty in its narrow circle and so gets ready for a wider sphere hereafter. It is better to fill your place full than to spend your time in grieving that it is not larger.

"God is your God wherever you are, provided you are doing your duty.

"All work is noble, and every hardship may make your soul grow in grander proportions.

"It is not so much what you are doing as how you are doing it that tells on your welfare. The highest kind of religion is that which prompts you to be Christlike in small things, that in the future you may be made 'ruler over many things.'"

Two Scripture passages are especially appropriate here. In Ecclesiastes, a word meaning "The Preacher," we read these words: "Whatsoever thy hand findeth to do, do it with thy might" (9:10).

Jesus Christ emphasized the small obligation as well as the greater one in the Gospel of Luke, 16:10 R. V.: "He that is faithful in a very little is faithful also in much."—The Daily Argus-Leader.

THE SECRET OF JOY

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls on God, in the secret chamber, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and, as his heart is, such will his life be.—Exchange.

PERMANENCE

Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offense before God and man is an inheritance for eternity.—Webster.

CHRISTIAN MONITOR PULPIT

THANKSGIVING

BY MILO D. STUTZMAN

TEXT: O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the enemy.—Psalm 107:1, 2.

The most natural expression of appreciation for the benefits received is that of thanksgiving. One of the most disappointing reactions on the part of a bystander or observer is to witness a recipient of some benefit failing to express appreciation by giving thanks, especially if that benefit has been unearned. Again, even though the benefactor may not in the least be looking for any recompense for the gift or benefit bestowed, having given it with the best and most unselfish motive, yet he will be disappointed if there is no expression of appreciation and thanksgiving.

So then, since our heavenly Father bestows all his benefits upon us without the least of merit on our part, and with no possibility of our being able to compensate Him for the gift, leaving no other possible motive on His part than that He delights in doing good to us, it at once becomes very rude and dishonoring to fail to give Him thanks. For this reason the Christian parent endeavors to instill into the heart of the child the spirit of gratitude by helping him to appreciate favors and give expression of thanks as a result, and not merely as a part of a code of etiquette. However, it is also good manners to give thanks.

We wish to look at our subject first from the viewpoint of the

Spirit of Thanksgiving

Thanksgiving to be true to its name must first of all be a condition before it can be a satisfactory or effective act. It is a feeling of love and appreciation resulting from a recognition of favors received. This thought is expressed by the Psalmist in Ps. 103:1, "All that is within me, bless his holy name." Real thanksgiving is an emotion that impels an expression. Without this heart condition thanksgiving days and meetings invariably drift into self-satisfying practices, and the words of thanksgiving are only cold and formal, which Jesus interprets in language thus: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8). With a proper spirit possessing our heart there will be seen many

Reasons for Thanksgiving

According to the Psalmist the foremost reason for thanksgiving is the goodness of God. "Give thanks unto the Lord; for he is good," is repeated in the following verses—106:1; 107:1; 118:1,29; 136:1. This goodness is most wonderfully shown in supplying a Saviour for a fallen and sinful race. Whoever

is not moved to grateful praise for this blessing cannot have received its benefits. When we think of the fact that the highest realm of Christian experience that can be attained here and now is but a foretaste of the glory that is to follow, surely our hearts should well with gratitude. To enjoy the freedom of conscience in a time when the nations in which we live are engaged in a life and death struggle is a worthy cause for thanksgiving to God.

Then, having our material needs so richly supplied should move our hearts to praise. Paul exhorts, "In every thing give thanks." The child of God is the only one that can really give thanks for the less desirable and more trying experiences in life, for he knows that, "all things work together for good to them that love God." It is good to "count your many blessings; see what God has done." The ungrateful soul fails to do this, and consequently is not moved to give thanks. But he who realizes that all he has is what he has received (I Cor. 4:7), and what he is, he is by the grace of God (I Cor. 15:10), will naturally seek for and give

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Our text says, "Let the redeemed of the Lord say so." The say-so expressions are the most natural means of giving thanks and we try to develop them in our children, and yet they may be the smallest proofs of real thankfulness. However, it is polite and good to give thanks.

The really grateful soul, however, finds that the saying of thanks does not satisfy, and cries out as the Psalmist, 116:12, "What shall I render unto the Lord for all his benefits toward me?" Here is expressed a longing to find other expressions of thanksgiving. The expression of gratitude is usually determined by the extent of the appreciation of the benefit received. Another expression of thanks is love and good will toward the benefactor, and in our relation to our heavenly Father this love is expressed in terms of wholehearted obedience. We cannot effectively give thanks to God unless we delight to do His will concerning us. Again the Psalmist says (116:14), "I will pay my vows now unto the Lord," which I would interpret as meaning, or at least as having this application, "I will discharge my obligations unto the Lord for the things He has done for me." Another feature found in the expression of thanks is a willingness to make sacrifice (Ps. 116:17), "I will offer to thee the sacrifice of thanksgiving." The one receiving the favor will watch for an oppor-

tunity to return the favor. This, of course, is not possible where God is the benefactor, but He interprets it as done to Him when we do it to His children. So we may say that another expression of thanksgiving is giving of our means, or whatever it will take to lighten the burden of another. If what we have, we recognize as a gift from God, we will feel that God has a purpose in that gift and that is to supply the needs of others, and again to make their hearts grateful. Listen to Paul as he speaks on this point in II Cor. 9:11, 12, "Being enriched in every thing to all bountifulness which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

If God can see that we appreciate the things we receive and that we recognize Him as the Giver and give Him thanks, He can entrust us with still more.

To understand more fully the worth and need for thanksgiving we want to consider briefly the

Effect of Ingratitude

Let us take notice of the very dark picture that Paul paints of those who, when they knew God, glorified Him not as God, neither were thankful, Rom. 1:21-32. Having known that God is the Creator of all things and the Giver of every good and perfect gift, they took this as a matter of course and failed to give Him thanks, which finally resulted in dismissing God from their thoughts altogether. What a sad picture we have here in the verses noted above! And please note again, this condition had its beginning in failing to glorify God and to give Him thanks.

Note again the trend of this condition—they "became vain in their imaginations, and their foolish heart was darkened." The spirit of gratitude was gone, they saw no reason for thanksgiving, and there was no end of the sin and shame that came into their lives.

May we not conclude from this passage that it is really dangerous to fail to appreciate the gifts of God and give Him glory and thanks for them!

May then the gratitude that we owe to God be expressed in our being appreciative and thankful to others. For instance, in our homes, to our neighbors and friends where so many kindnesses are shown, let us not merely take these things for granted, but grow in our appreciation of little favors and give thanks.

Finally, as Thanksgiving Day approaches, let us not plan on selfish enjoyment, but may our joy be found in magnifying the name of our Lord and in helping saddened hearts to be happy.

Kingman, Alta.

The Lord is my strength and my shield (Ps. 28:7).

Editorials

Thanksgiving Day

As we think over the fact that another year has almost passed since we celebrated the last Thanksgiving Day, our thoughts naturally turn to the past as we think of the many things that we have enjoyed that should cause us to render thanks and praise to our kind and beneficent heavenly Father. It is true that the world has seen many hardships and that much suffering and sorrow has come into the lives of untold numbers of people, and yet even after we take into account all of the many hard and unpleasant things that have come to us, there remain many rich blessings for which to be thankful. Indeed, the Christian can be thankful for what we might call the harder things of life which the Lord has allowed to come to pass in his experience, for he has consciousness and the assurance "that all things work together for good to them that love God." Therefore he can see reason in the scriptural injunction. "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Some special things which we as American people can be devoutly thankful for are that our country, although at war, has been spared all the ravages that go with scenes of invasion and battle. No invasion enemies have come near our shores, and our skies have been clear of the monsters of destruction. The Lord has again blessed us with bountiful crops, some of which are said to be record-breaking. Thus we are assured of food and clothing and other necessities of life. For all of these we should be thankful, but we should consider at the same time the seriousness of the stewardship which God has committed to us in using these bounties not for ourselves only, but that we might help the millions of needy and suffering ones in other lands.

Thanksgiving Day, then, should also be a time when we show in a practical way our appreciation to God by sharing the bounties of life with our fellow men who are in need. As one nation after another is being liberated from the hands of their oppressors, reports come to us of millions of people who do not have sufficient food to properly sustain life and adequate clothing to see them through another winter. Let us, then, mingle our gifts with our expressions of thanksgiving, and honour the Lord with our substance by giving in His name to our brethren who are in need. As we reap the rewards of the harvest of the year, let us remember to give liberally of our abundance to the relief of suffering and the spread of the Gospel.

Another reason why we as American people should be thankful is that, according to statements by reliable authorities, the phase of the terrible war which has drenched Europe in blood may soon be over. When the end of the war comes, let us as Christians remember to observe the occasion, not in rioting and foolish celebrations, but in profound thanks and gratitude to God; in fervent prayer that the peace of God may again rule in the hearts of men, that hatred may be stamped out, and that kindness and love may extend even to those whom we have called our enemies.

But the greatest reasons for thanksgiving are (1) that in the midst of a wicked world Christians can always look to God in hope, and faith, and assurance that He will overrule all things to His honor and glory; and (2) that we can always rejoice in the spiritual blessings that come to us through our Lord Jesus Christ who loved us and gave Himself for us and will keep us at all times, even in the darkest hours of tribulation that can come over a world that is at enmity with God. Let us then rejoice in Him at all times and be thankful unto Him and bless His name.

We want to call your attention to the special Thanksgiving messages which appear in this issue and which we hope will foster in us all a deeper appreciation for the many blessings which we are enjoying and to help us to be more thankful to God for them.

Missionary Day

Once again we approach the third Sunday of November, which is widely accepted among our constituency as Missionary Day. Since it is very near at hand, it will be necessary for those who have not yet planned for its observance to do so very soon. It will be well for ministers, Sunday-school workers, and young people's Bible meeting committee members to plan just how the day may be observed most profitably. Some congregations may wish to call in a missionary from some field in which they are interested, in which case an all-day meeting may profitably be held. But perhaps in most congregations the burden of bringing the missionary message and emphasis will fall upon the ministers and workers in the home churches.

During the Sunday-school hour the children and young people, as well as adults, will probably bring in the returns of their missionary earnings and savings, and appropriate recognition should be made of this phase of the work of supporting our missions. Some time during the day a special offering may be held for some missionary or relief cause. The minister will want to preach, no doubt, on some missionary theme. The young people's Bible meeting has for its topic, "Missions Under the Direction of the Holy Spirit," which should certainly provide an inspirational meeting for all.

It is important that the missionary vision be held before our people at all times, but it is quite fitting that special occasions like Missionary Day should be used to give an added emphasis, so that we do not forget that the great work of the church is to carry the Gospel message to all the world, beginning in our own communities.

The Mennonite Board of Missions and Charities, in co-operation with the Commission for Christian Education and Young People's Work is again issuing a leaflet, which gives suggestions for observing Missionary Day, calls attention to the various fields in which our missionaries are working, and presents the great needs and opportunities for mission work which are presented by these various fields, as well as other places which are calling for someone to bring them the Gospel message. These leaflets are attractively printed and well illustrated by pictures, and should be in the hands of every minister and Christian worker in our home congregations.

A text which comes to mind as we think of Missionary Day is found in Isaiah 54:2: "Lengthen thy cords, and strengthen thy stakes." It is true that we must lengthen our cords of missionary activity and extend and intensify our program in the fields which we now occupy, and reach out into other fields that are beckoning to us. We need to enlarge our work in India, in South America, in Africa, and in our homeland. We need to reach out into other fields, such as China, Puerto Rico, Jamaica, and Mexico, but we must not forget that if the church is to reach out she must also be strengthened at the home base. We cannot lengthen the cords unless the stakes are strengthened accordingly. We need strong home churches that are loyal to the faith which we profess to believe, that can supply able and faithful workers, and that are ready to give and to pray in support of the large army of missionaries which we hope to send out after the war. When the present world conflict is over and travel conditions become such that our missionaries can go anywhere over the world, and when governmental conditions and relations are such that almost any country can be entered, we need to be ready to go with men and means to carry the Gospel of our Lord Jesus Christ to the sin darkened regions of this world. May this Missionary Day of 1944 bring us the challenge as never before, to lengthen the cords of our missionary activity, and to strengthen the stakes of our loyalty to Christ and the support of His cause in the home church.

In this issue the reader will find a number of articles of a missionary nature that were especially prepared for this November issue. We trust that they will be a help in strengthening the missionary spirit and in the observance of Missionary Day. We call especial attention to the message from the president and the treasurer of our Mission Board.

CHRISTIAN MONITOR PULPIT

THANKSGIVING

BY MILO D. STUTZMAN

TEXT: O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the enemy.—Psalm 107:1, 2.

The most natural expression of appreciation for the benefits received is that of thanksgiving. One of the most disappointing reactions on the part of a bystander or observer is to witness a recipient of some benefit failing to express appreciation by giving thanks, especially if that benefit has been unearned. Again, even though the benefactor may not in the least be looking for any recompense for the gift or benefit bestowed, having given it with the best and most unselfish motive, yet he will be disappointed if there is no expression of appreciation and thanksgiving.

So then, since our heavenly Father bestows all his benefits upon us without the least of merit on our part, and with no possibility of our being able to compensate Him for the gift, leaving no other possible motive on His part than that He delights in doing good to us, it at once becomes very rude and dishonoring to fail to give Him thanks. For this reason the Christian parent endeavors to instill into the heart of the child the spirit of gratitude by helping him to appreciate favors and give expression of thanks as a result, and not merely as a part of a code of etiquette. However, it is also good manners to give thanks.

We wish to look at our subject first from the viewpoint of the

Spirit of Thanksgiving

Thanksgiving to be true to its name must first of all be a condition before it can be a satisfactory or effective act. It is a feeling of love and appreciation resulting from a recognition of favors received. This thought is expressed by the Psalmist in Ps. 103:1, "All that is **within me**, bless his holy name." Real thanksgiving is an emotion that impels an expression. Without this heart condition thanksgiving days and meetings invariably drift into self-satisfying practices, and the **words** of thanksgiving are only cold and formal, which Jesus interprets in language thus: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8). With a proper spirit possessing our heart there will be seen many

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According to the Psalmist the foremost reason for thanksgiving is the goodness of God. "Give thanks unto the Lord; for he is good," is repeated in the following verses—106:1; 107:1; 118:1,29; 136:1. This goodness is most wonderfully shown in supplying a Saviour for a fallen and sinful race. Whoever

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CHRISTIAN LIFE

"IN EVERYTHING GIVE THANKS"

BY TITUS LEHMAN

It will be of interest to our readers to know that Bro. Lehman was recently appointed by the Mennonite Relief Committee for service in India and China.

Thanksgiving is an expression of gratitude from the receiver of a benefit toward the benefactor. Since God is the true source of all that is good, kind, beneficial, or blessed, it follows that He is the one toward whom all expressions of gratitude should be directed.

But not many of the myriads of earth's families or peoples knew or know Him well enough regularly to give Him thanks for the good things of life. Doubt, indifference, unbelief, and pride keep many strangers to the loving grace and daily goodness He grants to His trusting children. They who enjoy His salvation, who daily walk and talk with Him, are the ones who offer intelligent and acceptable thanksgiving.

The roots of thankfulness are intertwined in our Christian faith. Thanksgiving springs from the confident, the assured, the certain soul, one who has met God and experienced His miraculous salvation, who left to Him everything but to repent and to yieldingly believe the Gospel.

Spiritual blessings, then, give us the greater cause for thanksgiving. Old Testament saints had faith in God's promise of a Saviour and "apart from us they were not to be perfected" (Heb. 11:40, Weymouth). To compensate in a measure for this, material affluence and outward prosperity were an accepted mark of their spiritual well-being and favor with God. But sons and daughters, herds and flocks, are not necessary to assure us of heavenly favor. We have a witness within. This suggested compensation may be affirmed in the fact that the Old and New Testaments each contain the words, "thank," "thanks," and "thanksgiving," a few over sixty times.

The savage never praises God, because he knows no God of love, but lives in constant awe of the spirits which he believes inhabit sticks and stones, rivers and trees. The ancient Egyptian expected to enjoy a future reward only insofar as he obeyed a strict code of right living.¹ For the Hindu the final absorption into the Universal Soul can only be accomplished after a course of soul transmigration with its attendant suffering and misery. The Buddhist's religion of sadness with a gospel of suffering encourages the accomplishment of self-annihilation. The Greek religion's category of gods held none who was holy or had a loving concern for man's spiritual need.

Norse mythology emphasized courage, bravery, conquering of hardships, and withstanding of the fierce elements. This striving left no room and knew no cause for thanks-

giving. Ancestor worship is prominent in Confucianism, and virtue is to be gained in being a good citizen of China. The Mohammedan knows nothing of thanksgiving. Believing man to be a helpless slave of stern fate he yet employs himself with fastings, numerous prayers, and at least one pilgrimage to Mecca to earn merit with Allah the Great.

This brief review may lead us to the realization that millions who groped in the dimness of heathendom and superstition lived utterly devoid of anything akin to thanksgiving, of any emotional response to



WE THANK THEE

L. J. Lantz

We thank Thee, God, for symbols of Thy passion;

The bread we break, the sacred cup we share;

And as we see how Thou for us wast offered;

**As we behold Thy awful anguish there;
May we draw near, the bitter herbs receiving,**

**The dull cold steel our cringing members cleaving,
To die with Thee.**

We thank Thee, God, for prayers returned unanswered;

For hopes cast down and fond, deep longings crushed;

Our cherished aims and selfish plans lie scattered;

Our castles fair are crumbling in the dust.

Help us to say, when idle dreams have vanished,

When foolish hopes and worthless plans are banished,

"We trust Thee still."

We thank Thee, God, for clouds that had no water;

For thorns and thistles challenging our toil;

**For open doors that lead to harder battles;
For jolts and bruises and the shield's recoil.**

Teach us to pray, when flesh would faint and falter,

When stubborn pride would draw back from the altar;

"Reign Thou in us."

Gap. P₁.

a God of love because they knew Him not. What matters the theology, the creed or the code of ethics, in a religion of uncertainty, a religion providing no personal experience of supernatural power and intervention?

Thanksgiving is the heart surge of a CHRISTIAN, whose religion is a religion of certainty. What a world of difference that should make, in respects other than that of gratitude! How it should fire consecration to Christian missions!

The Christian's initial deliverance from and daily victory over evil passions and powers is a constantly recurring miracle of heavenly love and grace. We rejoice because the gulf which yawned between our utter depravity and God's awful holiness has been spanned. We are in league with the Almighty. There are reservations for us in heaven. We are on the way home to God! Small wonder that Christians employ hymns and exercise songs of thanksgiving. Wrote J. S. Monsell:

"Unto God the Father joyful songs we sing;
Unto God the Saviour thankful hearts we bring;

Unto God the Spirit bow we and adore,
On our way rejoicing ever, evermore."

And Thomas MacKellar:

"I thank the Lord my Saviour,
Who came for me to die,
And bless me with His favor,
And fit me for the sky;
That all my sins outblotted,
By Jesus washed away,
I may be found unspotted
When comes the final day."

And Isaac Watts:

"Enter His gates with songs of joy,
With praises to His courts repair,
And make it your divine employ
To pay your thanks and honors there."

It is well that we check up on our thanksgiving betimes. First and second in O. Hallesby's four-part classification of prayer are the supplicatory or asking prayer, and thanksgiving. Asking is the most elementary form of prayer, because man is always in need and God is always able. Thanksgiving indicates an advance in man's relation to God. Similar outward circumstances may result in one man's being an asker and another one's being a thanker. The difference is in obeying and trusting divine providence. The thanker lives closer to God, talks with Him oftener, and better appreciates and understands His ways.

The tension and emotional strain of the past year may well have resulted in Christians' being more thoughtful of, and thankful toward, God. Many rejoice about the safety or homecoming of loved ones who were in danger. Many desire spiritual solace for their bereavement. But what is or should be the thanksgiving pattern of those of us, and all those, who are nonresistant in peace and war? Material blessings, in general, have come in equal or larger measure to our fellow Americans. In what special or distinctive way should WE be giving thanks?

There is no excuse for any to fail in thanks for the physical safety of our friends and loved ones who are embracing the opportunities of the Civilian Public Service program. But there we must not stop. Their physical

¹ Burrell; *The Religions of the World*.

well-being cannot and does not assure what is more important, their spiritual welfare or the spiritual welfare of their wives, children, parents, brothers, sisters, or friends. Many have altogether lost loved ones, and in so doing some have gained new spiritual strength, or vision, or understanding. Safety from war's injury and destruction is therefore only a temporal benefit.

Let us especially thank God for—1. A clear understanding of how we should serve Him with persistent love toward friend, foe, saint, and sinner. 2. His grace and love, which are still sufficient to keep or deliver us from sin and evil and give us strength for demonstrating love that works in peacetime and wartime. 3. The joy we may find in serving with love. 4. His peace which passeth understanding. 5. The blessed hope of realizing citizenship in heaven.

A few examples of Jesus' thanksgiving are as follows. Rejoicing at the favorable report of the seventy returning disciples, He said, "I thank thee, O Father, Lord of heaven and earth—" Having assurance that the Father was about to resurrect Lazarus at His word, Jesus said, "Father, I thank thee that thou hast heard me." Contrastingly, when He had only seven loaves and a few small fishes with which to feed four thousand people He also "gave thanks and brake." And while at the last meal with His handful of disciples, just before His time to die, He "took the cup, and gave thanks."

During his many years spent in China, Henry Frost one day received very sad, discouraging news which left his spirit in a shadow. Upon arriving at an inland mission station the same day he saw on a wall the words, "Try Thanksgiving." It was what he needed. Audrey Thomas DeVere wrote thus of sorrow:

"Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou

With courtesy receive him; rise and bow;
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast; allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness,

Grief should be,
Like joy—majestic, equable, sedate;
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend

Great thoughts, grave thoughts, thoughts
lasting to the end.

Let us think about some common, everyday benefits of life for which we rarely, if ever, think to give thanks, and be thankful for:

1. Awareness of personal existence, self-consciousness, individuality.
2. Sanity, mental competency.
3. Language, which facilitates ready communication of thoughts with our fellow men.
4. Reading and writing. These permit acquaintance with men and women of the past or who live outside our home communities.
5. Christian literature, which provides spiritual enlightenment, inspiration, courage, strength, or warning.
6. Prayer, which brings us near to God.
7. Voices, to sing and gain mental and spiritual refreshment.

8. Physical health, with its five senses which enable us to enjoy the touch of a cooling breeze, the comfort of a warming fire, the sight of a magnificent sunset; to hear nature's music of the babbling brook, of bird songs, or of human voices; to smell wood smoke on an autumn morning or apples in the cellar; and to taste homemade ice cream or roasted chestnuts.

9. Work. How dull and tasteless life would be without it! It helps preserve human dignity and self-respect. Though often repetitious, it should still continue to stir our vigor when done as unto Christ, for His kingdom, with the remembrance that "no one else can do the job that God's marked out for you."

10. Rest from work, the sweetness of sleep.

11. Christian love. This impels the healthy to show sympathy and a helping hand to the many sick, crippled, worried, weak, and disturbed people about us. Have you ever wondered about this? It is sad. The healthy should be ever ready to love and succor such. This is good for the helper as well as the helped. Demonstrating love to fellow men is an important means of showing ourselves and others that we also love God. This love can flourish only when we live close

to God. It is spiritual. Love defined is "affection for and delight in a certain object or objects." A common type of it exists, not as in a helper toward the needy, but because of mutual experience and understanding; familiarity, kinship, such as we should have toward and with father, mother, sisters, brothers. Pity those who do not know love of this kind. Let us be thankful for love—of fellow men, God, and near ones.

12. Friendship. Finally I am thankful for friendship, a relation which is not as intimate as that with loved ones, but which affords a communion and exchange of thoughts and ideas which are stimulating and enlightening, and which promote the culture of our personalities. We learn the latest thoughts in the natural and spiritual realms by friendships. The growth and waning of human friendships remind us of the constancy of the eternal friend, God, whose Son is also constant in interceding before Him for us, and whose Spirit would be our constant Guide and protector.

"Always be thankful; for this is God's will concerning you in Christ Jesus" (I Thess. 5:18, Weymouth).

Lancaster, Pa.

ROMANS SIX AND IMMERSION

BY THE LATE GEO. R. BRUNK

This illuminating Scriptural discussion was selected from the "Sword and Trumpet" by one of our readers, Bro. Levi Bontrager, Greenwood, Del.

The sixth chapter of Romans is considered a stronghold of immersionists, and the defenders of affusion often fail satisfactorily to clear away their arguments.

In the fourth verse immersionists always see a **BODY buried in WATER**, which should not be taken for granted for, while the word "buried" is there, the words "body" and "water" **ARE BOTH LACKING AND MUST BE SUPPLIED BY THE IMAGINATION.**

In using this passage immersionists often make incorrect quotation by leaving off the latter part "unto death."

"Buried with him by baptism" leaves a fine chance for the **imagination to supply** the words "into water" but the passage does not so read. It is "buried with him by baptism **INTO DEATH.**"

In immersion the **burial and the baptism are one and the same thing**, but in this passage the burial is not "into water" but "into death" and **THE BURIAL IS NOT BAPTISM but the RESULT of the baptism.**

It is important to determine what baptism is here referred to in order to determine the mode or whether this is intended to teach a **water burial.**

There is a Scriptural **water baptism** of which the **body** of the candidate is the **subject** and **water** the **element.**

There is a scriptural baptism of which the **soul is the subject** and the **Holy Spirit is the element—the result being life and power.**

There is also a baptism of **suffering through crucifixion** and the subject of this is **our sinful nature**, and the result of this bap-

tism of suffering is the **putting away and burying of our sinful flesh.**

Whatever this passage means, it is something with which we are associated together with Christ, but Christ received **all three baptisms named**, so we must seek in the context to find which of the three baptisms is intended.

Just before Jesus was crucified He told his disciples that He still had a baptism to be baptised with and that they should also take part in it. He spoke of the baptism of His suffering by crucifixion that was to result in the **DEATH and BURIAL** of his **BODY.** Matt. 20:22, 23; Mk. 10:38, 39.

In I Peter 4:1, 2, the apostle tells us of this **suffering that Christ endured for us** and charges us to **arm ourselves with the same mind** and then explains that he refers to the **putting away of the flesh and sin.**

Here it is clear that Christ suffered in **His body** but we are to suffer in **putting away the flesh.**

Now we will refer to Col. 2:11 to show the apostle Paul's **method of reasoning.** Here he associates us with Christ in **circumcision** which he clearly states **does not refer to the body** but to "the **body of the sins of the flesh.**"

He follows this with **burial with Christ in baptism**, but **what is buried?** Verse 12.

Of course **CHRIST'S BODY WAS CIRCUMCISED** but Paul makes to us a **SPIRITUAL APPLICATION**; it is **NOT OUR BODY** but our **SINFUL NATURE.**

Here now in the burial it is clear that **HIS BODY was BURIED**, but according to the circumcision pattern of interpretation it

would **NOT BE OUR BODY** but our **SINFUL NATURE BURIED AWAY**.

It is clear that Paul does not refer to the body as being buried, for in the same verse (12) when he speaks of the raising from that grave it is—not the raising of the body from a liquid grave by the arm of a preacher but notice—

"Buried with him" by a preacher? No! for listen—"risen with him **through the faith of the operation of God!**"

Now in immersion people are raised by the same agency that puts them down—namely the preacher.

In this passage the **raising was NOT BY MAN** and therefore the **PUTTING DOWN was not by man**, hence not immersion—but the **burying of the sinful nature and raising of the new nature—BY THE OPERATION OF GOD**.

In Romans 6 the language is similar but covers not only the subject of burial but also crucifixion and death which must precede it.

It is a very weak point in the immersion cause that they **BURY** the subject **ALIVE** and **BRING UP WHAT THEY PUT DOWN**, but Christ was dead when He was buried and was raised immortal and not as He was buried.

Now as a result of Christ's baptism of suffering He was buried, but before that He died and before the death He was crucified, and we will see in this chapter that we have fellowship with Him in all of these in a **spiritual and figurative** sense in a baptism of suffering, the result of which kills and buries our **BODY OF SIN** as it did the **LITERAL BODY** of Christ.

In Rom. 6:6 we see that we are to be crucified with Christ.

Now He was crucified **literally IN BODY** but we are **NOT** to be crucified **IN BODY LITERALLY**, but our **BODY OF SIN**, the **OLD MAN**, the **CARNAL NATURE**, is to be **MORTIFIED** by figurative crucifixion.

In verse 8 we are to be **dead** with Christ. It is certain that He died **literally IN BODY** but we are not here taught of the bodily death of ourselves, but of the death of the **sinful nature**, the same that was crucified, as we see in verse 6.

In verse 4 we see we are to be buried with Christ.

Now Christ was **literally** buried in body; the same body that was crucified and the same body that died. Our burial of verse 4 is not of the body any more than our crucifixion of verse 6 is of the body; both are **figurative** and the burial is not putting our body under water any more than the crucifixion is putting our body on a wooden cross!

In Christ's baptism of suffering:

1. The baptism was not the burial, but the burial resulted from it.

In immersion the baptism is the burial.

2. There was no water burial in the baptism of Christ's suffering.

There is a water burial in immersion.

3. Christ's body was crucified and died before it was buried in His baptism of

suffering. In immersion the body is neither crucified nor dead when it is buried.

4. Christ's body was not raised as it was buried, but was transformed and raised in glory. In immersion the body is raised in the same condition in which it is buried.

5. The raising of Christ and our rising with Him (Col. 2:12) are "**through the faith of the operation of God**." In immersion the raising is by the operation of a preacher.

6. It was Christ's same body that was crucified, that died, and that was buried.

Immersionists hold that our crucifixion of verse 6 and our death of verse 8 are both figurative and pertain to the **old man, the sinful nature, the body of sin**. This application is correct and should be applied in the same way to the burial.

But in Rom. 6:4 instead of teaching that by the operation of God, "**we**," the **sinful nature** is to be **buried away** in completion of the divine pattern they break away from the thing under consideration and **bury the living body in water**.

As Christ's body was buried as a result of His crucifixion which He called **A BAPTISM** it is not strange that Paul should call the crucifixion of our body of sin **A BAPTISM** which also results in the death and burial of the flesh and enables us to rise up by the power of God unto a new life.

This spiritual baptism that kills the flesh and raises up the new man can account for the rest of the chapter and the marvelous change ascribed to the new man, but **THE WATER BIRTH** is wholly inadequate to account for such a transformation.

The mode of this spirit baptism and influence which crucifies the flesh and puts it away in death and burial is **never immersion** but always an **OUTPOURING**, as we see in Peter's quotation from the Prophet Joel, "And on my servants and on my handmaidens I will **pour out** in those days of my Spirit; and they shall prophesy" (Acts 2:18).

Notice the same in Acts 11:15, 16 where Peter related his experience in the house

THY WORD IS LIKE A GARDEN, LORD

Thy Word is like a garden, Lord,
With flowers bright and fair;
And ev'ryone who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For ev'ry searcher there.

Thy Word is like a starry host;
A thousand days of light
Are seen to guard the traveler,
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair,
And find, for life's long battle-day,
All needful weapons there.

Oh, may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine!
Oh, may I find my armor there,
Thy Word my trusty sword;
I'll learn to fight with ev'ry foe,
The battle of the Lord.

—Edwin Hodder.

of Cornelius: "And as I began to speak, the Holy Ghost **FELL** on them, as on us at the beginning. Then remembered I the word of the Lord how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

Again if we look upon Christ's baptism of suffering as the judgment of God upon sin, pouring would be in harmony with the Word for in many places we see that God's judgments come upon sin by the figure of pouring; as in Psa. 69:24; 79:6; Jer. 10:25; Ezek. 7:8, and many other passages.

Now if the judgments of God were due to be poured out upon sinners as many such scriptures indicate, and Christ took their place it is clear that these judgments would fall upon Him. Mode, however, can only be brought into this passage indirectly, for no mention whatever is made of water in the whole chapter.

Not only that but the apostle joins the "**we**" of verse 4, that is **buried**, with the "**we**" of verse 6, that is **crucified**, in a way that shows that **they are identical** and therefore it is **NOT THE BODY** that is buried any more than it is **THE BODY** that is crucified!

We have the communion to typify the work of Christ, and baptism to typify the work of the Holy Spirit, but when immersionists turn baptism into a type of Christ's work they have **TWO ORDINANCES TO TYPIFY THE WORK OF CHRIST** and **NONE TO TYPIFY THE WORK OF THE SPIRIT**.

Only by comparing spiritual things with spiritual can we rightly divide the Word of truth.—Selected by Levi Bontrager from the "Sword and Trumpet" issue of April, 1929.

THE BOND OF DUTY

Duty is an old-fashioned word. In successive generations it held mankind to a definite line of conduct and was thought to be good in general for the race.

Duty has held families together when inclination would have broken them. Duty has made heroes in the successive ages of the world, and duty is a product of all relationships of life.

As in every other act of the will, a free choice is given to each individual. He may voluntarily do his duty, or he may voluntarily slink away from it. Once having made a choice, however, only the cowardly soul retreats before the demands of duty.

The great Christian object lesson of duty is found in the choice of the Son of God, who came to earth voluntarily to die for the sins of mankind. His career and His public utterances show He had full knowledge of His duty. Even the last night in the Garden of Gethsemane with its "Thy will be done" is ample proof of this great fact.

Duty is the bond which holds the Christian Church together, duty to lift up the Christ that thereby by all men may be saved.—The Southern War Cry.

HOW TO GROW IN THE CHRISTIAN LIFE

BY JUNE CHRISTENSEN

Probably nearly all of us have at some time planted a seed, then watered and tended it, as we watched day after day until it appeared above the ground and grew into a plant. And finally we were rewarded by seeing the bud appear and burst forth in all its fragrance and beauty.

What a joy it brings to us in seeing things grow! "How we marvel at the miracle of the hidden force, this life, that springs forth and develops to maturity."

The Christian life, too, is a growing process. God did not intend our Christian life to be something that will wither away and die, but He has provided it to be a life of continual progress until He takes us to His reward. No parent would be satisfied with the growth of his child if it remained the same helpless babe as it was in the first few months of its life. Neither should the Christian be satisfied with a stunted growth.

In what ways may we grow in the Christian Life? (1) Keep away from sin. (2) Feed on the word of God. (3) Keep a pure conscience. (4) Trust in God's love and care. (5) Keep busy in Christian service.

1. **Keep Away from Sin.** This seems rather hard to do today, as there is sin all about us, but it is necessary for us to have victory over sin. As we keep growing each day the victory will become easier, because temptation loses its power for the man whose life is hid with Christ in God. "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37).

2. **Feed on the Word of God.** There is nothing more important for the development of the spiritual life than regular, constant, systematic Bible study. We know that in our physical life our health depends upon what we eat and drink, and it is just as true in our spiritual life. "The soul's proper food is the Bible." We must study our Bible every day if we are to grow. We may have a good method of studying our Bible, but the best results can only be gained by daily study. It is so easy to crowd our daily tasks ahead of our Bible study and then let days, or even weeks, go by without studying the Bible. It is at this point that many people fail. "It seems as though God has purposely hidden the treasures of His Word, some of them deep, and others a little under the surface, to test our earnestness in searching for them and to create a deeper appreciation of them when they are found."

MY BIBLE AND I

"We've traveled together, my Bible and I,
Thro' all kinds of weather, with smile or
with sigh;
In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging—my lamp and
my psalm.

"We've traveled together, my Bible and I,
When life had grown weary, and death e'en
was nigh;
But all through the darkness of mist or of
wrong,

I found thee a solace—a prayer, or a song.
"So now who shall part us, my Bible and I?
Shall errors or follies, or new lights who try?
Shall shadow for substance, or stone for
good bread,
Supplant thy sound wisdom, give folly in-
stead?"

"O no, my dear Bible, exponent of light!
Thou sword of the Spirit, put error to flight;
And still through life's journey until my
last sigh,
We'll travel together, my Bible and I."

3. **Keep A Pure Conscience.** "Conscience is the response, so to speak, of the entire personality to an accepted and authoritative standard of duty. We have a perfect standard—the righteousness of God. If we will to respond in full surrender as the Holy Spirit enlightens us, He will empower us to be good and to do good. Then we shall have the answer of a good conscience, void of offence toward God and toward men."

4. **Trust in God's Love and Care.** We must put everything in the hands of the Lord and leave it with Him. He is the Divine Gardener; therefore, we should be satisfied with Him and put all trust in Him.

NATIONWIDE BIBLE READING

Thanksgiving to Christmas

The American Bible Society is sponsoring a movement of Nationwide Bible Reading from Thanksgiving to Christmas. We print herewith the daily readings as outlined. We believe many of our readers will want to participate in the movement and share in the readings as followed by thousands of American people both at home and overseas. May these readings bring us spiritual help and strength now, and inspiration to continue to read the Bible systematically throughout the coming year.

THE SELECTIONS TO BE READ

Thanksgiving, November 23	Psalm 103
Friday	John 14
Saturday	Psalm 23
Sunday, November 26	Psalm 1
Monday	Matthew 5
Tuesday	Romans 8
Wednesday	I Corinthians 13
Thursday	Psalm 91
Friday	Matthew 6
Saturday	John 3
Sunday, December 3	Isaiah 40
Monday	Psalm 46
Tuesday	Romans 12
Wednesday	Hebrews 11
Thursday	Matthew 7
Friday	John 15
Saturday	Psalm 27
Sunday, December 10	Isaiah 55
Monday	Psalm 121
Tuesday	Philippians 4
Wednesday	Revelation 21
Thursday	Luke 15
Friday	Ephesians 6
Saturday	John 17
Sunday, December 17	Isaiah 53
Monday	I Corinthians 15
Tuesday	John 10
Wednesday	Psalm 51
Thursday	Psalm 37
Friday	John 1
Saturday	Revelation 22
Sunday, December 24	Psalm 90
Christmas, December 25	Luke 2

We should not have any doubts come to our minds concerning His plan of cultivation, because He knows the greatest need of each individual. He is the only one who can fully supply our needs.

5. **Keep Busy in Christian Service.** One of the most important conditions of growth and strength in the Christian life is to keep busy in Christian service. No man can keep up his physical strength without exercise, and no man can keep up his spiritual strength without working for the Master. "The working Christian is the happy Christian." We should never let a day slip by without being of some service to our Master.

Can you be a witness
Of your Lord above?
In your daily duties,
Can others see His love?
If you're asked the reason
For your serving Him,
Can you answer clearly,
"He cleansed me from all sin?"

Can you be His witness,
When you go from home
To your place of business,
Or even when you roam?
If by His Spirit we are born,
We still must e'er take heed,
Lest we be led mistakenly
By Satan's sullen creed.

Can you be His witness,
When tempted to do wrong?
Or from following pleasure,
With the crowded throng?
"I will never leave you;"
A promise so secure;
Then by His grace and mercy
Your trials and cross endure.

Could you be His true witness,
If you were asked to stand
In testing and in trial
Before the rulers of our land?
Or would you, like Peter,
Say, "I know Him not;"
Until the Lord should come
And at your heart would knock?

And will you, then, like Peter,
Repent and let Him in;
Until his love hath cleansed your heart
From every stain of sin?
So as His faithful witnesses,
Let us be ever true;
That others, too, may love Him
And service for Him do.
Nampa, Idaho

TRUE MARRIAGE

Marriage is not a union merely between two creatures—it is a union between two spirits; and the intention of that bond is to perfect the nature of both, by supplementing their deficiencies with the force of contrast, giving to each sex those excellencies in which it is naturally deficient; to the one, strength of character and firmness of moral will; to the other, sympathy, meekness, tenderness; and just so solemn and just so glorious as these ends are for which the union was contemplated and intended, just so terrible are the consequences if it be perverted and abused; for there is no earthly relationship which has so much power to ennoble and to exalt. There are two rocks in this world of ours, on which the soul must either anchor or be wrecked—the one is God, and the other is the sex opposite.—F. W. Robertson.

OUR HOME CIRCLE

PRESERVING THE INTEGRITY OF THE HOME

BY GEO. R. BRUNK, JR.

The author of this helpful article is Secretary of Home Interests of the Commission for Christian Education and Young People's Work. Any correspondence with regard to home interests may be addressed to him at Denbigh, Va.

The entire structure of society seems to be more dependent upon the home than upon any other institution. The fact that God so soon after the creation inaugurated the family unit would warrant such a conclusion. The first blow Satan ever struck against the human race was struck at the first home. He has been at work ever since trying to frustrate God's plan for the happiness and well-being of mankind as provided for in the family circle.

Any one having the slightest acquaintance with the trends of modern society must admit that there has been in recent years a most rapid disintegration of the homes of America. Marital unhappiness, estrangement, unfaithfulness, separation, divorce and remarriage, homeless children, low morals, and loss of honor among many girls and women, are all evidences proving that to be true.

We cannot expect modern worldly society to preserve the integrity of the home. Nor can we preserve the integrity of their homes, but we can and must preserve the integrity of our own homes and thus make a contribution to society in general. That is, we, the people of God. Let us turn now to a discussion of the ways in which that can be done.

What the Church Can Do

Although we generally think in the opposite direction, of what the homes can do to strengthen the church, it is also true that the church may and should serve to build up and strengthen the homes within the sphere of its influence.

As the spiritual leaders of the congregation, there is much the ministry can do in the work of building strong homes. A program of pastoral visitation would establish a very helpful contact with the homes and qualify the minister to give needed counsel and advice. The church might also sponsor week-end home conferences, which many are doing with real profit. Some communities have organized what is called a parents' fellowship. Such meetings give opportunity to discuss matters of mutual concern. Young parents especially appreciate the help and advice of older parents at such meetings.

What Parents Can Do

The primary responsibility for preserving the integrity of the home rests with the parents. We suggest several things all parents

should do to discharge or fulfill this great responsibility.

1. **Maintain a congenial relationship between husband and wife.** Parents who do this are going a long way toward creating a wholesome atmosphere in the home. If, on the other hand, there are angry exchanges and arguments, if one reproves the other in the presence of children, or if there is division in discipline of the children, such parents should repent and thus avert further grief and disaster with their families.

2. **Study child nature and needs.** How blest the child whose parents understand him and who seek to provide for his changing needs and interests with suitable toys, books, etc.! Excellent books are available for those parents who wish to receive aid in understanding their children.

3. **Take time to share the interest of the children.** The busy parent will never regret having taken time to play a game of ball with the children, to romp with them on the lawn, or to go with them on a hike to the woods. Pity the lad whose father is always "too busy" to share with him a bit of child-

WITH MY WHOLE BEING

I will sing praise to my God while I have my being.—Ps. 104:33.

**My tongue shall speak the praise of Him
Whose beauty makes the earth's glow dim;
My hands shall praise Him day by day
By serving Him in praiseful way.**

**My feet shall praise Him as they bear
His blessed tidings everywhere;
My knees shall praise Him as they bend
To intercede for foe and friend.**

**My eyes shall praise Him when they see
Approaching wrong, and from it flee;
My ears shall praise Him when they hear
The cry of souls to Him so dear.**

**My thoughts shall praise Him when they dwell
On this: "He doeth all things well."
My songs shall praise Him in the night,
When naught but faith can see the light.**

**And now, combining everything,
I want my LIFE His praise to sing:
Adoring at His feet I fall,
And, praising, crown Him Lord of all!**

—Mabel Glenn Haldeman.

ish fun. If parents heed the tug for fellowship in play when sonny is small, he will be much more likely to hear their tug for his fellowship in work and worship later when his interests may lie further on.

**"You prate of gold, but your fortune lies,
And you know it well, in your bright boy's eyes.**

And there's nothing that money can buy or do

**That means so much as that boy to you.
Well, which does the most of your time employ,**

The chase for gold—or that splendid boy?"

4. Maintain a program of family worship.

Shall it be said of our children when they are grown, "that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation"? To Israel the command was to "teach them [God's words] diligently unto thy children." We should not be surprised when our children wander off into sin and disobedience if we have neglected to fulfill our obligation and privilege in this respect.

5. **Guard against the encroachments of work.** On the farm there may be danger of working so long and hard that the family suffers because of it. Children need to be taught to work, of course, but the present labor shortage may result in imposing burdens upon the children which are too heavy and hard for them to bear. The dangers that are faced by those living in or near urban areas may be somewhat different, but none the less serious. For instance, factory environment, some members of the family on one shift, others on another, etc., are factors which may lead to disintegration of home life. Let us avoid both the extreme of indolence on the one hand and the extreme of slavery on the other. Much of the material gain of the present time is accompanied with corresponding spiritual loss.

6. **Administer the discipline necessary.** In Eph. 6:4, R.V. parents are admonished to "nurture them in the chastening and admonition of the Lord." "Chastening" need not necessarily call for the use of what is commonly called the "rod" or "spanking" or "whipping." There are other forms of chastening less drastic which, if employed, are often sufficient without resorting to the other methods named. No one method can be prescribed. Wisdom from above is needed to administer it so that it will result in nurture.

7. **Do not provoke the children to wrath.** Eph. 6:4, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This verse clearly is a reference to chastening without provoking to wrath but rather nurturing. Habitual faultfinding, nagging, teasing, or over-severity on the part of parents commonly produce anger and discouragement in children.

In conclusion, may each reader, whether father, mother, son, or daughter, ask this question: What points of weakness are there in my home and what can I do to preserve its integrity?

Denbigh, Va.

FOSTERING THE STANDARDS OF THE CHURCH IN THE HOME

BY HENRY F. GARBER

Occasionally one meets up with the reputed Catholic saying, "Give me the child until he is seven, and you may have him after that." I am not sure that that is true, but it does suggest the tremendous possibilities for establishing standards in youth.

The Child

Childhood is impressionable. "The child's mind is wax to receive and granite to retain." The child believes absolutely everything it is told until it is proved false.

When the governments attempt to introduce better methods of farming or housekeeping they do not spend much time teaching adults. That is too difficult. Older people resist change. The thousands of 4H clubs organized throughout the country are witness to the methods used for improvements of every sort. Better breeding, better varieties, better feeding, better tillage, better foods, better garments—all these are gradually brought to pass by teaching the youth.

Hitler Nazi doctrines are fostered by Germany's youth organizations. A generation of such organizations fires the minds and the imaginations of her youth for war and conquest. When we see what can be done with our youth by those who would influence them, it should stir us as a church and as parents who have the light of truth.

The Home

The home was God's first institution. Before the church, before the state, the home existed. God has surrounded it with a number of safeguards to preserve its purity and to protect its influence. Modern civilization has in many ways broken down the influence of the home on youth. Many fathers are away from home all day long. Business calls others away from home for weeks at a time. All kinds of amusements lure children from their homes in the evening. A flood of reading material pushes its way into our homes and takes its toll in many ways.

But parents have an opportunity to teach and to train children before these other influences have much opportunity. This fact should give us courage. "The hand that rocks the cradle rules the world." The home is the world's greatest university, and the father and mother the world's greatest teachers.

The Mother

The mother is almost the constant companion of the child. She exerts a tremendous influence. Of the sons of David, good is spoken of Solomon and Nathan, but not of Absalom and Ammon. All had a good father, but Absalom and Ammon had heathen mothers. Ahaz was a wicked king, and so was his grandson Manasseh, but his son Hezekiah was a good king. What a strange thing to have this good king between two such wicked

kings! We must remember that his mother alone was not a heathen woman but the daughter of Zechariah. Mothers, what an influence for good or ill you wield in your homes!

The Father

The father is the head of the home. Many fathers allow the mother to carry the whole program of religious teaching in the home. The father through his contacts with the world outside the home is best able to interpret society and its relationships to children. This applies equally well to the church organization and its working in the congregation. If the father speaks disparagingly or critically of the church officials in the presence of the children, they will at once become prejudiced against such officials. The father is the child's first hero. Whatever he says is believed absolutely until it is proved false.

In every well-regulated family the father becomes a kind of court of appeals. Happy is that home where the father assumes this responsibility wisely. God spoke thus of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). Likewise of Eli God said: "For I have told him that I will judge his house for ever for the iniquity which he knoweth; for his sons made themselves vile, and he restrained them not" (Sam. 3:13). What a punishment against the head of the house! What an accusation to face!

Upon parents rests high responsibility, especially upon fathers. Given an intelligent loyalty to the standards of the church on the part of the parents, it is not difficult to foretell the attitude of the next generation.

"And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house" (Deut. 6:7). We talk of the standards of the Word of God, for they are the standards of the church. We talk of the standards of the Word of God in our preaching services, in our Sunday schools, and in our prayer meetings. But note that here is admonition to talk of them in the privacy of our homes with our children about us. Can it be that we have delegated the religious teaching of our own children to agencies outside the home? We are so busy keeping house or carrying on our business that we have little or no time for the practice of the admonition, "Thou shalt talk of them when thou sittest in thy house." We miss a splendid opportunity to foster the standards of the church because of this.

Laxness among our young people in supporting the standards of the church is due primarily to the fact that parents have failed to live and to teach these standards. What can you expect of youth who grow up in homes where there is no time to speak of spiritual things? I do not doubt

that one of the reasons for the considerable number of our young men taking military service is that their parents have lost their conviction against war or have never taught their children the inconsistency of war and Christian living. Perhaps as ministers we have failed to teach the Biblical basis for nonresistance. Perhaps as parents we have never done our duty in teaching this doctrine in our homes.

In a general way our children will accept what we believe and teach them if it can be shown to be the Word of God. This presents a great challenge to young parents. You have an important task in bringing up children for God. They come to you unspoiled. They have implicit faith in you. They want to learn. Your task is to teach them and to lead them. The teaching agencies of the church are a big help, but the parents in the home have the opportunity unsurpassed to mold and shape the living and thinking of their offspring.

Mt. Joy, Pa.

WHY WE YAWN

Why do we yawn? When an irresistible desire to yawn comes over one, it cannot be denied. The reason is, that nature is compelling us to breathe deeply in spite of ourselves. It means that for some reason, we are not taking enough pure air into the lungs. Shallow breathing, or the breathing of bad air in a closed room tends to bring on a fit of yawning.

Have you ever seen this happen? When a number of persons are assembled in a room, and one begins to yawn, soon various others are at it. Some try, in a self-conscious manner, to stifle the act with their hand over their mouths, but with little success. No doubt the power of suggestion has something to do with it, for we all tend to imitate each other; but if the air in the room is more or less vitiated, the blood streams of all persons present soon begin to feel the need of fresh oxygen. Under such circumstances it takes very little to start up a "yawning chorus."

Closely associated with yawning, is stretching. If you are alone and happen to yawn, the chances are that you will stretch forth your arms, and expand the chest, in a glorious stretch. There is a sound reason for this. Certain parts of the body are often deprived of the proper amount of blood circulation. The stretching sends the blood coursing through these parts. The accompanying yawn supplies the needed fresh oxygen to aerate the blood.—Publisher Unknown.

"KEEP THY SOUL"

"Take heed to thyself, and keep thy soul diligently" (Deut. 4:9).

A Christian cannot help others where his own footing is uncertain. He cannot lead others to abide in Christ if he himself abides partly in the world. He cannot speak convincingly of joy and peace unless he has them steadily in his own soul. He can have power and value only by following Christ closely himself.—Scripture Truth.

MISSIONS

"HONOR THE LORD WITH THY SUBSTANCE"

BY S. C. YODER

We feel sure that our readers will appreciate this challenging Missionary Day message from the President of the Mennonite Board of Missions and Charities.

The hues of autumn remind us that the time of ingathering of the latter harvest is at hand. Again the Lord has blessed our land with plenty so that we can say, somewhat paraphrased, in the language of the Hebrew sage, "Our barns are filled with plenty, and our presses burst forth with new wine." Soon the winds that move in from the fields of ice will bite, and the landscape will be covered with snow, while many hungry, weary, little children, worn, and tired mothers, and multitudes of ill-fed people throughout the world will feel the sting of the cold and the pangs of hunger as they spend long days wandering in quest of food and shelter and live through weary nights of suffering—hopeless, comfortless, with little to look forward to when the succeeding dawn breaks into another cheerless day.

We are too far removed from those desolate places to hear the cry of those despairing people. Our own homes stand intact, our fields are unwasted, and our harvests are garnered. Our storehouses have probably never been so well filled as they are now. Though we are restricted in the use of some things, we can not say that we stand in need of anything.

"What shall I render unto the Lord for all his benefits?" How shall we use the fruits He has blessed us with? Where shall our charity be bestowed, and how shall we honor the Lord with our substance?

Long ago the great Lawgiver when speaking in behalf of God admonished the people to open wide their hand to the poor. Deut. 15:7, 8. Never within the memory of anyone now living were there so many of them in the world as there are now. As I write these words there passes before my mind the long line of suffering ones, old and young, and especially do I think of crying babies clinging to barren breasts and hungry children who stagger as they go because they have no bread to eat. I fancy too, that I see these unfortunate ones huddled amid ruins of once comfortable homes. Will not some loving hand, filled with the bounty we enjoy, reach across the miles to minister to their need?

To them it is not a matter of who shall give, or how it shall be given, or who is to administer this relief, but it is a matter of life and death. Shall we then withhold our substance or waste it while these helpless ones are dying? Rather let us give with a tender hand and a spirit that is compassionate and kind, through grace divine that these poor may have bread to eat and clothes

to wear. And as we give may we build in them a hope of something beyond that is worth living for.

But there is another need that is infinitely greater than that of the body. People need food to eat, clothes to wear, and a place to stay, but more than that, they need spiritual comfort and help. What we have to give may seem but little and woefully inadequate in the light of enormous need, but let us give what we have, though it be no more than a cup of water, in the Master's name and in His spirit, and it may be surprising what a soul warmed at the hearthstone of God can do.

Today no one can say what either the relief or mission situation will be when the war is over except that the need will be unparalleled. Until then let us do what we can and conserve well what remains of our means against the time when we can work with a freer hand than now to minister to the soul and body of those who are in need.

O LOVE DIVINE

"Hereby perceive we the love of God, because he laid down His life for us."

O love Divine! my soul from darkness calling;

To walk in ways of wondrous golden light;

How sweet the tender voice upon me falling;

Bidding me keep the Star of Hope in sight.

O love Divine! all earthly love surpassing!
Reaching the farthest depths of human woe!

All other human love by far outlasting;
Going where human love can never go!

O love Divine! our hearts with rapture thrilling!

Helping us walk life's rolling Galilee:
Tempest within, without so sweetly stilling,

Setting our hearts from fear and terror free.

O love Divine! a song of gladness swelling,
Deep in our hearts when storms are raging high,

Sweetest assurance to our spirits telling,
Fear not! for I thy God am ever nigh!

O love Divine! while life on earth shall linger,

I'll tell the wondrous story o'er and o'er;
And point lost men with faith's assuring finger

To Christ who on the Cross that love outpoured.

—Wilbur J. Powell.

And may we seek earnestly to disburse our charities wisely, economically, and well, for the purpose for which they were contributed, that the Lord and not we ourselves may be honored with our substance.

Soon Missionary Day will be upon us, and I fancy I see another line of marching children, well-fed, well-housed and clothed, bringing their gifts to the altar—the gift of their earnings from the quarter fund as well as their savings in their mite boxes. Through the years they have given and given, and no doubt this year they will give again. Our missions and most of our institutions have benefited by this humble venture. The Children's Home at Kansas City was purchased, equipped, and expanded largely from the income of this source. Some of the best contributors among our mature men and women are those who first learned the joy of sharing their substance through the mite box and quarter fund. May their numbers increase with the years, and may their spirit be caught up by others as they honor the Lord with their substance and open wide their hand to those whose bodies and souls are unfed and uncared for.

Today our missionaries are calling for help as never before. As soon as possible workers must be sent to their aid—to India and Argentina. This is urgent as it has not been before. New projects are being promoted here at home. The demand for a centrally located hospital and nursing school comes from the rank and file of the church and is being given serious consideration by those who are charged with that responsibility. Some improvement to expand our present quarters at the Kansas City Children's Home are also being considered. The Mexican Church in Chicago has reached the place in its development where new and more commodious quarters are necessary, and plans are under consideration to erect a new building for them as soon as possible. The Twenty-fifth Anniversary Fund for Argentina is not nearly completed, which means that their plans for a Bible school, Old People's Home, new churches, and other improvements on the field have to wait.

All this requires money. Since our heavenly Father has given us such an abundant harvest, and since our people are remuneratively employed, He has a right to expect a liberal response to the opportunities that call for service, as well as for means to carry them out. Let us not fail Him now but rather let us give cheerfully and according to the measure of our ability, and no doubt He will open the windows of heaven and pour us out a blessing in accordance with His promises of old. Goshen, Ind.

HUMILITY

The only true independence is in humility; for the humble man exacts nothing, and cannot be mortified—expects nothing and cannot be disappointed. Humility is also a healing virtue; it will heal a thousand wounds which pride would keep forever open. But humility is not the virtue of a fool; since it is not consequent upon any comparison between ourselves and others, but between what we are and what we ought to be.—Selected.

THE SUNNYSIDE MISSION, NEAR LANCASTER, PENNSYLVANIA

BY ROY W. HARNISH

Sunnyside is a small community just across the creek to the southeast of Lancaster, Pa. The location is such that one sees very little of it from the highway. However, at a certain spot from South Duke Street a large part of this community can be seen at a glance. At present there are about one hundred and thirty homes here.

While on his daily routine in the summer of 1929, Bro. David High occasionally gave a group of Sunnyside children a ride to school. Casually he inquired about their Sunday-school attendance. He mentioned his experiences to some other brethren of the Brick and Strasburg congregations. The following December Bros. High and Harry H. Snively attended an inspirational Mission Board meeting at Mt. Joy, Pa. They heard a message on the subject, "Every Congregation Should Have a Mission Station." Shortly after this meeting as Bro. High was going down South Duke Street in Lancaster he got a view of the community of Sunnyside. The Holy Spirit used this view as a call to him. The community was canvassed, and the interest and situation were reported to the bishop of the district. Following his approval they proceeded to hunt a building in which to hold services. A dance hall was rented. The money was donated by an interested brother.

Contemporary to these preparations the ministerial body of the Brick and Strasburg churches appointed the following committee to have charge of the mission work: Bro. David High, supt.; Bro. Witmer Barge, ass. supt.; Bro. Walter Herr, sec'y-treas.; Bro. Musser Herr, and Bro. Elias Groff. Bro. Jacob T. Harnish, minister of the Willow Street congregation, and Bro. C. M. Brubaker, minister of the Strasburg congregation, automatically had ministerial charge, because the mission was sponsored entirely by these congregations. The first services were held on January 12, 1930, with a large audience present. Seventy-one present were from the community. Bro. John W. Weaver preached from John 3:16. The Sunday-school attendance grew from 84, the first year, to 90 the second, then 115, 121, and 128, in 1934. The work was much appreciated by the natives at Sunnyside from the start. The first regular prayer meeting was held January 14, 1931. These meetings were held each Wednesday evening, until 1942. They were the chief means of carrying the spiritual fervor of the workers. The fellowship they offered was deeply appreciated by the workers and natives alike. The children came regularly for the children's meetings. There was usually a talk, of the speaker's choice, followed by testimonies and prayer. Almost from the start of prayer meeting, Bro. Walter Herr

was responsible as leader. In his turn he gave rich, Spirit-filled messages, and he deserves much credit for his efforts in behalf of the spiritual atmosphere of the prayer meetings. Bro. Herr went to his heavenly home in the spring of 1943.

The first evangelistic meetings were held by Bro. C. Z. Martin. Thirty-five souls confessed. In the fall of 1932 Bro. A. D. Metzler added a few more to the growing work. A few of these early converts are still true or remained true until death. During the first years of evangelistic work there were many confessions and much interest. At the same time Satan was very busy trying to hold his well-worn path in the lives of these people. To some the conduct of converts seemed discouraging. Yet there are very few that can realize their inner life and the Christian success and peace that they did enjoy. The failures of some in later years had, we feel, a definite effect on others in the community. This is true especially because the community is small and compact. Appreciation for the



The Sunnyside Mission Church, Near Lancaster, Pa.

work at the start was expressed in statements like the following: "May we stay for preaching too?" "Who wants to be blind always?"

The annual Sunday-school meetings have been held each Memorial Day, (May 30), since 1931. Each year this meeting has been looked forward to as a spiritual feast, and it has proved to be this to a large crowd of people. This meeting and the evangelistic meetings are two occasions when members of the home churches especially encouraged the workers in showing their interest by attendance.

The dance hall, which had been converted into the mission meetinghouse was very poor protection from winter weather. In 1934 some of the workers asked the Mission Board for funds to provide better accommodations. A resolution was passed recommending further action, providing the cost of the house would not exceed \$4,000. On July 9, the building committee, on which the Mission Board and local workers were represented, assembled to choose a site. In many ways circumstances led them to a locust grove at

a five-point intersection of roads. The ground was broken on August 29, following a short devotional service, which included the song, "All Hail the Power of Jesus' Name." Services were held in the new building in the beginning of 1935.

A large phase of the mission work here has been the supplying of physical needs. Most of the people who live here come from the group that is unable to keep up with the financial level of average communities. During the depression years much hunger was satisfied by the mission workers. From the first until the present, clothing has been distributed in large proportions. During a few annual all-day meetings the noon meal was served to all present. This brought so many natives that the practice had to be discontinued. This type of service for the people here was much appreciated. It had an influence on them that gradually improved their standard of moral living in many instances. By following individual cases one concludes that the work has done much toward social and moral reform in this community, where the law seems to be able to do but little.

Parallel to the work just discussed is that of personal contact with these folk. Bros. David High and Witmer Barge have spent energy untiringly in keeping a personal relationship with the people. Without this the attendance record for past years would be much smaller than it is. One could also relate several incidents of last-minute conversions. Innumerable incidents could be mentioned when help of many sorts was given in critical circumstances. This type of personal contact seems to show results in reform. Confessions of sin have been numerous, and we are safe in saying that fifteen souls, who are native to the community, have to the present time been steadfast in bearing the fruits by

which the Christian is known. Soon after entering the new building the attendance reached a peak of 170, but it has been steadily declining ever since.

Bro. Isaac Hollinger's name should be mentioned because of his sincere devotion to the work as chorister and secretary. He began this work soon after the mission was started and continued until his death. Bro. Hollinger died very suddenly while working in a cornfield.

Although both ministers of the home congregations served at the mission regularly, it was thought to be best if one man would have ministerial charge of the work. Bro. Jacob T. Harnish was given this appointment by the chairman of the Mission Board. Bro. Harnish has faithfully and persistently guided the affairs of the mission, preached the Word, visited troubled souls, and instructed many applicants.

In the winter of 1942 Bro. High resigned as superintendent of the Sunday school, after twelve years of service. Bro. Roy W. Harnish was appointed to this work. At the same

time Bro. Willis G. Herr was appointed secretary and Bro. John Neff, treasurer. Bro. Barge continues as assistant superintendent.

An outward view of the work at present shows an attendance average of about seventy. We can understand this trend as one found in many missions, and yet we cannot feel satisfied with any excuse that these unusual times offer. There is a concern in the workers to meet this challenge with Holy Ghost power.

The activities of our work at the present include Sunday school every Sunday morning, followed by preaching services every two weeks. On the alternating Sunday we have a special children's meeting following Sunday school. The workers have a monthly meeting. One in every quarter is called a business meeting, in which we discuss the work and possible improvements. The inter-

vening two meetings are prayer meetings. These are usually held in one of the homes at Sunnyside. A mothers' meeting has been started. The purpose of this meeting is to give some spiritual food and knowledge of God's Word along with the clothing that is distributed. We have just begun an organized regular distribution of "The Way." This is done following services on Sunday morning. At this time we trust it will lead to personal contacts. An annual all-day meeting on Thanksgiving Day and fall evangelistic meetings are also regular activities of our mission work.

With this information I am sure that you can pray more intelligently for this part of the Lord's harvest field. Will you pray for us that His name might be honored by bringing peace and lasting joy, through genuine conversion, to the lost sheep here?

MISSIONARY EDUCATION IN THE PROGRAM OF THE CHURCH

BY EZRA C. BENDER

Bro. Bender, Treasurer of the Mennonite Board of Missions and Charities, has long been interested in the promotion and teaching of study courses. He brings us a message of both a need and an opportunity. Further details of the mission study courses as integrated in the Christian Workers' Course are given in the article on the opposite page.

The Mennonite Board of Missions and Charities has for many years recognized the need for missionary education and has endeavored to fulfill this need through mission study classes, special missionary days, savings boxes, junior investments, youth missionary projects, and various other means. Our Publication Board has at the same time demonstrated her interest in supplying this need through missionary departments in her different periodicals. The Mennonite Commission for Christian Education and Young People's Work has a Divisional Secretary for Missionary Education, and in its Christian Workers' Training Course includes a section on missions and evangelism. This is a demonstration of our Church's recognition of the need of missionary education.

True missionary education will cultivate attitudes, knowledge, and action. The attitude should be a Christlike concern for people of every class, race, and nation. There should be a knowledge of the general problems and needs of all people both at home and abroad. This attitude and knowledge should elicit definite participation by all in endeavors to evangelize the world.

The total missionary efforts of the Mennonite Church today constitute the answer as to how effective missionary teaching throughout our congregations has been. We are doing definite work of evangelism in three foreign fields. Our workers are in many cities in the homeland. More and more we are reaching out into rural areas. An effective work is being carried on among the Mexican people within the United States. Our people are becoming keenly conscious of a special responsibility to bring the Gospel to the Jew. Many congregations are conducting Mission Sunday Schools. The responses to the emergency needs of the day, such as relief, C.P.S.,

and C.P.S. dependency have been quite generous.

Whether we decide that our church is doing well enough as missionaries or not, it is certain that we must continue to do as much teaching as we have in the last decade just to hold our own. If we want to do more it is obvious that we must increase our teaching efforts. Let each of us examine conditions in our home congregations. If this examination reveals that there should be more missionary teaching, let us do something about it.

It is true that regular giving has been increasing quite generally throughout our congregations. This is a result of teaching. We praise the Lord that so many of our young people have begun the practice of giving at least a tenth of their earnings to the Lord, and are happily continuing it; but we are beginning to find out that most of these folks feel that they are discharging their missionary responsibility by so doing and would in no way consider giving their own selves over to the service of the Lord.

The great need in the church today is for men and women who have dedicated their lives to the Lord's service and are willing that the Lord decide what that service should be. From time to time letters are coming to us from our city missionaries lamenting the need for sister workers and the apparent impossibility of procuring any. Many places need to be filled in the foreign field, but where are the workers to fill them? Certainly this is revealing a weakness in our teaching.

The Mission Board and the Commission for Christian Education may unite their efforts and plan mission study courses and have regular mission study books prepared by able writers, but unless we are able to go to our congregations and find classes pur-

suing such courses the efforts are vain. Our Publishing House may print ever so many missionary books and articles, but they must be read by our people to obtain desired results.

Is it not true that the great responsibility for missionary education is right at home in our own congregations? Provisions for this have been made by the various organizations named, but it is the home church leadership—men and women within our own congregations—that will have to make these provisions effective.

Congregational leadership is not fulfilling its Christian purpose if it is concerned only about the home congregation. If there are not some representatives from an average-sized congregation in some definite mission work outside we have reasons to wonder why. One of the marks of spiritual life in a church is the number of missionaries it is sending out.

Missionary education to be effective must be an inseparable part of the entire Christian education program and not just something hung on. Certainly Christianity is not complete without missions. This means that the pastor and all his co-laborers from the Sunday school superintendent down to the kindergarten teacher must be mission minded and impress others with the inseparableness of Christianity and missions.

Now is the time to have some special missionary courses going in your congregation. This may be in the form of a special mission study class. The effects of what is taking place in this class should spread out and touch the whole congregation. One way in which this might be done would be for the class to give a series of Sunday evening programs giving to all some of the things which they are learning in their studies.

There is room for many more missionary sermons bringing home to the congregation the definite call for individuals to leave all and follow the Great Mover of the missionary spirit. In fact every sermon should have its missionary implications. The missionary conviction should be evidenced by all the superintendents and teachers. These convictions cannot be "worked up" but must be a result of a study of God's Word, and the field, which is the whole world.

Elkhart, Ind.

HOW GET THE MOST OUT OF CHURCH ATTENDANCE?

Be regular in church attendance. Medicine prescribed for one who is sick must be taken regularly. Spend a quiet Saturday afternoon and evening to be physically fit to listen well. Refrain from being under tension. Develop a spirit of praise. Do not take your problems to church or any thing else that worries. Do not permit a grudge or any ill will for they will block the flow of spiritual power. Practice the art of meditation and contemplation, aiming to get thoughts of God to possess your mind. When going to church have an attitude of expectancy. Be much in prayer for the minister and his message.—Selected.

EDUCATIONAL

CHRISTIAN WORKERS' TRAINING

The material for this article is taken from a leaflet just published by the Commission for Christian Education and Young People's Work. All persons interested in these courses should obtain copies of this leaflet, which gives fuller details. Correspondence should be addressed to the Secretary, Huber A. Yoder, 114 Chapman Ave., Elkhart, Ind.

The Value of Training

In this day of training and specialization there should be no question in the minds of church leaders and workers as to the value of training for Christian service. On every hand we see emphasis being placed upon training so the individual will be more efficient in his particular work or profession. The school-teacher in many states must complete at least two years of training and in many other states four years. The medical doctor must complete seven years and the undertaker at least six months of training, but the Christian worker who is interested in the soul of man needs no training at all—at least in the minds of many people. If training for the care of the physical and mental phase of life is of such great importance, why should not training for the care and development of the spiritual life be of greater importance?

Paul in writing to Timothy tells him to study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul was trained at the feet of Gamaliel; he was well prepared for the work to which the Lord called him. Jesus trained His disciples for the work that He had in mind for them.

Training in the Local Congregation

The Christian Workers' Training Course is not primarily a teacher-training course. It is a course offering training in all phases of Christian work. In the training of any kind of worker, the first emphasis should be placed upon the subject to be taught. Since the Bible is the textbook of the Christian worker, provision is made for an extensive study of it. Three Bible Survey courses are provided as well as courses in Book Study, Faith and Doctrine.

After the worker is trained in the subject matter, he should be trained in methods of carrying on the work. This type of training is offered in the Christian Education courses as well as in the Personal Work course. The general field of Christian education is studied as well as methods in Christian work.

In the past most of our trained workers received their training in one of the schools. The great majority of our people cannot attend church schools; so the next best plan is for the local congregation to provide training for the workers.

The Christian Workers' Training Course as outlined by the Commission is built for use by the local congregation in the training of workers. We believe that it provides adequately for the needs of the average congregation. Some congregations may find it advantageous to make some changes in the

program. Flexibility is provided so that needs of individuals and congregations may be met.

When a Christian Workers' Training Class is organized, the organization should be reported to the Christian Workers' Training Secretary. Those in the congregation who have no desire for credit should be encouraged to join the class and get all the benefits offered through the training course. The use of these courses for general study is recommended by the Commission with the hope that a large number of people will enjoy the studies and realize personal values in spiritual development and Christian training.

Conducting the Class

One plan for conducting the class is to have it meet during the Sunday-school hour. The plan is to complete one unit of study each quarter. This plan has many advantages and some disadvantages. It does not require a special meeting for the class, thereby saving transportation and extra work in caring for the church building. It makes the class a part of the Sunday school, thereby giving it greater recognition. A great disadvantage is found in the fact that it does not give the regular Sunday school teachers an opportunity to get the training. This can be overcome somewhat in the larger congregations by alternating teachers. We realize that the smaller congregations with few workers are at a disadvantage here. This plan works best in the larger congregations where teachers can be changed more easily. Another disadvantage is found in that it does not provide for a united study of the Word in the Sunday school.

A second plan would be to conduct the class during the Young People's Bible Meeting hour. Y.P.B.M. workers may not like this suggestion, but it may help to put a new life in the meetings by having lessons of a different nature, rather than the usual type of meeting.

By far the most widely used plan is the one where the class meets during the week. In some cases classes meet for an hour and a half every two weeks; in other cases they meet every week for the same length of time, but cover two units of study—forty-five minutes on each unit. This plan makes it possible for all members of the congregation to attend. By careful planning at least two and possibly four units can be completed in one winter.

A number of congregations have organized winter Bible schools. In these cases the work is completed in a shorter period of time, thereby keeping interest from lagging. This plan is good provided the student is given sufficient time to study the lessons. Regardless of which

plan is used, the student in the Christian Education courses should have adequate opportunity to put to practice what he is learning. In this way he gets not only theory but practice as well. While teaching the course in Principles of Teaching, the writer has required students to do some practice teaching and observation. This is especially true of younger people who have never taught. The student in a Personal Work class should do some personal work as led by the Spirit. The first time is the hardest time.

Each congregation must decide which plan to use. Local needs must be considered; local conditions should be a deciding factor, but where there is a will there is a way. We believe that every congregation regardless of size can have some type of training class.

Arrangement of Courses

The arrangement of courses includes a division labeled BIBLE STUDY. This includes the three Bible surveys of the former teacher training course, each of which is revised and enlarged to be a two unit course. In addition to these there are listed Bible Introduction, Bible Geography, The Life of Christ, and the Acts of the Apostles.

Another division in the new training curriculum is BIBLE DOCTRINE. It is hoped that these courses will meet a keenly felt need to bring into the experience of our people a deeper personal conviction for the great teachings of the Bible.

This revision includes courses in missionary education in its division of MISSIONS AND EVANGELISM. The Commission for Christian Education and Young People's Work is co-operating with the Board of Missions and Charities in the promotion of mission studies. The Board has approved this plan and courses in Missions are recognized by the Commission and merit credit toward the Christian Workers' Training Certificates.

The fourth division is made up of courses in CHRISTIAN EDUCATION. The unit on Child Study of the former training course has been divided into two courses, one on the Child and the other on the Adolescent. The courses on Pedagogy and Christian Education remain unchanged. Another course dealing with the home as a teaching agency of the church has been added to this group. These courses should be of great value to those in the church who are interested in taking an active part in the training of the youth of the church.

The division in CHURCH HISTORY presents courses which need greater emphasis among our people. The value of knowing the historical backgrounds of our beliefs and practices is becoming more and more apparent. It is hoped these courses will give persons a deeper appreciation of the church and her work. Where that is accomplished we may well expect greater loyalty to her present standards and a deeper devotion to her noble ideals.

The courses in CHURCH MUSIC are intended to help preserve our traditional form of worship in congregational singing. They provide the kind of training that is needed to make our singing more meaningful and therefore more worshipful.

OUTLINE OF COURSES

The following courses are being offered under these six divisions. Each gives one unit credit unless otherwise stated.

Division I—Bible Study

- Course No. 11 Introduction to Bible Study
- Course No. 12 Bible Geography
- Course No. 13 Bible Survey I (2 units)
- Course No. 14 Bible Survey II (2 units)
- Course No. 15 Bible Survey III (2 units)
- Course No. 16 Life and Teachings of Christ (2 units)
- Course No. 17 Studies in the Acts of the Apostles (2 units)

Additional courses in book study will earn credit in this division; write to the Secretary of Christian Workers' Training for credit evaluation of the book (or books) you wish to study.

Division II—Bible Doctrine

- Course No. 21 Doctrine of God
- Course No. 22 Doctrine of Man
- Course No. 23 Doctrine of the Church
- Course No. 24 The Christian Life
- Course No. 25 Christian Evidences
- Course No. 26 The Doctrine of Non-resistance
- Course No. 27 The Doctrine of Nonconformity

Division III—Missions and Evangelism

- Course No. 31 The Bible and Missions
- Course No. 32 India Missions
- Course No. 33 Africa Missions
- Course No. 34 South America Missions
- Course No. 35 City Missions
- Course No. 36 Rural Missions
- Course No. 37 History of Mennonite Missions
- Course No. 38 Personal Evangelism
- Course No. 39 China Missions

Division IV—Christian Education

- Course No. 41 The Christian Nurture of the Child
- Course No. 42 The Christian Nurture of Youth
- Course No. 43 Principles of Teaching
- Course No. 44 The Teaching Work of the Church
- Course No. 45 Christian Nurture in the Home

Division V—Church History

- Course No. 51 Church History Survey
- Course No. 52 History of the Mennonite Church
- Course No. 53 The Mennonite Church at Work

Division VI—Church Music

- Course No. 61 Hymn Appreciation
- Course No. 62 Rudiments of Music
- Course No. 63 Chorister Training

ADMINISTRATION

Christian Workers' Training as outlined by the Commission is a continuous program. No diplomas showing completion of a particular curriculum are issued. Certificates of Progress are issued showing that the student has progressed to a certain point in his training. So far the Commission has provided for three Certificates of Progress.

Certificates of Progress

The First Certificate of Progress will be issued to any person who has successfully completed six units of study selected from no less than three divisions. There may be cases where the student wishes to specialize in one division. He may take as many as four courses from that division, but he will be required to take one each from two other divisions.

Another person may by force of circumstances in his congregation be obliged to take what the rest of the group prefers. To satisfy

the variation of interests in the class it would be possible that he will take one course from each division. Upon his completion of the sixth unit he will receive his certificate.

The Second Certificate of Progress will be awarded to persons who complete eight additional units. A person having completed the six units required for the first certificate will need eight more units. The total of fourteen units are to be distributed over no less than four divisions but may be selected from all six divisions.

The Third Certificate of Progress will be issued upon the completion of a total of twenty-four units distributed over no less than five divisions of study but may be selected from all six divisions.

It is recommended that the Bible Survey courses numbers 13, 14, and 15 be included in the work for the First and Second Certificates.

Where to Take These Courses

Christian Workers' Training courses may be offered through the various teaching agencies of the church. They may be given in a training class of the local congregation, in the Sunday School, Young People's Bible Meeting, Week Day Bible School, or any other agency the church may provide. They may be offered by Institutes, Sunday School Normals, and Winter Bible Schools. Mid-week classes offer an excellent opportunity for local congregations to provide courses for their members.

Organizing a Class

A Christian Workers' Training Class may be organized by any local congregation. The teacher who is appointed to serve as a leader of the group should have an active spiritual life, be sound in doctrine, have the approval of local church leaders, and give evidence of ability to teach. No one should be recommended from any congregation who does not measure up to all of these qualifications. After the local leadership has decided upon the course and the teacher, the organization of the class should be reported to the Christian Workers' Training Secretary. The teacher will need the names of those in his class



THE LOVE OF THE MASTER

Oh, for the love of my Saviour and Master—

**Tender, forgiving, so patient and true;
Seeking so faithfully wandering sinners.
Seeking and yearning for me and for you.**

**If we were left to the love of mere mortals
They would give up in an utter despair.
Jesus loves on even tho' we forsake Him,
Watchful and loving in infinite care.**

Oh, if each Christian would learn from our Saviour—

**Fall at His feet and His orders fulfill,
Never would we be so harsh in our judgment—**

We would go out with His love burning still.

**Oh, for the love of my Saviour and Master,
And for the vision to look back and see
That I once too was just like each sinner,
But Jesus was patient and loving to me!**

—Margaret Bogart.

desiring credit before proceeding very far in the course. Upon completion of the course credit cards will be issued those of the class who are recommended by the teacher.

Those in the congregation who have no desire for credit should be encouraged to join the class and get all the benefits offered through the training course. The use of these courses for general study is recommended by the Commission with the hope that a large number of people will enjoy the studies and realize personal values in spiritual development and Christian training.

Requirements for Credit

1. A class desiring credit for its work shall be reported to the Christian Workers' Training Secretary.
2. Faithful attendance of each member at the regular sessions of the class is expected. A person who has missed more than two sessions shall be required to make up his work by additional study and reports.
3. The work of the class shall be carried on in an accepted educational manner. A study of all the material in the textbook, supplemented by reports, answers to quiz questions, and other individual work constitutes an acceptable standard.
4. A class which chooses to use a textbook other than the recommended text shall have it approved by the Christian Workers' Training Secretary before proceeding with the course.
5. Certificates of Progress will be issued from the office of the Christian Workers' Training Secretary to those entitled to them upon submitting the proper credit cards. A fee of 25 cents will be charged for each certificate.
6. All credit cards and certificates will be mailed to Bible School principals or instructors for forwarding to students.

Address all correspondence to the Christian Workers' Training Secretary,

Huber A. Yoder
114 Chapman Ave.,
Elkhart, Indiana.

PRAY FOR THEM

Many of the broken friendships of life and much of the bitterness that exists between man and man would be healed if we would but follow the wisdom of our Lord, who urged that we "pray for them which despitefully use you, and persecute you." Before such prayer many of the misunderstandings of life would speedily disappear. The real or fancied wrongs which we have suffered at the hands of another would soon grow less and less important to us, until at last they are forgiven and forgotten.

It is both Christian and wise to pray for those who are bound to us by the ties of blood or friendship, but it is even more necessary that we pray for those from whom we have become estranged. By such prayer our own hearts are softened, the spirit of Christ in us is evidenced, and the ties that have been broken are renewed. It is in such an atmosphere of prayer that love is able to do its healing work.—Christian Observer.

WHY I REFUSE TO DRINK

BY R. STANTON TENOVE

I don't drink. John Doe invites me to break my Total Abstinence Pledge. I say, "No." Here's why:

First, I don't want to be poisoned. I'm young and want to live. But suppose I did want to poison myself—not violently; just slowly—and in a socially respectable manner—I could become an alcoholic.

But Mr. Doe disagrees. "Alcohol is a stimulant," he says. "Great-grandmother knew that!"

Mr. Doe's history is fine, but his science is rather ancient. In Great-grandmother's day they thought that alcohol was a stimulant; but not so with modern science.

The word "stimulant" is from the ancient Romans; they used a "stimulus"—a sharp stick—to prod their poky oxen. A stimulant "spurs on"—"peps."

Alcohol does the very opposite. Before chloroform was discovered, alcohol was used as an anesthetic. Two molecules of alcohol less one of water and we have alcohol's first cousin—ether. Each year more than two million gallons of ethyl alcohol (the kind found in alcoholic beverages) are used to make ether in the United States. Alcohol always has the effect of numbing; that is, it narcotizes. This is why the fatigue of aching muscles is temporarily relieved by alcohol. In reality their toxic condition is increased; they are more tired than ever when the first deceiving effects are over.

Druggists class alcohol among the narcotic poisons. It is the most dangerous of all narcotics, because it rules so many.

"But its food value!" insists Mr. Doe. Haven't you heard that 'beer is liquid bread'?"

Yes, I've heard that, Mr. Doe. But here are the facts. Alcohol is oxidized in the body cells within six to eight hours after consumption; so it is technically a food. But it is far from a good source of food. It doesn't equal the food value of the grain and fruit destroyed in making it; it cannot be stored in the body cells as a sugar can; it cannot replace protein and it does severe damage to the body cells. If Mr. Doe drank a square meal's worth of alcohol he would be likely to die from extreme alcoholism.

No, thanks, I don't want to be poisoned.

Second, I don't want to be a beast. The forehead contains that part of the brain which is man's alone. It is the seat of intelligence. In it are the higher brain centers; the powers of self-criticism, restraint, and inhibition. According to leading psychiatrists, my ability to commune with God is in my forehead. What better place could alcohol find to strike? None, and it doesn't. In deaths due to extreme alcoholism, autopsies reveal the greatest concentration of alcohol in the brain. The frontal lobes are attacked first. When they become hazy one believes he has improved his conversation, and made it "sparkling." A little more alcohol and this cerebral cortex which places man above the animal is numbed; the lower brain centers take full control. Crime, disturbance of peace, assault, mayhem, sexual offences—these result. We see why Shakespeare said, "O God, that men

should put an enemy in their mouths to steal away their brains! To be now a sensible man, by and by a fool, and presently a beast!"

Third, I don't want to invite a microbial invasion. Mr. Doe doesn't look well. No wonder! The British Medical Research Council states that alcohol "by devitalizing the tissues, lowers the defenses of the body against microbial invasion; consequently specific germs, such as those which cause pneumonia and tuberculosis, as well as ordinary microbes of septic inflammation and blood poisoning, find a suitable soil." Statistics show that eighteen per cent of pneumonia patients die who are total abstainers, twenty-nine per cent who are moderate drinkers, and forty-two per cent who are heavy drinkers. Wounds and cuts heal more slowly for the drinker and are more liable to infection. Doctors are dubious about alcoholics.

Alcohol will take the brakes off my heart; it will injure my digestive organs—if I give it a chance!

Fourth, I want to be efficient. The brain and nervous system bear the brunt of alcohol's attacks. My nervous system contains millions of cells, each surfaced with fatty substances called lipoids. The main substance is a watery protoplasm, and in the heart of

each is a nucleus. These are the cells which alcohol narcotizes. Being a good fat solvent, it easily dissolves the lipoids, then dehydrates and precipitates the protoplasm and nucleus. By this process all of the five senses are dulled. Sensory nerves are slower in receiving their stimuli; partially paralyzed motor nerves are slower in response; reflexes such as the knee-jerk and eye-wink are slowed up; and nerves and muscles lack co-ordination. The typist's speed is reduced; the car driver becomes dangerous; all sorts of inefficiency results.

Alcohol won't get a crack at my nervous system!

Fifth, I don't want to become an addict. According to Mayo Brothers' Institute, three out of every ten who start drinking are likely to become addicts. I might be one of those three, so won't take chances.

Why does alcohol dissolve the will? Mr. Doe drinks, not because of any desirable taste (his wry face testifies to that); it is the psychological effect he seeks. The Greeks called it *euphoria*. It means daydreams. By alcohol the poor man thinks he is rich; the shy become fluent; the submersive become ascentent; and the underdog becomes a bigwig. But not for long. "The morning after" comes, and reality returns; more stark and hopeless than ever. Alcohol is a "coward's refuge."

Sixth, I can't afford to become an alcoholic. The physical and mental effects of alcohol alone form a clear case against it. But dollars and cents do, too. Mr. Doe puts his unfortunate appetite before all else. His inefficiency will not allow him to hold a well-paid job. He has bills and threats and a deprived family.

But even if, unlike Mr. Doe, I do not go to excess, and spend only twenty-five cents a day on alcoholic beverages; in fifty years (and I hope to live that long) I will waste almost five thousand dollars. Add to this the deficit of a lowered income due to inefficiency!

I'll balance my books without alcohol!

Finally (and above all), I must not desecrate God's temple. This body must be fit to house the Spirit of God. God cannot dwell in a beer-addled brain, a burnt-out alcohol-drenched body. God wants perfection.

No, thanks, Mr. Doe. I don't drink.—The Young People's Journal.

PEACE TIME CONSCRIPTION

Continuation of Conscription for Military Training is becoming an imminent issue again. It had been dormant for several months. The present prospects point to an early attempt to force such a bill through Congress before Christmas.

The representatives of Peace Churches have followed closely the developments, and have made plans for making their convictions known at the proper time and place. It is not our purpose to attempt any opposition in the political sense. We believe that is not the function of the true follower of Christ. However, where moral and spiritual values are involved, it is our responsibility to sound a clarion note, whether it be to men of high or low estate.

One of the weapons of our defense against such encroachments has perhaps not been as much used as it should have been. And that is the weapon of prayer. In our own efforts we could not hope to stem the tide. But the power of God is unlimited. If it is His will we can continue to have religious liberty in America.

But God moves in the affairs of men by means of the prayers of His people. It is our conviction that the Peace Churches should unite in earnest supplication to our Heavenly Father, that in His wisdom He may thwart the evil designs being foisted upon our Nation. True Christians everywhere—let us pray!

Peace Section.

Mennonite Central Committee.

Jesse W. Hoover, Secretary.

IF I WERE TWENTY-ONE AGAIN

If I were twenty-one again, I would steer my life by a few fundamental convictions.

If I were twenty-one again, I would put quality into every thought, word, and deed.

If I were twenty-one again, I would manage to get at least one kind act into every twenty-four hours.

If I were twenty-one again, I would have two or three choice friends among the older people.

If I were twenty-one again, I would read the four Gospels every twelve months.

If I were twenty-one again, I would spend a little time every day in the realm of the beautiful.—Exchange.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE CHURCH DURING WAR AND PEACE.—Isaiah 2:2-4; 9:6, 7; Matthew 5:43-48; Romans 13:1-7

Lesson for November 12, 1944

Isaiah 2:2-5. Ideologies control the trends of men and nations. One hundred and sixty years ago the U.S.A. became a republic. It was a revolutionary system of government, and it had vitality. It was only a short time until its ideas were worldwide, and many countries adopted our system in whole or in part. Even today governments that hold but little of the principles still claim to be democratic. But nations are fickle, and anon they get tired of things as they are and look about for some new thing. A few years ago Karl Marx evolved a new theory of government, and this new idea is now sweeping the world like a flood. Whether it too will overflow the U.S.A. depends upon its virility, for people are always ready for a change. Free enterprise seems to be in danger of eclipse.

What is true in the political world is also true in the realm of metaphysics. Christ brought to light a startlingly new ideal of moral and spiritual life. The old systems and ideologies were effete. The new message swept the world, and transformed lives in all nations; and insofar as it was accepted, has created a love for all men unknown under any other system. But verse 5 gives a hint of the cause of failure. It is only as the followers of a system of belief walk in it that their influence transforms others. Because Judaism kept the forms of Mosaism, but lost the life, it failed. While Christianity maintained the virility that transformed lives she was transforming the world, but sadly she has lost that something that causes the nations to seek after it. What Christianity needs is a mighty revival of the inner life and ideals. Will the time come when wars shall cease to the ends of the earth? You answer, "Yes, in the millennium." But brother, the main reason it has not happened yet is because Christianity has lost its potency, and your worldliness is one of the evidences as well as the cause. God will take care of the future. Dreaming about the future does not absolve you from being a living, vital embodiment of all that is to be had in Christ now. It takes life to generate life. If you are dead how can you generate life? And if you do not believe enough in the principles of godly holiness to live them, is it any wonder that the rest of mankind are looking elsewhere for a panacea for their ills?

Isaiah 9:6, 7. My zeal for the things of God united to the zeal of the Lord of hosts will greatly speed the increase of the kingdom of God. My indifference will retard that increase but can not stop it.

Matthew 5:43-48. All things worth while are difficult of attainment. And the distance from my present state to the perfect state is far. He only fails who does not try. "The noble man deviseth noble things; and in noble things will he continue" (Isa. 32:8, R.V.). Nobly begin. Nobly continue. And bye and bye you shall be like Him. You can judge your state of grace by the way you feel towards your enemies and persecutors. If you only love those who love you, and hate them that hate you, you are no better than the unsaved. You are one of them.

Romans 13:1-7. All things human have their imperfections. Political governments are ordained of God for the protection of them that do well and for the punishment of evil-doers. The preservation of law and order is dependent upon their stability. As a citizen you may not approve of all the laws, nor of the attitudes of those in office, but it is your duty to submit yourself in obedience to all laws and to pray for those in authority. A Christian is not a revolutionary. If we prayed more for those in authority we would not need so much to criticize. Our prayers, through the power of God, would affect the actions of officials to the making of a more just government.

As a digression, church governments also can be justly criticized. But imperfect regulations are far better than no regulations. Here, more so than in the realm of state governments, I should be obedient; and pray much for the peace of the church as well as its prosperity. It requires no grace to criticize. It requires much grace not to take offence at criticism. The wise ruler will much appreciate your prayers, but will also carefully consider your criticism to find wherein he may be failing, and wherein he may more faithfully do his duty in the position he is placed by God and circumstance. There is a higher law than that of legislature or conference. It is the law of God and conscience. Obedience to all is the law of successful living for God.

CHRISTIANITY AND DEMOCRACY.—Micah 4:1-5; Mark 12:13-17; Romans 13:8-10; I Peter 2:13-17

Lesson for November 19, 1944

Micah 4:1-5. This scripture is very similar to the one from Isaiah used in the preceding lesson. The phrase, "in the last days," was first used by Jacob in Gen. 49:1. There it apparently meant "in later times," for these prophecies were fulfilled during the time that Israel was a nation.

The apostle John tells us that we are living in the last times. I John 2:18. And it is to the age following the Advent, when the stone

was cut out of the mountain without hands and filled the whole earth, that the prophet in all likelihood refers. This mountain of the Lord's house shall be above all other mountains. It cannot refer to the natural elevations of land, for there are mountains more than seven times higher than Mount Zion at Jerusalem. But as Mount Everest is seven times higher than Mount Zion in nature, so the spiritual Mount Zion is seven times higher than any religion or philosophy of earth. John 12:32.

Mark 12:13-17. Lesser hates are forgotten in a greater hate. The Pharisees felt towards the Herodians as do the De Gaullists towards the Vichy collaborationists in France. The prophet Isaiah describes the Messiah "as one whom the nation abhorreth." So great was this abhorrence that the Pharisees and the Herodians were ready to unite in His overthrow. What a sad commentary on the perversity of human nature that the thing we profess to love and long for, is the thing we hate most when once we have it. For centuries the Jew had been looking for the Messiah; but when He came they crucified Him. Many people talk longingly of a sinless era to come. Unless they change they would be as unhappy in such an environment as the devil would be in heaven. Only a sin-hating soul can enjoy fellowship with a sinless Saviour.

The Jews hated foreign domination, but they did not hate the sins that brought it upon them. In democracies it frequently happens that we have rulers that we much dislike. Whether we like it or not, Peter Stuyvesant was right when he declared that when the people have the right to elect their own officers the thief will vote for a thief and the smuggler for a smuggler. The only way we can have decent officialdom in a republic (the same is true of any other form of government) is by having a godly citizenry. Several years ago my home town voted for the open theater on Sunday. After the election I was asked where the Christians were on election day. I answered, "At the polls, voting for an open Sunday." Since then the attendance of the largest Sunday school in our town has dropped by one half, and churches can't get enough interest aroused to get a crowd during an evangelistic campaign. In the church, "Like people, like priest." (Hoséa 4:9). In the state, Like people, so the president.

Rom. 13:8-10. Contrary to the cry of Cain, I am my brother's keeper. I owe obligations to all men in the things wherein they are weaker than I am, and they have obligations towards me in the things wherein I am weaker than they.

If the love of God fills my heart I will find a way to fulfil my obligations towards others, and if the love of God motivates them they will find ways to pay their obligations to me. Love forbids the doing of ill to another; but

with equal force obliges me to do them good. A goodness that is just the absence of badness is a no-goodness. Love is active goodness.

In a democracy we profess equality among men; in a Christian society they practice it. What has made the U.S.A. a desirable place to live in in the past was the fact that the country was largely settled by men who loved God more than home, and the added fact that in the nineteenth century we had what is known as "The Great Revival." But if this democracy is to continue the most desirable of all lands we need a similar revival in this twentieth century.

I Peter 2:13-17. The early Christians were declared to be atheists because they refused to worship the emperors and the pantheon of gods. They did not know that they who worship many gods serve none; while they who worship but one God serve Him too. As in love, so in religion—only they who have little scatter it; they who have much, concentrate it. There is only one motive strong enough to make you a law-abiding citizen—a love for God so strong that you will do or endure anything for Christ's sake. Freedom is the privilege and power to do that which is good. Should you use your liberty as a cloak for wickedness your freedom becomes slavery to Satan and a cause for much reproach to them who love not the Lord.

THE CHRISTIAN VIEW OF INDUSTRY.—Deut. 8:11-20; Luke 12:13-34; 19:11-27; Acts 19:23-28; I Thess. 4:11, 12; II Thess. 3:10-12.

Lesson for November 26, 1944

Deut. 8:11-20. All wealth is the product of labor, intelligently performed. But labor, if it is to avail, must have the blessing of God. Seeding and tillage produce crops if the Lord sends the sunshine and rain. But sunshine and rain without tillage produces weeds. We must work with God.

Possibly the gravest danger that besets man is the weakness to forget God when prosperity comes in at the door. When abundance of earthly things is your lot you soon take it as a condition due you and not as a gift from God for which to be thankful. And when thankfulness to God dies out within you it will not be long until love for God will die too. Beware.

Luke 12:13-34. The men who, like the man of this scripture, cannot keep their minds off secular things during a sermon are legion. It explains why we get so little from a sermon. It were a great deal better to mix our religion into our business than to mix our business into our devotions. It was no more proper for the man to do as he did than it would be for a woman at the funeral of her husband to look around for a prospective successor.

Covetousness is that greed for possessions that makes us long and strive for more, regardless of the suffering it may entail to others, either by taking from them that which is rightfully theirs or by withholding from them that which they may urgently need.

The rich farmer of this parable had many commendable qualities, but he lacked the one thing that makes a man truly a man. Such

a man ought to read "My Most Unforgettable Character" in the October Reader's Digest to see himself by contrast. He whose heart does not bleed for others and whose hands do not minister to their needs is but the shell of a man; the real man is absent.

Luke 19:11-27. In the parable of the talents we have the lesson that God gives us responsibility in little things. The pound was worth about fifteen dollars.

We often speak of the good we would do if we had a million dollars. The real thing that we should be interested in is "What are we doing with the little that He has entrusted to us?" The first million is always the hardest. How long the nobleman was gone is not stated, but he was gone long enough that all had ample opportunity to prove the character of his servants. The most diligent had multiplied his principal by ten. The slothful one had done nothing but grouch and find fault. Real workers are seldom faultfinders, and grumblers are seldom worth their wage.

The way to reward a faithful man is to give him greater responsibility, and the way to show your displeasure at the unfaithful is to take from him what little responsibility you had formerly given him. He who is faithless in that which is little can not safely be entrusted with much. You would not put a child who snatched pennies from his mother's purse into the job of bank cashier.

How you conduct yourself in doing the things that have to do with this life reveals more of what you are spiritually than most people realize.

Acts 19:23-28. Demetrius is one of many in every generation who are willing to make money, even if the work they are doing sends others to hell. The liquor interests, the night club managers, the theaters, authors and publishers of questionable literature, and others all belong to that class. It were better to die of starvation than to live in luxury through another's degradation. If refusing to help the needy brings the woes of God upon us, how much more when we coolly collect our wealth at the price of the souls of men!

I Thess. 4:11, 12. The world owes no man a living; and the only really honest man is he who will give to the world full value in service rendered for benefits received. Those who cannot are the sick and helpless; they deserve our gratuity. Those who can but will not deserve our contempt.

II Thess. 3:10-12. I have heard of people who would send an orphan child under their care supperless to bed for failing to do all the chores asked of him; but they would not turn a dirty tramp away from the back door unfed. To put it mildly their charity was misplaced. He who WILL not work, neither shall he eat, applies more to the professional beggar than to a little child. The idler in his own business is ever busy in other people's business.

WORLD-WIDE CHRISTIAN FELLOWSHIP.—John 17:18-23; I Cor. 1:1-3; 12:4-14; II Cor. 8:1-9

Lesson for December 4, 1944

John 17:18-23. This is part of what is frequently called the high-priestly prayer of

Jesus. It is more than that; it is the prayer of a loving father at the approach of death for the spiritual children of His travail. And He prays that the heavenly Father may keep the same watchful care over them as He had taken of the Son during His incarnation. "I, and the children which God hath given me," are the subject theme of His prayer.

If God's work is to go on in this sinful world, then heaven needs ambassadors here. In the olden times the message of God was given to men by angels and prophets. To a large extent it fell upon deaf ears and closed hearts. God's supreme effort to reconcile the world to Himself was made when He sent His own Son to earth to bear the sin of many and on Calvary's cross pay the price with His own blood for the sinner's redemption. In the same glad spirit to do the will of the Father at any cost to ourselves, the Master would send us forth into the world.

Character is the major part of the equipment of a messenger of the cross. Christ absolutely refrained from sin for two reasons: that He might ever be pleasing to the Father; and that those who believed in Him might also be made holy. You also have weighty reasons as to why you should be holy. What excuse do you have for your being carnal?

The church today has many schisms, and more coming; but I find no scriptural reason for any. Many men means many minds; and my understanding of the things of God is modified by my temperament and former training. The household of God should have enough charity that these diversities should not affect our brotherliness as long as our love and trust are alike centered upon Christ the Redeemer. Unity in the Spirit means unity in the body. Unity brings power; disintegration brings multiplied weakness. It is possibly better to be separated than to be in one body engaged in internecine strife, but how much more in accord with the divine purpose is it to love as brethren, and to be all of one mind, striving together for the faith of the Gospel!

The glory of Christianity is its otherworldliness—in the love that fills the heart and rules the life, contrasted with the hates that keep the world in constant fear and embroilment; in the altruism that seeks the other's weal, contrasted with the egotism that thinks only of self and cares nothing about the welfare of others; in the delight found in communion and fellowship with God, in contrast with a world that is God-hating and God-forsaking. The less we are like the world and the more we are like Christ, the greater will be the glory the Father will bestow upon us, and the greater our power in bringing the world to accept the Saviour.

I Cor. 1:1-3. Corinth was one of the wickedest cities of N. T. times. If it was possible to be a Christian there it is also possible to be a Christian in Pennsylvania or California. Grace and peace are gifts from God the Father and His Son Jesus Christ to all who answer the call to repentance and salvation and call upon Christ in prayer in any and every land and clime.

I Cor. 12:4-7, 12, 13. It is said that there are no two leaves upon a tree exactly alike.

I do not know, but I know that it would be exceedingly difficult to find an exact double in the human family. But the leaves with all their differences in shape, have all the same function. The many branches of the vine may be dissimilar in shape, but they all will bring forth luscious fruit of similar quality as long as they remain attached to the vine.

My body is fearfully and wonderfully made. No three parts are alike nor have the same function. That makes complete unity the more necessary for what one part cannot do

another can and will. The same spirit of life permeates all. So should be the church, and so it will be whenever and wherever the one Spirit permeates, motivates, and directs the individual members into complete coordination of the body of which Christ is the head.

In the well-regulated body each part performs the work for which it is gifted. The eye is never envious of the ear, nor contemptuous of the feet. Do your own part well, and live in peace.

FILLING OUR PLACE AS SUNDAY SCHOOL TEACHERS

BY HARVEY W. BAUMAN

An address given at a Sunday school meeting held at the Erisman Church, near Manheim, Pa., on Good Friday of the present year.

Thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do" (Ex. 18:20).

"If any man teach otherwise . . . he is proud, knowing nothing" (I Tim. 6:3, 4).

Anyone can occupy the place of a teacher. Only a few fill it.

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers" (I Cor. 4:15).

Do you want to fill your place as a teacher? Then teach the Word and the Word alone. Faithful, consistent, persistent instruction of the Word of God is the answer to our problems as individuals, as families, as a church, as a nation, and as a world. Oh, that we could only understand and honestly believe this certainty!

In the days when Israel was being carried captive, the king of Assyria brought people from other nations and placed them in Samaria. With them these people brought their idolatry. Because of this they feared not the God of the land—the true God—and accordingly He sent lions among them to devour them. It was suggested to the Assyrian king that he have these alien people taught about the true God of the land of Samaria. Then one of the priests who had been carried captive "came and dwelt in Bethel, and taught them how they should fear the Lord" (II Kings 17:28). Suppose he had taught something else!

II Chronicles 17:9, 10, we have this record concerning the reign of Jehoshaphat: "And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." Suppose the priests had taught something other than the law of the Lord! The wrath and judgment of God were upon the land of Samaria; the Word of God was taught, and His wrath and judgment were removed. The Word of God was taught in Judah, and they had no wars with their neighbors. I believe the same things could be true today. But, "O ye of little faith!"

Would you completely fill your place as a

teacher? Study and know the Word and the Word alone. The popular idea is: Get all the education you can; learn all there is to know about the methods of teaching; discover all the fancies of psychology and its study of the mind; learn all you can from the writings of other men, no matter what their belief or faith. Allowing this idea to become a part of our philosophy of teaching is granting Satan a victory. If we follow it, it will cause us to put the Word of God at the tail end of our program, and that is as bad as leaving it out altogether. Our place as a teacher will never be filled in this way.

Teachers! I plead with you. Study the Word—often, prayerfully, open-mindedly. "But," I hear you say, "I do not understand. I do not know how. I need the suggestions of others." The Spirit answers, "O ye of little faith." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "For the Spirit searcheth all things, yea, the deep things of God." "God hath revealed them unto us by his Spirit." "Those things which are revealed belong unto us and to our children." "

To fill our place as teachers we must teach only the revealed things of God and not the commandments and opinions of men. The result of teaching the precepts of men is pictured to us in Isaiah 29:13, 14: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

"And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd" (Eccl. 12:9-11). How shall I fill my place as a teacher? Still teach—never

falter or give up; search; give good heed; set in order; find out acceptable words; write that which is upright; give that which comes from one shepherd. This last suggests unity. Unity—how precious! Fellow teachers, let us be united in our instruction. Let us all speak the same thing. We can only do this as we all go to the Spirit for our words, not by going to different men. If we are not teaching the same thing; if we are not getting our words from the chief Shepherd, we are not filling our place as teachers.

If we are not searching and studying hard and long, we are not filling our place as teachers. Let's dig deep in the rich mine of God's Word, and drink long from the Fountain of Truth. David testified in Psalm 119:99, 100: "I have more understanding than all my teachers: for thy testimonies are my meditations. I understand more than the ancients, because I keep thy precepts."

If I falter and become discouraged when people obey not the voice of their teachers, nor incline their ear to them that instruct them, I am not filling my place as a teacher. Teach on. Be not dismayed. "Cast thy bread upon the waters: for thou shalt find it." "He that goeth forth and weepeth . . . shall doubtless come again with rejoicing."

If I take no heed to myself and set in order my own life, I fail miserably in filling my place as a teacher. "Thou therefore which teachest another, teachest thou not thyself" (Rom. 2:21)? If I am not practicing what I preach; if I am not growing daily; if I don't become more like Jesus every day, I am not filling my place as a teacher.

If sin or evil in my presence does not cause uneasiness on my part; if wickedness is not abhorred by me, and more so day by day, I am not in the proper frame of mind to fill my place as a teacher.

If I have not the love of Christ for all men; if I am reluctant to visit, or hesitate to entertain, all of my pupils; if I show respect of persons, I have not caught the true spirit of one who can fill his place as a teacher.

I suppose some of you are thinking, "I had better resign as a teacher. I will never be able to fill the place of teacher." That is exactly the way we all feel about it if we are honest. And true it is that we cannot fill the place. But, remember, Jesus said, "I will pray the Father, and he shall give you . . . the Spirit of truth; . . . ye know him; for he dwelleth with you, and shall be in you" (Jno. 14:16, 17).

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:6, 7). Let us then allow Him to use this body of ours as a vessel in which to keep His treasure. He did so much for us; does it not then behoove us to grant Him this favor?

Let us learn to know Jesus better every day—fellowship with Him often, live with Him constantly, and we shall grow like Him. We then shall truly fill our place as teachers in the Sunday school.

"They that be teachers shall shine as the

brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Margin of Daniel 12:3).

Dear Lord, I do not ask

That Thou shouldst give me some high work of Thine,
Some noble calling, or some wondrous task.
Give me a little hand to hold in mine;

Give me a little child to point the way
Over the strange, sweet path that leads to Thee,
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child.
How beautiful, oh how divinely fair
Is Thy face, so loving, sweet, and mild.

I do not ask that I may ever stand
Among the wise, the worthy, or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.

—Author Unknown.

Lititz, Pa.

BEFORE TOO LATE

(Continued from page 306)

hymns. Sing 'Nearer, My God, to Thee,' can you?"

So the sweet strains of this old favorite filled the stale, smoky air of the Barr cabin, and actually brought tears to Mandy's eyes.

After that it was easy to lead her into the subject dearest to Miss Martha's heart, and to come again and again, each week. The young woman did what she could to make Mandy comfortable. She combed and brushed her hair, washed her clothes, bathed her, and cleaned her room. Her visits soon came to mean so much to the poor soul that even Joel did not object, and before the winter was over he even became friendly toward the mountain missionary.

Week by week Miss Martha taught Mandy the Sunday-school lessons, sang to her, and prayed with and for her, and by spring Mrs. Barr said she "believes she could walk to the chapel fer preachin'." That is, if Miss Martha helped her. It was a tedious task, for her one limb was almost useless. But there in that little chapel one night Mandy opened her heart to the Saviour, and let Him wash away all the sin and iniquity piled up in her poor old life, and the song of the Lord really began in her own heart.

Old Joel marveled at the change in his wife and the difference in their home. His respect increased for Miss Martha and for Pastor and Mrs. Neals, who also visited them at every opportunity. And then one night after the Neals had helped Mandy over to the chapel, Joel followed them. He wanted to know what kind of sermons that preacher preached. And there the Spirit of the Lord convicted him of sin, and even the poor old drunkard, Joel, found peace and pardon at the Saviour's feet!

After a while Mandy was stricken with illness again, and had to stay in her bed, but it was clean now, and the room was cheerful; and there was peace and joy in her heart, and she didn't mind!

One day Miss Martha stepped quietly into the kitchen and heard Mandy singing: "Jesus, Jesus! How I trust Him! How I've proved Him o'er and o'er! Jesus, Jesus! Precious Jesus! Oh for grace to trust Him more!"

Mandy did not know Miss Martha was around. It was not the day she usually came, and she was not expecting her. Miss Martha's heart thrilled when she realized Mandy was spending her time reading her large-print Bible, singing, praying, and meditating on the goodness of God as she lay on her bed!

"The Lord is good to me!" she beamed when she was conscious of the missionary's presence. "Think what I'd still be if He hadn't brought you people in here!"

"Yes! Let's thank Him right now!" Miss Martha replied as she dropped to her knees and praised God for saving these dear souls.

It wasn't long until Mandy exchanged her cross for a crown and entered into the presence of the One who had saved her soul, leaving behind her a smile of joy and peace upon the wrinkled, worn-out house of clay she lived in so many years, and a testimony in Cedar Creek Hollow of the love and mercy of a kind and loving Saviour.

Old Joel's testimony and victory were not unflinching. There came times when his friends enticed him back to his old habit, times when he stumbled up the dark creek road and fell by the way, where he would be found the next morning. But each time the devil succeeded in tempting him and throwing him down, he went back to the little chapel and confessed his sin and begged to be re-established in the fellowship of the believers.

"Friends," he would beg, "please don't let go of me! Don't stop prayin' fer old Joel Barr! I don't know where I'd be if you people had-a given me up. I guess I look sometimes as if I'm too hopeless fer God to save, but I wanna live right, an' you gotta help me, by keepin' on prayin' fer me!"

"I'm so afraid," Miss Martha told Pastor Neals afterwards, "that something might happen to him while he's drunk, and the devil will have the final victory over poor Old Joel!"

"Yes, but we must hold on to God for him. Let's pray that he'll really get and keep the victory over drink," the pastor replied.

And so the missionaries held on and encouraged him in every way they could. They gave him the task of caring for the chapel, keeping it clean and ventilated, building the fire in winter and passing the song books to the worshipers. He loved this service and did it cheerfully and well. The cold, hard glare in his black eyes had become a soft light that mirrored the joy in his soul. And then, after just a few years of service for his new Master, Old Joel became sick, and the Lord took him home to Himself and to Mandy.

Miss Martha felt sure the crooked road up Cedar Creek Hollow would never seem tedious again, for the dear Lord had reached down and plucked two more precious souls for Himself, as one does "brands from the burning"—before too late.

Bannock, Ohio.

SOME PLEASANT EXPERIENCES IN MISSION WORK

By Muriel Mack

Sometimes when we write articles for the home church, we share our burdens with you, and our prayer needs, and I am sure that you are glad if we do, so that you can pray more intelligently for the work. But in mission work, life is not nearly all burdens, and our kind heavenly Father often sends us "Handfuls on Purpose" just for our enjoyment. I want to tell you about a few of these. Necessarily, this must be rather personal, but please pardon that.

When we came back from our three months' extended leave, I was without help in the house for several weeks. With the many calls that come to us during a day and the work that the Lord calls us to do, we can't do all our house work and be faithful to Him. Our trustworthy cook came back to us as soon as he had finished his garden work, and we did praise God for that. But until that time, the Lord did not leave us without reminders of His love and concern. One evening when I was very tired with the day's work, a young lad came to our door after he had finished his work at the other house and said, "Mama, can I wash your dishes for you? I see you don't have any one to help you." More than his help, I appreciated his spontaneous offer after he had already done a full day's work. That isn't typically African. Usually they want to be sure they don't do more than necessary. Another fine Christian boy from Bukiroba, who was here for medical and surgical treatment, came and ironed for a few days, not for wages, but just out of brotherly love, and because he appreciated the help he had gotten here. And one evening Dina came and found my kitchen full of smoke, and my food not yet beginning to cook on the stove, because all my wood was rain-soaked and green. As soon as she went home, she sent me up an armload of dry wood from her own kitchen. Wasn't that thoughtful and kind?

There is an old woman here who has found the Lord and who seems to have found real joy in her salvation. One morning she came to the mission just bubbling over because of a dream she had the night before. She told it to every one who would listen to her. The dream itself was rather complicated, but through it the Lord had revealed to her the certainty of the resurrection (something not believed in by the heathen African), and had showed her that she must testify for God these days if her friends and family are to enjoy the resurrection of the just. We rejoiced with her.

And last, but not least, are the joys which come through fellowship with God and through the reading of His Word. He does have His best for those who want it. And it is a joy too, to pray with our native Christians and to see their concern for the lost and growth in the Lord. "Praise God from whom all blessings flow."

Musoma, T.T., East Africa.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXII. Faith—That Which We Believe

BY THE BIBLE STUDY EDITOR

There is spiritual substance and evidence to the things of Faith. No one can describe them who has not seen them. The dreams and visions which some have claimed concerning these great realities have been matters of great interest to many, and may have some semblance of truth and reality connected with them, but only those revelations that have been given to men inspired of God, as were Paul and Stephen and John, can say with certainty that they have seen the things which God has promised to those that love Him.

What then, may be known concerning the realm and life of those who would fellowship with God? All that Stephen saw of heaven was, as he said, "I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). His prayer followed, "Lord Jesus, receive my spirit," and "Lord, lay not this sin to their charge." Paul was caught up to the third heaven, but he claimed no power to tell the things that he heard. He did not claim to have seen the things of heaven, but, concerning what he heard, he said that "He was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (II Cor. 12:4). The marginal rendering suggests that it was **not possible** for a man to utter. There remain a few certain sources of information as to the things of heaven which are revealed to men.

The Revelations Concerning Heaven

Moses gave to men the first great revelation concerning the things of heaven and the nature of the means of worship because of the facts revealed. Moses gave both a testimony of heaven and how men should worship God. The prophets gave men a few descriptions of the things of heaven. Isaiah saw the Lord, high and lifted up, and His train filled the temple. The seraphim were present, each with six wings, calling out holiness to God, and ministering at an altar from which the prophet was cleansed.

Both Moses and Isaiah gave a suggestion as to how men should serve the Lord who had been revealed through the visions and symbols of heaven. Ezekiel saw a vision of the Spirit of God which goes out through the whole world. Daniel had communion with the chief angels of heaven, and Zechariah saw the messengers of the judgment of God sent forth into the world. But these visions would have been in vain had they not dealt with the purpose of them—teaching men how they should worship and serve the Lord.

John had received the larger vision and the most complete revelation concerning the

things of heaven and concerning the Lord Jesus who had returned to the Father. But along with the revelation there were messages to the churches and to all others concerned with the hope of life eternal. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3). Here again is a revelation with instruction.

Jesus Christ, the Son of God, coming from the bosom of the Father, brought to us the essential revelations of, and from heaven. Having the most intimate knowledge of heaven, and having the greatest authority to reveal the things of God to men, it is remarkable that he spoke so little of heaven itself, and told so much as to how men should live in the light of there being a God and a heaven to which men were invited through Himself and the will of the Father.

Because of the nature of the revelations from God there are two essential facts for our consideration. There is a heaven, and the things associated with heaven are important. But there is also a life which God expects men to live because of the spirit world. This life and the manner of man's relation to God is a necessary revelation. All that is connected with that life is included in what we term, **our faith**.

The Faith

This term is found in the New Testament, and is used about forty times. Perhaps the most distinct reference to faith as the doctrine which we believe is found in Jude 3, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The word used for "faith" in this instance is the same as that used for "believing" in such passages as Rom. 5:1, "Therefore being justified by faith," and that used in Matt. 9:22, "Thy faith hath made thee whole." The Greek word used in these three instances is "pistis." In the last two Scriptures the act of believing is meant, while the first citation suggests that it is the truth which we believe for which we are to contend. What we believe is called **"the faith."**

The Gospel of the Kingdom of Heaven

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). See also Mark 1:14, to which is added "the gospel of the kingdom of God." Again, in Matt. 24:14 Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto

all nations; and then shall the end come." The last commission given by the Lord to His disciples is found in Matt. 28:19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." This picture of the Gospel is not complete without the final admonition given by the Lord before His ascension as given in Acts 1:6-8: "When they therefore were come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." John the Baptist could not preach the Gospel of the kingdom because he was called to introduce Him who had the message of good news to declare to all men. He called men to repent, because the kingdom of heaven was at hand. Jesus also preached repentance unto the kingdom, but then preached the Gospel of the kingdom. Matthew and Mark call the teachings of Jesus the Gospel of the kingdom and the Gospel of the kingdom of God. Luke calls it only "the gospel," and the same term is also used by Matthew and Mark. The term, "gospel," is not used in the writings of John, except in Rev. 14:6, where it is called the "everlasting gospel."

Is this Gospel,—the Gospel of the Kingdom of heaven and of God,—the faith which was once delivered to the saints? It is called the Gospel of Jesus Christ (Mk. 1:1); Gospel of God (Rom. 1:1); Gospel of Christ, frequently, in Paul's writings; the Gospel of the grace of God (Acts 20:24). But one will say that the Apostle Paul added to the Gospel which Christ preached. In this connection, may be cited I Cor. 15:1-8. In this statement of his preaching and of the message Paul asserts that he preached only the death of Christ for our sins, His burial, His resurrection and the testimony of His resurrection by those who had seen Him. Also I Cor. 2:1, 2, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." It is evident that Paul could preach nothing of the Gospel of Christ but that which Christ had taught His apostles, for they were the sole witnesses of Christ. He could preach nothing more of Christ than what Christ had said and done concerning His coming to atone for the sins of the world, and after death to rise again and ascend unto the Father. All this Paul taught in his messages of the Gospel.

It is interesting to note that Jesus under-

stood the fulfillment of prophecy during His life and in his own experiences. Matthew refers to this fact again and again. Jesus began His ministry by referring to His work as the fulfillment of prophecy. Luke 4:21, "This day is this scripture fulfilled in your ears." Paul reasoned with the Jews out of the Scriptures concerning the fact that Jesus was the Christ, or the Messiah.

The Gospel of the kingdom of heaven was the Gospel of salvation by faith which Paul preached. What Jesus preached concerning the character and life of those who belonged to the kingdom was preached by the apostles. They had no other gospel to preach. The Sermon on the Mount belongs to the present age as part of the Gospel which Jesus said should be preached in all the world, beginning at Jerusalem and extending to the end of the world. It is not a document reserved unto a certain age of the world, when Jesus said it should begin at once. It was a statement of the nature of His kingdom which could be appropriated by Gentile as well as by the Jew. It is a standard of righteousness which it is possible to attain by the power of faith, through a spiritual regeneration as was intended by Jesus. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno.1:12).

The Gospel, including the Sermon on the Mount, as taught by Jesus, is not a description of a sinless world, since the circumstances surrounding the life of those in the kingdom are not truly heavenly in character. There will be those in the world to whom the believers shall show their light and to whom they are to be as salt. There will be strifes and need of reconciliations. There will be temptations to appear good before men. There will be those who smite on the cheek and there will be enemies to feed and to clothe. This is not the nature of a sinless world. It is the character of the present world in which the Lord tells His followers how to live a life that belongs, in its nature, to the kingdom of heaven.

Jesus called the word which He preached, the Gospel. It is so used in His own messages about nine times. The term applied to the messages of the apostles is the same, and the apostles refer to it as the Gospel of Jesus Christ. Jesus laid down the principles of the Gospel in His life and ministry. He wrought out the way of salvation, by His life, death, and resurrection and left the truth to be taught to the world by His followers. Jesus did not interpret His Gospel in the light of the plan of salvation. This was left for the disciples to teach to the world. It is noteworthy that the whole life and service of Christ made it possible for the teachers of the Gospel to see in it all that the Law and Prophecies had portrayed as to His coming and service for the salvation of men.

Prior to His death Jesus had told His disciples, "I am the way, the truth and the life: no man cometh unto the Father, but by me." Then He told them of the coming of the Holy Spirit who would teach them all things, and to whom He left the commission of leading them into all truth and righteousness. "He shall glorify me; for he shall receive of mine,

and shall shew it unto you" (Jno. 16:14). Jesus also said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jno.14:23). This again shows evidence of the close relationship of the Gospel with those who afterward taught it by the power and revelation of the Holy Spirit. It was the Spirit of Christ which was in the prophets who testified beforehand of the sufferings of Christ, and of the glory that should follow; and it was the Spirit sent down from heaven with which the apostles preached the Gospel to the people. I Pet. 1:11, 12.

The Gospel of Paul

In his epistle to the Roman Church, the apostle stressed the nature of the Gospel which he taught. In no other book is there such an elaboration of the principles of the Christian faith. In the first verse of the introduction he tells of his being separated unto the **Gospel of God**. He refers to it as being the message of the prophets and of the Holy Scriptures. It is the Gospel concerning the Son of God, who was made of the seed of David according to the flesh and declared to be the Son of God by the power of His resurrection from the dead. Rom. 1:1-4. Paul had no new Gospel to bring to the Roman Church.

Again, Paul declares that he is not ashamed of the Gospel of Christ, for it is the power of salvation to every one that believeth; to the Jew and to the Greek. In some special sense Paul calls his message, "my gospel"; but this must be understood in the light of his further explanation concerning his own messages to the Gentiles. See Rom. 2:16 and Galatians 1. At a time when his authority as an apostle was challenged, and also the doctrine which he taught, he challenged his adversaries concerning the Gospel which he taught. "I marvel that ye are so soon removed from him that called you into the **grace of Christ** unto **another gospel: which is not another**; but there are some which trouble you, and would pervert the **gospel of Christ**. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

Note, that Paul does not here call his message "my gospel," but he declares that the Gospel which he preached is truly the Gospel of the grace of Christ. In order to further strengthen the authority of his gospel as the Gospel of Christ, he states, in verses 15, 16, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Here is the secret of his receiving the Gospel. God revealed His Son in Paul. This servant of God could not preach Christ to the heathen without first knowing the Son whom he should reveal. The vision of Paul on the way to Damascus was one of the revelations of Jesus to

Paul, and he responded, "Lord what wilt thou have me to do?" "I neither received it of man, neither was I taught it, but by the **revelation of Jesus Christ**" Gal. 1:12. Paul had seen Jesus, and upon that vision based the proof of his apostleship. I Cor. 15:8. But upon that vision he also based the authority of his message of the Gospel. He had seen Him that had taught the Word of God. He saw Him who had been crucified and now was risen. He had become acquainted with the Messiah, the hope of Israel. Acts 26:6-20.

In the vision which Paul received on the way to Damascus there was more revealed than the sight of Jesus. There was a message from Christ which included all that was essential to a saving faith, and the promise of a further revelation of essential truth for his message for the world. He was to be a minister and a witness for Christ of what he had seen, and of what Christ would further reveal by a special appearing to him. Gal. 1:16. He was sent to the Gentiles to open their eyes, to turn them from darkness to light, from the power of Satan unto God. They were to receive forgiveness of sins, and an inheritance among them that are sanctified by faith in Christ. Paul's message to both Jews and Gentiles was the Gospel message of repentance, turning to God and doing works meet for repentance. Acts 26:18-20. This revelation and message corresponds with the Gospel which Christ preached and with that of the apostles of Christ. It includes all that Paul preached and all that he taught in his epistles.

The opening of the eyes of the Jews and Gentiles was that of a spiritual enlightenment, such as that referred to in Ephesians 1. Turning them from Satan to God was their conversion from their idols to know God in His holiness. The forgiveness of sins was accomplished only by the sacrifice of the Son of God on the cross. All this was included in Paul's messages, in which he elaborated to some extent in order that the eyes of understanding could be enlightened. Paul introduced nothing in his preaching that was not according to the law or prophets. All that he preached may be found also in the witness of other apostles. It is true that Peter said of Paul that some things were hard to be understood, but Peter never refuted any truth that Paul taught. The Gospel of Paul was the Gospel of Jesus Christ.

HOW IS SPIRITUAL ACHIEVEMENT ATTAINED?

The man who bravely asks for all the good gifts God bestows, that having "freely received" he the more "freely gives," is headed straight for spiritual achievement. To break down this statement means that one seeks good health, he earns money, he holds positions of trust, he goes forth to labor for the one great purpose of doing the will of God; this involves doing one's best to know the will of God, using for this purpose Bible reading, Christian fellowship, quiet meditation and prayer, and the knowledge of Christian experience. This daily exercise makes for both present and future spiritual achievement.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

There is a very close relationship between two of our topics—those for November 12 and December 3. One is, "Standing Firm Against the Wiles of the Devil," and the other, "How to Overcome Temptation." But there is enough room for meditation from both angles. The **Wiles** of Satan and the **Means** in our power to stand firm might be emphasized in the topic for November; in the other our **weakness** and the **means** at our disposal to give us victory in spite of our weakness might be given consideration.

The **mission topic** is the final one for the year. We have studied various kinds of evangelism during the year—by teaching, by literature, by visitation, by preaching, by personal work, and evangelism among the Jews. The topic for this month emphasizes a thought that should pervade all evangelism. Very little can be accomplished in any kind of work unless that work is directed by the Spirit of God.

Our **Thanksgiving topic** should stir our hearts to gratitude for the many gifts and blessings which God is bestowing upon us. In our expression of gratitude we may well plan to share our blessings with those who are less fortunate than we are. We ought to be thankful that God has given us the Holy Spirit who keeps love toward all men alive in our hearts and enables us to work with God in our prayers and in our testimony to the end that all men may come to the knowledge of the truth and be saved. We might remember those who were converted during the year. We should be grateful for the fact that the mind of strife does not change the Gospel of peace, and that we may continue to hold forth the Gospel.

STANDING FIRM AGAINST THE WILES OF THE DEVIL.—Eph. 6: 10-20; I Pet. 5:5-10

Topic for November 12

MOTTO

"Put on the whole armour of God."

MEDITATIONS ON THE TOPIC

I. Our topic today is a live issue in the experience of every Christian. The devil is continually plotting devices and placing them before people, with the purpose of deceiving them and leading them astray. "The wiles of the devil" have little effect upon those who recognize his wickedness and understand the trap which he has set. But there are those who, like Adam, are "not deceived" and yet yield through the influence of others and the power that affects the will. I Tim. 2:14. Peter did not expect to deny the Lord; yet he was found too weak to stand when the test came. We need to be on our guard lest we overestimate our own strength and underestimate the power of Satan. Many have fallen because they were off their guard. Trusting in their own strength, they do not equip themselves with the armor and weapons which God has provided, and as a result are taken unawares and overthrown. The only reason some think they are strong is because they are not spiritually equipped and enlightened, and do not discern the power of the forces of darkness, and their own lack of spirituality. There is ample provision for every believer, however weak. But we must put on our armor and take hold of our weapons if we would really "withstand in the evil day." "Truth" is the element of spiritual strength essential in holding us to a steadfast purpose. "Righteousness" is still righteousness, no matter how much it is reviled. A breastplate makes us invulnerable to the onslaughts of the Evil One. "Faith" is the effectual shield that makes the lies of the enemy pass off without injuring us. "The gospel of peace" overthrows the accusations of Satan and enables one crippled by sin to be healed and to stand in the favor and power of God, as no other sinner could in his own virtues. "Salvation" overthrows all the subtle arguments and reason-

ings, and enables one to see clearly that "whereas I was blind, now I see." "The Word of God" is an effectual sword which will vanquish the devil and all his hosts of wicked spirits and personalities. Let us stand firm in the whole equipment provided by the grace of God and resist the devil while we draw nigh to God.

II. The Text.—Eph. 6:10-20.—This passage suggests the powers of darkness that must be met, and the power and provision of God's grace to meet the enemy.

I Peter 5:5-10.—This passage emphasizes the fact that the devil is walking about, seeking the weak and unwatchful ones who expose themselves to his wicked plots.

III. Suggestions for Junior Programs.—It is something difficult to get juniors to take facts of an intangible nature seriously. Though the devil is a spirit, he works through tangible means to effect his spiritual ends. He comes to our minds through the personalities of our friends, through the earthly things that are about us, and suggests the wrong course to us. We may recognize his suggestions as they conflict with the Word of God or as they bring results contrary to the fruit of the Spirit of God. Gal. 5:22, 23.

The suggestive outline for juniors will suggest the line of thought to develop in the junior meeting. It will be noticeable that all the works of Satan are either a direct lie or are so mixed with truth as to make the line of our conclusions to be a lie. Satan often juggles the truth to cause us to have confidence in his schemes, and then mixes in enough falsehood to lead us into the wrong action. These facts should impress one with the need of taking a very definite stand upon the Word of truth and allowing no trifling with that truth by twisting Scripture to fit a perverted line of argument. Emphasize the use of everything God has given for our victory over the devil.

OUTLINE STUDY

I. The Devil's Wiles.

1. Perverting the Scripture.—Matt. 4:6 (cf. Ps. 91:11, 12).
2. Deceiving souls.—Gen. 3:1, 6.
3. Assuming angel forms.—II Cor. 11:14.
4. Lying wonders.—I Thes. 2:9; Rev. 16:14.

5. Snares.—II Tim. 2:26; I Tim. 3:7.
6. Blinds.—II Cor. 4:4.
7. The guise of friends.—Matt. 16:21-23; II Cor. 11:4.

II. How to Stand Firm Against Satan's Wiles.

1. Put on the whole armor of God.—Eph. 6:11.
2. Resist steadfast in the faith.—I Pet. 5:9; Jas. 4:7, 8.
3. Draw nigh to God.—Jas. 4:7, 8.
4. Give the Devil no place.—Eph. 4:26, 27.
5. The Scriptures.—Matt. 4:4, 7, 10; Eph. 6:17.
6. Walk in the power of the Spirit.—Rom. 8:13.
7. Complete surrender of self to Christ.—Matt. 10:37-39.
8. Watching and prayer.—Matt. 26:41 (cf. I Tim. 5:15).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Devil."
2. Tricks of the Devil.
 - a. Lying.
 - b. Change into other forms.
 - c. Blinds.
 - d. Pretended friends.
3. Standing Against the Devil.
 - a. By watching and prayer.
 - b. By the armor of God.
 (See further in the Outline Study)

For Seniors.

1. Deceitful Ways of Satan.
2. Co-operating with God to Stand Against Satan.
3. God's Faithfulness to Tempted Men and Women.

PERSONAL THOUGHT

Let us be sure we are in the position of safety, and then exercise the grace of God in meeting the devices and powers of Satan.

SEED THOUGHTS

The devil is no idle spirit, but a vagrant, runagate walker, that never rests in one place. The motive, cause, and main intention of his walking is to ruin man.—T. Adams.

He who would fight the devil with his own weapons, must not wonder if he finds him an overmatch.—South.

No sooner is a temple built to God, but the devil builds a chapel hard by.—Herbert.

The devil has at least one good quality, that he will flee if we resist him. Though cowardly in him, it is safety for us.—Tyron Edwards.

MISSIONS UNDER THE DIRECTION OF THE HOLY SPIRIT.—Acts 14

Topic for November 19

MOTTO

"Sent forth by the Holy Ghost."

MEDITATIONS ON THE TOPIC

I. Spirit-directed Missions are as they should be. Thus it was in the work of missions in the apostolic age. Thus it has ever been when the work of the Gospel made real progress. The Holy Spirit is the wisdom and the power who leads and sustains every mis-

sionary enterprise that has the approval of God.

He calls the workers for the particular field. He takes possession of the individual and operates through his native powers to accomplish the needed service of teaching and preaching and serving. The physical body—the natural gifts, the intellectual talents, the educational training—of the individual who is under the directing hand of the Spirit is used and blessed and fitted for the work to which the Spirit calls.

The Spirit leads into fields where souls are ripe for the harvest. The inward impulse of the worker, together with the door of opportunity in providential circumstance, together with the response of souls whom the Spirit knows are to be reached, helps the workers to understand that they are working where the Lord has called, or that they are not to work there at that particular time.

The best lessons on the subject of Spirit-directed missions are found in the Book of Acts. The Jerusalem Church was scattered by persecution, but that persecution, under the direction of the Spirit, led to the scattering of the seed wherever these persecuted Christians went. As the Antioch Church ministered to the Lord, and fasted, the Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." We can trace the work as they went forth, and see how the Spirit led, how He checked their goings, and how He opened the way for the spreading of the Good Tidings in many fields.

II. The Text.—Acts 14.—This chapter is representative of the way the Spirit worked in directing the missionary labors of Paul and Barnabas. In spite of opposition, the power of God was manifest to the extent that sincere souls had evidence that the work was of God and not of men. They ordained elders in every church, after prayer and fasting, and so set the work in order.

III. Suggestions for Junior Programs.—The incidents suggested in the assignments for juniors will furnish material for the junior meeting. From these incidents the juniors can be led to see how the Spirit leads and opens the way for workers.

It will be helpful to try to apply the lesson to the needs of the juniors in their testimony among their associates and acquaintances. Boys and girls who love the Lord can be directed by the Holy Spirit in what to say and do for the Lord in behalf of the lost and for the strengthening of those who believe. They should be led to pray and to expect the help of the Holy Spirit in the sphere of work in which God can use them.

OUTLINE STUDY

I. Spirit-called Workers.

1. Choosing men through a praying Church.—Acts 13:1-4.
2. Making men overseers of the Church.—Acts 20:28.

II. Spirit-qualified Workers.

1. Dividing to every man as He will.—I Cor. 12:7-11.
2. Directing the message delivered.—Acts 13:9-11.
3. Giving power in meeting difficulties.—II Cor. 6:4-10.

III. He Leads to the Fields.

1. Forbidding.—Acts 16:6, 7.
2. Showing and calling.—Acts 16:9, 10, 14.
3. To personal work.—Acts 8:26-40.
4. Opens doors.—Acts 11:11-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Holy Ghost."
2. God's Spirit Sends Missionaries.
 - a. He sent Peter to Cornelius.
 - b. He sent Philip to the Eunuch.
 - c. He sent Paul and Barnabas to the Gentiles.

- d. He called Paul and Silas to Macedonia.
3. God's Spirit Gives Wisdom and Power to Speak.
 - a. To rebuke a sorcerer.
 - b. To lead a jailor to the Lord.
 - c. To open the heart of Lydia.

For Seniors.

1. Spirit-called Workers.
2. Spirit-filled Workers.
3. Spirit-led Workers.

PERSONAL THOUGHT

Do we wait on the Lord for His blessing and leading through the Spirit, or do we direct our own plans?

SEED THOUGHTS

So when the Spirit of our God
Came down His flock to find,
A voice from heaven was heard abroad,
A rushing mighty wind.

It fills the church of God; it fills
The sinful world around;
Only in stubborn hearts and wills
No place for it is found.

—Keble.

THINGS FOR WHICH WE ARE THANKFUL.—Ps. 107

Topic for November 26

MOTTO

"Praise the Lord for his goodness and wonderful works."

MEDITATIONS ON THE TOPIC

I. Thankful for What?—Thankful for the living God, who made all things and who holds all things in His power. Thankful for life and all that comes into our hand by God's wisdom and by His power to sustain life. Thankful that God has made it possible for sinful men to be brought again into favor and fellowship with Him. In this line of thanksgiving we think of how He has revealed Himself and His will through the Bible. We think of the sacrifice of His Son for the sins of mankind. We think of the agencies—the church, the ministry of the Gospel, the Holy Spirit—which enable us to be nourished and made strong in living for God in the world. We are thankful for the good things that we may look forward to enjoying in the glory world, after this life is finished.

It is good to think of all these things. It may even be good to write out a list of these things, to refresh our memories and thus stir up our souls to bless the Lord. "Bless the Lord, O my soul, and forget not all his benefits." As we refresh our memories we need to meditate on what it means to us that we have such a kind and loving Creator and Father who provides everything for our good. With the psalmist, we need to give expression to our thoughts in songs of praise and in words of appreciation before Him and in the presence of our fellow men, who may be moved to magnify the Lord with us. It is so easy to take things as a matter of course, and to forget who has taken the thoughtful care over us to provide them for us.

II. The Text.—Ps. 107.—This Psalm exhorts men to praise the Lord for His goodness and to thank Him for the good things He has done.

III. Suggestions for Junior Programs.—An enumeration of our blessings and a discussion of what these blessings mean to us will increase our appreciation of them. But it is very important that we lead the boys and girls to understand that God makes all these blessings possible for us to enjoy. He sees that we have day and night and the seasons

in their turn, and that the sunshine and rain come down to do their work in bringing forth our food. Outstanding among the list of things we have to be thankful for is the friendship of God. Let us not be like people who use their friends to receive gifts from, but do not give much concern as to whether they are worthy of the goodness that has been bestowed. Base ingratitude is one of the worst sins men commit toward one another; how much more toward the Creator and heavenly Father!

OUTLINE STUDY

I. Thanks for God's Mercy.

1. In forgiving sins.—Ps. 103:3.
2. In delivering them in trouble.—Ps. 107:6.
3. In pitying them that fear Him.—Ps. 103:13.
4. His mercy is everlasting.—Ps. 103:17.

II. Thanks for His Goodness.

1. Giving food to all flesh.—Ps. 136:25.
2. In the plans of creation.—Ps. 136:5-9.
3. In the plan of salvation.—John 3:16.
4. In providential overruling.—Acts 17:24-28.
5. In making people glad.—Acts 14:15-17.

III. Thanks for His Holiness and Righteousness.

1. When we remember.—Ps. 30:4; 97:12.
2. When we experience impartiality.—Acts 10:34, 35; Rom. 2:11.
3. When we examine His works.—Ps. 18:30; Rev. 15:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Thanks."
2. What to Thank God For.
 - a. Goodness—life—breath—food—drink—clothing—shelter—home.
 - b. Mercy—forgiveness—salvation—Jesus—Spirit—Bible—Church—heaven.
 - c. Holiness—A true and pure God and a happy heaven to go to.

For Seniors.

1. Thanks for Things God Has Made.
2. Thanks for Spiritual Blessings.
3. Thanks for What God Is.

PERSONAL THOUGHT

How often we forget how much the many blessings from the loving hand of God mean to us! Let us show our gratefulness by appropriate expression of the gratitude of our hearts.

SEED THOUGHTS

Gratitude is not only the memory but the homage of the heart—rendered to God for His goodness.—N. P. Willis.

Gratitude to God makes even a temporal blessing a taste of heaven.—Romaine.

There is as much greatness of mind in acknowledging a good turn as in doing it.—Selected.

If gratitude is due from children to their earthly parent, how much more is the gratitude of the great family of men due to our Father in heaven!—H. Ballou.

HOW TO OVERCOME TEMPTATION. —I Cor. 10:12-14; Jas. 4:5-10

Topic for December 3

MOTTO

"Blessed is the man that endureth temptation."

MEDITATIONS ON THE TOPIC

I. The Way of Victory in Temptation.—To know the wrong and to know that the

source of the wrong suggestion comes from Satan, will forearm us to do our best to overcome. But many persons do not know their own weakness, and hence are not aware in what subtle ways the tempter will approach and with what power he will move to get them to yield. Then it is important to know our own weakness in the flesh and to know the readiness of God to come to the rescue of those who call upon Him and who are ready to trust His power.

Our relation to Satan should be to regard him as an adversary. His approach should be resisted. We cannot expect to parley with Satan and give him a chance at our reasoning, and come out without harm being done to ourselves. His suggestions and reasonings are poison to our thinking unless we meet them with the Word of truth fully settled in our heart. "Be sober, be vigilant" are two exhortations we may well consider. The enemy is on our track and will take advantage of every weak spot in our fence. So while we are resisting the devil, we must also "draw nigh to God," who is ready to draw nigh to those who welcome His help.

In the secret of His presence we shall be kept from the snare which is set to catch us. "Surely he shall deliver thee from the snare of the fowler . . . under his wings shalt thou trust: his truth shall be thy shield and buckler" (Ps. 91:3, 4). God has given us the help and fellowship of human companions who are dwelling in His presence also. It is a great blessing to use their companionship as a safeguard against the temptations that may assail us.

II. The Text.—I Cor. 10:12-14.—This passage warns us against self-confidence and assures of the faithfulness of God who is ready to temper the temptation to our strength and enable us to find an escape so that we can bear it.

Jas. 4:5-10.—Pride is a fatal malady that puts us out of fellowship with God. Humility opens to us the door of grace and enables us to rest on the loving protection of God. Satan needs to be regarded with suspicious fear, since it is no idle dream that he is watching for us. But if we resist in steadfast faith, we shall conquer through the help of God, who is watching over us to fit us for eternal glory.

III. Suggestions for Junior Programs.—This is a live question for juniors to be enlightened upon. They all know temptations. And they also are aware of defeat along the pathway of life. Those who are sincerely seeking to be victors will welcome the suggestions of the Word of God concerning the way to be victorious. The suggestive assignments are based on the Word of God and can be developed by appropriate scriptures. It will be a pleasure for the juniors to discover the teaching in the regular outline study, under the head: **2. Delight in the Law of the Lord**, as a supplement to (d) in the suggestive assignments for juniors. Try it. As a supplement to (a), use (1) under the head: **Abiding in the Secret Presence**. As a supplement to (g), use (5) **The Fellowship of Saints**, and in this manner lead the juniors to appreciate the outline study.

OUTLINE STUDY

I. Common Temptations of Man.

1. The lust of the flesh.—I John 2:16.
2. Of the eye.—I John 2:16.
3. The pride of life.—I John 2:16.

II. The Means of Victory.

1. Abiding in God's secret presence.—Ps. 91:1-3; Jas. 4:8.
2. Delight in the law of the Lord.—
 - a. To know it.—Ps. 1:1-3.
 - b. To use it.—Eph. 6:18.
 - c. To trust it.—Ps. 119:41, 42.
 - d. To obey it.—Rev. 3:10.

3. The throne of grace.—Heb. 4:16.
4. By resisting the tempter.—I Pet. 5:8, 9; Prov. 1:15; 4:14, 15.
5. The fellowship of saints.—I Thes. 5:11-14; Heb. 10:25.
6. Trust in His care.—Phil. 4:6, 7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Temptation."
2. How We May Overcome Temptation.
 - a. Get close to God.
 - b. Stay as far as possible from the tempter.
 - c. Give no place to the Devil.
 - d. Love God's law.
 - e. Stand true in obedience.
 - f. Ask God for help.
 - g. Walk with good people.

For Seniors.

1. The Author of Temptations.
2. The Field of Satan's Operations.
3. The Believer's Resources in Temptation.

PERSONAL THOUGHT

Do we realize the thrill of joy that comes

to one who has been tempted and has overcome?

SEED THOUGHTS

Learn to say "No"; it will be of more use to you than to be able to read Latin.—Spurgeon.

Every moment of resistance to temptation is a victory.—Faber.

To realize God's presence is the one sovereign remedy against temptation.—Fenelon.

He who has no mind to trade with the devil, should be so wise as to keep away from his shop.—South.

To attempt to resist temptation, to abandon our bad habits, and to control our dominant passions in our own unaided strength, is like attempting to check by a spider's thread the progress of a ship borne along before the wind and tide.—Waugh.

DIRECTED STUDY PROGRAM FOR NOVEMBER 12

The topic for this study was chosen because there was no doctrinal topic listed for November. This is, however, a study of the doctrine of the devil. The leader may find helpful material in *Davis' Bible Dictionary*. An interesting and helpful booklet is written by C. E. Putnam, and published by the Bible Institute Colportage Association of Chicago, entitled "Satan, the Opposer from Origin to Doom," (Price, 15¢). There is difference of opinion as to the interpretation of Isa. 14 and Ezek. 28. These passages may be used in this study, but should be considered in the light of their context. The discussion following the study should lead young people to develop ability to recognize this archenemy as he comes against them and should acquaint them with his snare.

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,

Secy. of Young People's Bible Meetings.

OUR ADVERSARY THE DEVIL

I. Who He Is.

1. "The _____ of this world." II Cor. 4:4.
2. "The great _____ . . . that old _____, called the _____, and _____." Rev. 12:9.
3. "He was a _____ from the _____ . . . he is a _____, and the _____ of it." John 8:44.
4. "The _____ of this _____." John 12:31.
5. "The _____ of the _____ off the _____." Eph. 2:2.

II. How He Works.

1. He "_____ Eve through his _____." II Cor. 11:3. Explain.
2. He _____ persons to sin. Matt. 4:1.
3. He sets a _____ for men. I Tim. 3:7.
4. He _____ himself into an _____ or _____. II Cor. 11:14, 15.
5. He _____ the brethren. Rev. 12:9, 10.
6. He _____ God's servants. I Thess. 2:18; Dan. 10:13; Zech. 3:1.
7. He takes away the good _____ and sows _____. Mark 4:5; Matt. 13:25.

III. How He Is Overcome.

1. The son of _____ was manifested to _____ his _____. I John 3:8.
2. We are to be _____ and _____. I Pet. 5:8. We should neither underestimate nor overestimate his power, but duly estimate it. Why?
3. We should _____ him. Jas. 4:7. Explain how. (Should we speak evil of him? Jude 8, 9; II Pet. 2:10, 11; Zech. 3:1, 2.)
4. We can overcome him by using the "_____ of _____." Eph. 6:13.
5. His final defeat will be his being "_____ into the _____ of _____." Rev. 20:10.

Topics for Personal Expression

1. What I Have Learned About the Devil in My Christian Experience.
2. Evidences of the Power of the Devil I Have Observed.
3. How I Answer Those Who Say There Is No Devil.
4. Observations of the Devil as an Angel of Light.
5. Things That Have Helped Me to Be Sober and Watchful in Life.
6. Observations of the Devil as a Roaring Lion.

WHY HAVE YOUNG PEOPLE'S BIBLE MEETINGS?

BY NELSON E. KAUFFMAN

Our readers will appreciate this helpful message from the Secretary of Young People's Bible Meetings.

These are days when the "why" of almost everything we do and believe is demanded. We welcome this impact of the times upon us, for our cause as His ambassadors will bear close scrutiny and will be enhanced by it.

The facts that we have had young people's Bible meetings for almost forty years and that they have filled a large place in our church life are not sufficient reasons for continuing them. The title of this article then is a proper and timely question.

This discussion is not to be understood as a defense of the traditional type of young people's Bible meetings. When I say that we should have young people's Bible meetings and say why I think we should, I am speaking for a service for young people and not necessarily for the type of service that has come to us in our church heritage. Neither should it be understood that the writer feels our traditional type of service is necessarily outmoded. This paper is primarily a defense of a special service for young people. It occurs to me that there are four good reasons why we should have a Bible meeting for young people. These reasons may apply to services for other age groups as well, but that does not make them less important for our youth meetings. We should have young people's Bible meetings:

1. To Provide an Opportunity to Help Our Young People Draw Near to God.

In Hebrews 10 the writer suggests the reasons why we need young people's Bible meetings. A new and living way has been opened for men to approach God, and there is in God's presence a great High Priest who is over God's house. Having these means of access, the writer entreats his readers to draw near. To Israel of that day that seemed almost sacrilegious, because the priest always did that while the people stood without. Today many people feel almost the same, that is, that it is the privilege of only a few to draw near to God in full assurance of faith. This is the privilege of every Christian. It is God's will for all.

We need the young people's Bible meeting service to help our young people to see their privileges in Christ, and to encourage them in the appropriation of these privileges. For this reason these meetings need to be of the type that touch youth in terms of their level of experience. The Bible is the great book of Christian experience resulting from the doctrine it contains. We need young people's Bible meetings to help our youth know that doctrine and to help them into an experience resulting from that knowledge.

2. To Provide Christian Instruction.

When the writer in the scripture referred to above exhorted believers to "hold fast the profession of our faith without wavering," he suggested an imminent evil, a more than possible apostasy. If such a danger threatened the church of that early day, it is no less threatening today. In that day as now,

Christians were "letting their faith go, allowing their love to grow cold, neglecting social worship and all means of keeping one another in heart, so that they were becoming like a demoralized army with its discipline broken, a mere disorderly mob, a sure prey to the foe.

"For this sad state of matters there is but one radical cure: Clear vision of the ideal, vivid realization of the incomparable value of the Christian faith. Given this, the faith would be dearer than life; cold, selfish isolation would cease; a close brotherhood would be established, inspired by the sense of a common possession of something worth living and dying for. It was the knowledge of this that moved the writer of the Hebrew epistle to make a great effort to expound the nature and show the glory of the New Testament religion. He believed that the best of all antidotes to apostasy was intelligent conviction. In the course of his work he plies his readers with every conceivable aid to constancy—calling up old memories, appealing alternately to hope and fear, pointing, on the one hand, to historic examples of the fate of unbelief, and, on the other, to lives made sublime by the power of faith. But his main trust is in instruction. If he can only get them to understand the religion they profess, all will be well, everything else will follow of course" (Hebrews—Bruce).

This need for instruction is one great reason for young people's Bible meetings. The question may rightly be asked, "Do our meetings give such instruction?"

3. To Provide an Avenue of Christian Fellowship.

"Let us consider one another to provoke unto love and to good works," implies a chilling of Christian affection. "Not forsaking the assembling of ourselves together," indicates a tendency to isolation involving a forfeiture of all the benefits that come from association in Christianity.

Here we have suggested another great reason for young people's Bible meetings. No one can deny the constant chilling influence of the world today. Our young people feel it possibly more than older folks. Meeting together in a Bible meeting in which there is an evident concern for one another, cannot but help keep alive that distinctive Christian affection and mutual concern.

We are to consider our fellow Christians in the sense of inciting them to love and good works. This can be done best in the assembly of the saints. Dr. G. Thomas says, "We are justified in relation to Christ solitarily and alone, we are sanctified in connection with other Christians, and we shall never know what it is to be a 'saint' unless we make much of 'the communion of the saints.'" Dr. Mackintosh has well pointed out that the word saint never occurs in the singular, and that "invariably it is plural."

Our young people should be encouraged to meet for the purpose suggested above, and

they should have opportunity in such meeting to exercise themselves to stir each other to love and "beautiful works." We should provide them such a program.

4. To Provide for Christian Service.

In Christian living little service is performed as an end in itself. Our young people's Bible meetings are no exception. All our services should be examined to see if they really result in the extending and establishing of our Lord's kingdom on earth. In other words, do our services serve to use up time and give our people an ease of conscience, or do they incite our people to action for the Lord Jesus?

We should have young people's Bible meeting as a means to an end, and that end is the fulfilling of the mission of the church in the world. If our meetings minister only to save ourselves, we shall lose ourselves and our young people's Bible meetings too. We should serve one another in these meetings, but we need to reach out further than that. There is work to be done in every community. There are opportunities to give and to serve. We need these meetings as an avenue through which some of this service is begun.

We need our young people's Bible meetings to give youth a vision and then to provide organized direction, in co-operation with church leaders, for that form of service which lies neglected at our very doors. If our meetings serve well in the first three suggested points and fail here, they will become like a stagnant pool.

"We [you and I] are not of them who draw back unto perdition: but of them that believe to the saving of the soul" (Heb. 10:39). But he means: "Be ye not, ye must not be, it is not to be thought of, such a disastrous issue is intolerable." "What he dreads is mean, ignoble, dastardly slinking from Christian standing and responsibility, through an abject desire for safety, which defeats itself, and brings on the moral coward the very evil he seeks to shun; what he commends is the heroic spirit of faith, which enables a man to live a true, just, godly life, preferring duty to safety; so, while willing to lose life, really gaining it, as Jesus had taught His disciples. In laconic phrase he offers as the watchword for times of trial, 'Not men of shrinking, but men of faith'" (Hebrews—Bruce).

May we follow that vital, living, serving, conquering faith of our fathers. We need our young people's Bible meetings for just such a service in just such a time as this!

Hannibal, Mo.

PRAYER A MIGHTY FORCE

Prayer is as truly a real living force in the world as any of the great forces of the universe.

Someone has said that "prayer is the mightiest force in the universe."

Men depreciate prayer—its powers and possibilities—because of their ignorance of its nature and laws. It is our privilege to know the value and import of prayer. When we do we may pray as did Moses, Samuel, Elijah, Daniel, and even Christ Himself, and all the saints in their degree. We should know how to "abide in Christ," ask "according to His will" and receive.—A Call to Prayer.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE MENNONITE GENERAL CONFERENCE AND "ADIAPHORA."

Wherefore my sentence is, that we trouble not them, which from among the Gentiles [nations] are turned to God: but we write unto them to abstain from. . . —Acts 15:19, 20.

The last evening of the special session of the Mennonite General Conference will long be remembered, in fact, will probably never be forgotten by those in attendance. God met a baffled group of His servants in His own time and way. The presence of the "Invisible Christ" was keenly realized. While He spoke our hearts burned within us. The other editors have written the data thoroughly and well; to write more along this line would be superfluous. In this editorial we want to consider the underlying factors.

Adiaphora

The problems were agelong; every denomination of any tenure of existence has been faced with them. Historians refer to them as "Adiaphora", a Greek word, pronounced ā-di-āph'-ora, meaning things neither commanded nor prohibited. That is the borderline between right and wrong. The difficulty was not in whether the Mennonite Church would continue to believe in the twin doctrines of nonconformity and nonresistance, but in their application to certain practices, and the kind of action to be taken towards violators.

The underlying reason for the special type of Bible study engaged in, and the increased time taken for prayer, was that the Mennonite Church was in danger—and the danger was two-way. This made the problems all the more difficult. Shall we become a legalistic duplication of the Galatian Church, or shall we become liberal like the Corinthian Church? During the Conference, the Christian's and the Church's safe blueprint, the Bible, was consulted. God spoke to us. The dangers of Phariseism, with its adding to the Bible; and Sadduceism, with its subtracting from the Bible; were clearly set forth. It was publicly declared that the Mennonite Church has no doctrines, no teachings, no principles, for sale. Still the question of method, and procedure remained difficult and delicate.

Church history speaks its own message. If legalistic tendencies are fostered, they almost unavoidably have their reactions in liberalism and radicalism. The Mennonite Church does not want to travel either road.

The cause of orthodoxy is ill served and the Gospel perverted into a system of legalistic propositions and our demands for agreement in profession and practice go beyond the Word of God.

The Pietists denied that there was a borderline between right and wrong. Men like Philip Jacob Spencer made it immoral to enjoy the gifts of nature. Innocent pleasures, festive meals, taking a walk, laughing, were regarded as sinful. This causes self-deception and much uncharitable judgment of fellow Christians. Some conscientious Christians in the past refused to use a bathtub, because they felt it was a luxury. Such attitudes are permissible for the individual, but ought not to become regulations of the church.

God has not left us in question about the rightness or wrongness of theft, murder,

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

adultery, and slander. They are not matters of personal liberty. Pietism and liberalism are extremes. Liberalism says, "All things are lawful; so go the limit." Yet how far dare we go in the direction of Pietism? For instance, the automobile toll of injury, loss, death is a national scandal. Shall we then prohibit the use of the auto? Some Christians, some Mennonites, today do not use automobiles. This is their individual privilege, but does the Scripture confer the right of making a regulation forbidding the same to others? That is the crux of the difficulty. Agreement may be highly desirable, but is it necessary to spiritual unity? There must have been difference of opinions in the apostolic Church, for heretics, subverters of the foundation of the faith, who persistently attacked the fundamentals of the faith, who created dissensions and quarrels, were to be dealt with, if there was no change after several admonitions. On the other hand, them that were "weak in the faith" were to be received, with one reservation, "but not to doubtful disputations." That is, they were not allowed to promulgate their weaknesses. Any candid student of the New Testament will find that there are "Great Fundamentals", "Fundamentals", and "Open Questions." In the Mennonite Church we do not have much difficulty about the first and second groups, but the third is somewhat baffling.

Our Unhappy Divisions

The Mennonite Church broke with the Roman Catholic Church on the question of the right to "add to the Word." Our forefathers said, "God has spoken." They felt this was sufficient. They said: "One is your Master." They broke with Romanism on this issue. They believed that Matthew 15:9 was one of the chief Roman Catholic errors, "In vain do they worship me, teaching for doctrines the commandments of men." They felt that it was no small thing to teach what God had not taught, and prohibit what God had not prohibited. That is to destroy the doctrine of Christian liberty, for which Christ shed His blood, that is to burden the conscience with sin, where there is no sin.

It is well known that our opinion of "Indifferent Things", or "Adiaphora" changes with time and place. How much misery, heartache, divisions, ill will, with their trail of weakness and ineffectiveness, could have been saved if some questions had been left, where the Bible leaves many things—a question of the understanding and conscience of the individual Christian—rather than setting up too many things that do not have a spiritual significance, with customs changing constantly.

The following is but an abbreviated list of things that have caused divisions among us, or if not that unhappy end, at least were the reasons why some were excommunicated from the fellowship of the Church: buckles or strings, pockets in the coat, hooks and eyes or buttons, beards, cuts of clothing, tips on shoes, boots or shoes, top-buggies, the German lan-

guage, photographs, telephones, Sunday schools, evening meetings, evangelistic meetings, two-strand suspenders, automobiles, and quite a number of other similar things.

It is true that certain types of clothing and certain driving equipages sometimes stand for worldliness, but when fads and fashions change they are no longer issues of worldliness and can be dropped. Such things, while they are fads and fashions, call for a healthy witness against them, but not always for too drastic action. Often wholesome denunciation is timely and invaluable. It helps to preserve the line of demarcation between the Church and the world.

To show the havoc caused by some such drastic action may we cite one that was brought to our attention lately. Two men, who felt differently about an "adiaphora" were excommunicated by the same bishop, quite some years ago. Allow us to lift the curtain of time. The one died outside the fellowship of the Church, a drunkard, his family all lost to the Church; none in the third generation have returned. The other, one whom the writer knew personally, united with another denomination, became a minister of the Gospel, rendered noteworthy service, died revered and highly respected; his children and grandchildren members of the same church. What a needless loss! The writer should add, that today the same church does not require this test of membership.

Stemming the Drift

The baffling problem which faced the 1944 special session of the General Conference was that of stemming the drift, not a question of wanting to do it, but of "How?" The breakdown in the direction of good will and non-resistance must not continue. We do not want to say good-bye to simplicity and nonconformity and become the slaves of Paris and Hollywood. We do not want our people unequally yoked together with unbelievers in any sphere of life.

Is there no cure-all? Some on the grounds thought there was. It was airtight legislation, and discipline with teeth. But this too follows the spirit of the times. It is something like Fascism, in the spiritual realm. If this were a cure-all, then the Roman Catholic Church should be patterned after.

There are others who would say, "Why disturb us, leave those matters to us?" None on the grounds said this, but back in our churches there are altogether too many of this kind. This is like Communism in the spiritual realm, that is, the revolt of the masses. Such an attitude would strike the death knell of the Mennonite Church. Personally, the writer does not believe that the majority in the church are of this sort.

What then can we do in the face of the issues that confront us?

First, may we do what our Lord counseled in the Great Commission, "Teaching them to observe all things whatsoever I have commanded you." Our breakdown in nonresistance is largely because of a faulty teaching and preaching program—in the home, Sunday school and church. In the Sunday school we have used the International Lessons, which are excellent, but were never arranged to teach the rising generation the doctrine of nonresistance. In the system of plurality of ministers, largely, there is a hit-and-miss selection of texts and themes. In most places where the doctrine of nonresistance was

thoroughly and efficiently taught, there was only a minor breakdown.

The same thing can be said for the doctrine of nonconformity. In many pulpits there is a strange silence. In others the teaching is occasionally referred to. In others it is overdone. This produces an unhealthy reaction.

The widespread confession of faults was one of the best signs of returning health at the conference. All of us pastors should go back with a renewed determination of doing a better job in the future, than we did in the past.

When the Apostolic Church held its **First Conference**, how was the question settled? This all is illuminating. The council was representative. The Holy Spirit was given the place of primacy. They awaited His guidance. Some concessions were made on both sides. The problem was faced frankly, discussed fully, decided amicably, and was accepted heartily by the multitude. There was no talk of division. This is the carnal spirit of factionalism, which the Word of God condemns. It should be remembered that this conference prescribed two indifferent things—meats offered to idols and things strangled. These things were "to keep." How were the decisions carried out? There was widespread publication by representative brethren. That is they depended upon teaching and proper dissemination.

I can hear some one say, "We have tried all this, and it does not work." Truly, have we done so? In the majority of conferences, (if I am correct,) conference decisions are not even read to the church. What we have done, too largely, is to make rulings and regulations—and depend upon that.

How about an illustration from another denomination? This large denomination was cursed with liquor drinking. May I quote: "No one can say that drunkenness is a common vice in our congregations. Formerly, it was our everlasting problem. Pastors' sermons in those days were full of it. How did we overcome it? Simply by **testifying**. We used little discipline of the more severe kind—none except in the supreme cases. Now I hope I shall see the day when the modern dance will come under the same ban by decent people. No our testimony is not a futile gesture. It was **effective**."

Another word about rebuilding. One of our wide-awake men, now at home with the Lord, said: "Any mule can kick a building down, but it takes an architect to rebuild it." Let us take a brief look at one of our more difficult problems before us—that altogether too large number who took up some non-combatant service in the army. Properly handled, most of these will return and make legitimate amends for their course. Unwisely handled, they are gone. So with their families. Already, one such wrote his pastor thus: "Today is Sunday, one day I really miss the church, although I go to church every Sunday again. I've often been thinking lately how fortunate to be brought up in a Christian home, and in a church like ours. I've got the radio turned on; the song is, 'Shall We Gather at the River?' It's very good, and the boys like to listen." And so on. Anyone reading this letter knows which way the wind is blowing. This brother who took non-combatant service out of harmony with our denomination may come back as did one who became a captain during World War No. 1. All that is history. Today, he is truly a C.O. Besides, he is superintendent of a Mennonite Sunday school, a trustee in the church; and his family are all C.O.'s.

The need of the hour calls for wise, cautious, humble leadership—for men big enough, pure enough, to bury prejudices, pet theories, personal ambitions, so as to be true to God.

Modernism was not strong enough to defeat the Mennonite Church. It knocked loudly at our door. It even crossed the threshold

of the doorway. Two other factors may defeat us: first bickering over details; second, the neutrality of the large group on the sidelines waiting to see what happens.

We may have to learn the lesson of the British Empire. There was a day when England told the other parts of the Empire what to do and what not to do. The time came that each nation became an integral part of the Empire. Today the British Empire is a commonwealth of associated nations. This did not weaken the Empire, rather it strengthened it. The Mennonite Church will be strongest if the integral parts, that is, each conference, each congregation in that conference, and every member in that congregation, are respected. We are **not** Presbyterian—the absolute rule of the conference or presbytery; we are **not** Episcopal—the absolute rule of the board of bishops; we are **not** Congregational—the absolute rule of the membership. The Mennonite Church seeks to follow New Testament teaching and practice. It is this—there is a place for the **conference** (Acts 15); there is a place for the rule of **bishops** (I Tim. 3:5); there is a place for the rule of **congregation** (Acts 1:23-26, etc.). When our forefathers agreed upon the Eighteen Articles of Faith, called the "**Dortrecht Confession**", they wisely left local applications to local situations.

Perhaps, the question of worldliness which faces the church had better be understood in its wider applications. This would make for a more united pull against its inroads. Merely mentioning some evidences leads some to self-justification; others to pointing the accusing finger at other manifestations of worldliness. It may be helpful to all of us to allow a spiritual, wide-awake, young man of this generation to give us some of his reactions on the "**Problem of Worldliness**." This young man, a personal friend, and by the way a C.O. in his own quite conservative denomination, writes thus:

Jane McPhee was an average college girl. She took her fun where she could find it—in swimming, tennis, and dancing. She was popular on the campus and looked forward lazily to a successful career or perhaps to marriage. God existed—but far away in heaven, and certainly could claim no part of her thinking; that is, no part, until one day in her sophomore year. It happened that a small church some distance from the campus was holding evangelistic meetings. One night a friend persuaded her to attend and quite suddenly she found herself listening to strange things.

The evangelist preached Christ and His salvation, but even more strongly, he spoke of the evils of dancing, theaters, smoking, drinking, and cardplaying. These things, he said, constituted worldliness.

The next night Jane accepted Jesus Christ as her Saviour. In addition to accepting Him, without thinking things through or studying the Scriptures, she also accepted everything the evangelist had said about the world, Christian life, and service. The result was curious. In place of her round of campus activities, she found herself in a whirl of religious meetings. Sundays, which had formerly been spent in riding, picnicing, or studying, were now spent in church and in young people's activities.

Then something happened. By spring, her enthusiasm had cooled. When she accepted Christ into her life she dropped her old friends as she had been urged to do, but they had not altogether dropped her and were around with their usual springtime invitations. When she returned home for the summer vacation she did not have the backing of a spiritual church. There were no Christian friends to encourage her with plans for the Gospel team or the young people's program. Her parents were not churchgoers.

Eventually Jane slipped back into the old life and became what the evangelist would have defined as a "backslider."

Why had this happened?

Was her experience with Christ unreal?

Hardly. Jane had simply put the cart before the horse. At the outset of her Christian life, accent had not been placed on fellowship with the Lord Jesus Christ, but only on the necessity of separation. This separation was negative. It

was not primarily to Jesus Christ, but was from certain worldly practices categorically stated to be sinful.

She had been on Gospel teams, frequently "had testified," passed out tracts, taught a Sunday-school class, but she had never learned to walk with God in obedience. Christian service had been done in the energy of the flesh—in the youthful enthusiasm of newfound faith and at the bidding of others.

Jane was the unfortunate victim of teaching on separation which was not well-rounded. It was "legality" in the guise of "spirituality."

She had never learned to get things from God nor to hear Him speak to her personally. Stress had not been placed on her own "quiet time" with the Lord in prayer and Bible study—the most important factor in the life of any Christian. Her life needed not only to be emptied of its love of worldly pleasure, but filled with the Lord Himself. Certain practices had been wrenched out of her life, leaving a partial vacuum which Christian activity could never fill. Finding her heart "empty, swept and garnished," the unclean spirit had returned to this student, bringing "other spirits more wicked than himself" (Matt. 12:43-45).

Yet worldliness is the enemy responsible for more spiritual disaster among Christians on college campuses than materialistic philosophy and rationalistic science—popular opinion to the contrary.

Just what is worldliness? Actually, worldliness is an attitude of the heart toward life—toward this material, physical universe and all of life's relationships. It is not merely doing certain prescribed things or going to certain forbidden places. Worldliness is what we are, not just what we do—"for as he thinketh in his heart, so is he" (Prov. 23:7).

Modern legality has placed its taboo on certain things, leaving others, more harmful, discreetly alone. The unspoken inference of this action is that one is "separated" if he does not attend certain forbidden places of amusement. Nothing could be further from the truth. He may be utterly and completely worldly and never once indulge in these pleasures.

The world—this physical universe—makes its appeal to us through our natural urge toward accomplishment and the desire to possess; through our physical senses—sight, hearing, taste, smell and touch. I John 2:15-17. Apart from sense perception, we would have no awareness of the things and people of this life. As natural, unconverted people we have nothing for which to live, save the gratification of our various natural appetites and capacities. Such gratification results in gross excess and abandonment of restraint. For another—perhaps more refined and self-controlled—a nobler and relatively more worthy indulgence. But in the final analysis, each person strives to please himself and satisfy his natural desires.

When a person becomes Christian—"a new creature in Christ Jesus," he still has carnal appetites and desires which naturally belong to human beings. Now, however, it is no longer a question of pleasing or satisfying himself, as he no longer belongs to himself, but to Christ. As the result, his one privilege and duty in life is to please and obey Christ. Christ demands much more of His children than adherence to some credal form or standard of life, with the liberty, apart from certain restrictions, to live one's life on earth for oneself. Becoming a Christian is nothing less than marriage to Jesus Christ and the surrender of the right to independent thought and action. So it is never a question of whether we can take Christ to some place, or whether we are free to do certain things, but rather, whether He, the Lord of our life, wills to take us there. The one continuous question for the Christian is the will of God.

How inadequate, then, is the attempt to solve the problem of worldliness by simply prescribing certain things. If you, as a Christian, live for a career—even the career of a successful Christian worker—you are worldly. If you live for the sake of a home, a family, a position, money or comfort, you are not separated—you are of this world.

The Christian life is the abundant life. God gave "all things richly to enjoy." But we are to live for nothing, for no one but for Him. Living in this world, we take the things of this life in our stride, enjoying what God gives us to enjoy, but desiring nothing more than what He provides—casting aside anything and anyone the instant the slightest barrier is created between the Lord and ourselves. For the measure of our devotion to Christ alone is the measure of our separation from the world.

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I KINGS, 17 Ahab's wickedness. Elijah prophesies against him		
24 And he bought the hill Sā-mā'-rī-ā of Shē'mēr for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shē'mēr, owner of the hill, 25 Sā-mā'-rī-ā.	B. C. 930 Heb. Shomeron. 929 See ch. 13. 32. 2 Kin. 17. 24. John 4. 4. Mic. 6. 16. ver 10	CHAPTER 17 308 1 Elijah prophesies against Ahab, 2 and is sent to Cherith, where ravens feed him. 8 He is sent to the widow of Zarephath. 17 He raises her son. AND 4 E-lī'jah the Tish'bīte, who was of the inhabitants of Gil-

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BOOK REVIEWS

Basic Trends in Prophecy and History, a Study in the Elementary Principles of Prophecy, by John Thut. This book is the result of many years of study by Bro. Thut, a minister of the Pleasant Valley congregation, Harper, Kansas. It is intended, as the title suggests, to be an elementary and not an exhaustive study. But it is a study, nevertheless, and any one who wishes to follow the writer through the 98 pages of the book as he discusses such subjects as "The Need of Prophetic Study," "The World System," "The Mission and Destiny of Israel," "The Mission and Destiny of the Church," "The Personality of Christ," "Signs of the Times," "Reign of the Antichrist," "The Great Tribulation," and "The Coming of the Son of Man," will need to give himself over to a thoughtful rather than a cursory reading. The viewpoint of the author is premillennial, but the book may

well be read by every one who is interested in the study of the Scriptures, no matter what his personal views on the millennium question may be. The material is largely the same as that printed in a series of articles in the Christian Monitor in 1934, although revisions have been made to bring statistics and other matter up to date. It is to be regretted that the book was not better proofread, since typographical errors continually crop up through its pages to harass the critical reader. Price, \$1.00, postpaid. May be ordered from the author, John Thut, Clearwater, Kans., or from the Mennonite Publishing House.

Glimpses of South America, by A. E. Janzen. This book describes the trip of the author to South America as a representative of the Mennonite Central Committee to visit the Mennonite colonies in Paraguay and Brazil. It is interesting as

a travel story and gives valuable information concerning the Mennonite and Hutterian colonies in the two countries named. It easily holds the reader's interest throughout and is well illustrated with maps and pictures. Paper covers, 130 pages. Price, \$1.50. Published by the Mennonite Brethren Publishing House, Hillsboro, Kans. May be ordered from the Mennonite Publishing House, Scottdale, Pa.

Granddaughter's Inglenook Cookbook, Brethren Publishing House, Elgin, Ill.—This is a successor to the Inglenook Cookbook, published first in 1901, with which many of our readers may be familiar. This new Inglenook is up to date in its treatment of the art of cookery from all angles of interest to the housewife of today. It is outstanding for its practicability, in this that the recipes given are easily prepared, the materials are inexpensive, and the directions are carefully outlined. The practical hints for feeding the sick can be followed with confidence; and the menus and suggestions for serving groups, such as conferences, are very helpful and should prove to be real time-savers. The directions for using and serving leftovers are especially useful and practical. To the busy mother the section on school lunches will be found quite valuable. The chapter on outdoor meals will also appeal to the many who love to take meals outdoors on occasion. Other interesting and helpful chapters which are worthy of special attention are: basic cookery, canning, international cookery, and meal planning. The book also contains useful information for general household needs. Of special value is its comprehensive index. It is a cookbook which you will want and will find use for, even though you have many other good ones.—E. Z. H. Price, \$1.00. May be ordered from the Mennonite Publishing House.

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CHRISTIAN MONITOR



By Lerolle

The Adoration of the Shepherds

Not By Bread Alone

By Cora M. Baer



DON'T LIKE to work and be away from home so much, but with Christmas coming I just have to," Martha Emler said as she picked up her lunch.

"Bye, Mommy; I want a kiss," said little three-year-old Marilyn quite tearfully.

"Bye, darling; be a good girl till Mommy comes home. Dorothy will take good care of you." But deep in her heart Mrs. Emler knew that sixteen-year-old Dorothy could not possibly take the place of mother and big sister while she was gone.

"Dorothy, see to it that Marvin and Gary eat a good hot lunch when they come home from school," she called back as she hurried out to the waiting car.

Dorothy surveyed the disorderly kitchen somewhat wearily. There were dishes to be washed; the ironing was to be done; and lunch was to be gotten for the boys when they came home from school. And that was

her biggest problem. Gary and Marvin somehow did not always co-operate as well when their mother was gone as they ordinarily did. Sometimes they resented the advice of their big sister, who frequently had to take the place of sister and mother.

Martha Emler was not altogether unconcerned about her family. It was for her family that she was spending long hours in the shop to make some extra money. With prices "sky high," she just had to work. Oh, yes, John was making good wages, but not enough to get everything she wanted for the home and family. The grocery bill was enormous, with a growing family to feed. Dorothy did fine for a girl, but somehow she could not manage on as little as her mother could. Dorothy was getting to the age where she liked to have nice things in the house. It will give her a much greater interest in the home to have nice, modern things to work with, things she could not possibly have on John's wages alone.

She didn't know that just that morning after she had gone to work, her oldest daughter, while dusting the new living room furniture, had sighed and said to herself, "This furniture is nice, but I believe I'd rather have the old and have Mother at home more." Then quickly she checked herself by saying, "Mother does work hard for all of us, and I'm glad I can help her out at home. If only she'd know how unmanageable the boys are at times! But I won't bother her with that. I guess I should be able to handle them."

Over at the shop Martha was doing some mental figuring. "Two more weeks and the living room furniture will be paid for." That was as long as she had planned to work when she started. "But I can't afford to stop now. I'll be getting a raise next week, and I should work till Christmas anyway. Everything is so high, and I do want the children to have a nice Christmas."

So subtly had the love of the weekly pay check fastened itself upon her that she was not aware that the root of all evil had grown into her heart so deeply that it would take divine power to uproot it.

"I should get some sewing done this afternoon when I get home," she said. But when she came home that afternoon she was just too tired to start anything. There were so many things she saw to do that before she was aware of it, she had scolded Dorothy for neglecting several tasks. She did not know that the boys had been especially unmanageable that noon, leaving Dorothy unnerved and discouraged. Nor did she realize how keenly her critical attitude had hurt her daughter, who was already carrying a load too heavy for her young shoulders. The strain of the work at the shop was making her nervous and irritable, so that, when she least wished to be, she found herself impatient with those she loved best.

"Oh, Mommy, I wish you would stay at home always and always," pleaded Marilyn as she climbed onto her mother's lap.

"Mother would like to," answered Martha, "but you'd better run along. I'm tired tonight."

Marilyn slid from her lap soberly, wondering meanwhile why her mother never seemed to have time for her anymore. In the morning she saw nothing of her but a backward wave of the hand as she rushed to the car. In the evening she was always tired—too tired to read stories or sing for her as she used to do. There were so many things her three-year-old mind could not figure out.

"Boys, don't be so noisy! My head aches so," she said more sharply than she had meant to.

The boys were quiet, but she was too tired to notice the surprised expression on their faces.

Because she was so tired she went to bed early. Her husband settled himself into the deep chair, his wife's pay check had made possible, and picked up the paper. But somehow he could not enjoy himself alone. He wished wistfully for the old creaking rockers, in which he and his wife had spent many happy hours.

"Guess I'd better go to bed too," he said

at last, after trying in vain to get his mind settled on his reading.

Every week, as Martha started wearily to work, she told herself that at the end of the week she would quit and stay at home. And every Friday, as she exultantly handled her generous pay check, she knew that, in spite of a warning inner voice, she had to have the extra income till Christmas. The living room furniture was all paid for now, and she had laid aside a generous sum "so the children could have a nice Christmas."

It would soon be Christmas. They were terribly rushed at the shop. So Martha worked double shift occasionally and was paid time and a half for the extra hours. She never knew she could have so much satisfaction from seeing her little hoard of "filthy lucre" grow. She did feel a smiting of conscience when she came home from work so late that the children were asleep and she could not even talk to them. But she would quiet these troublesome reminders of her God-given duties as a mother by saying, "I'm doing it for them."

Poor Martha! If she had only taken time honestly to rethink her motives, she would have been brought face to face with the fact that what appeared on the surface to be a beautiful sacrifice of mother love was more and more being used of Satan to satisfy a

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growing, grasping love of money. Somehow she was not aware that as her desire for the material grew, she was slowly but surely quenching the Spirit. When she wasn't working, she was too tired to go to prayer meeting. On Sunday mornings she often had such a severe headache that she wasn't able to go to church. And had it not been for the faithfulness of Dorothy, the younger children would have gotten into the habit of staying at home from services too. The boys had started to spend their evenings at the homes of their chums, and very often they spent their time at questionable places. She had noticed resentment on the part of John as she laughingly flaunted her pay check before him with the information that it exceeded his. But that did not concern her deeply—all men were jealous when their wives worked and made as much as they did. Either she was too overworked to realize it, or she stubbornly refused to see that their home, with all the nice things her money was buying, was not as happy as it had been when she reigned there contentedly as queen, even though their furnishings were not modern.

It was about two weeks before Christmas when it happened. She had been working overtime. The machines were so noisy and

she was so weary that she had become somewhat of a machine herself, plodding away mechanically. Then everything went black, and the next thing she knew she vaguely saw the immaculate cap of a nurse, and felt fingers gently, yet firmly holding her wrist.

"What happened?" she said in a weak whisper.

"Just relax, Mrs. Emler," the nurse said professionally, "and you'll soon be feeling better. You just fainted." She did not say that she was having a hard time to find her weak, fluttering pulse.

Mrs. Emler closed her eyes wearily, too tired to think or care. The bed felt good, and it was quiet—oh—so—nice and quiet. The next time she opened her eyes, John and the doctor were standing by her side.

She heard the doctor say, "She has been working too hard; her heart just grew tired."

It was gratifying to her tired mind to hear that. Even in her weakness her vanity was gratified to think that her friends would speak in glowing terms of her sacrifice for her family. She looked up to smile heroically into John's face. The look of pain and suffering she saw there checked her train of thought. Suddenly she saw herself in another light. Sacrifice? Yes, she was sacrificing those she loved best on the altar of her vanity and her inordinate love of money. In the days that followed, as she lay in the quiet room in the hospital, she had much time for thinking. She thought regretfully of her little store of dearly earned money. It would take more than that to pay the hospital and doctor bills.

One afternoon, when Dorothy came in to see her, Martha said, "I had planned such nice things for your Christmas, and now I'm afraid the money will all have to go for bills."

Dorothy patted her hand lovingly as she said, "Don't you worry about that. All we want for Christmas is to have you strong again and able to be at home. O Mother, we've missed you so much these last several weeks—no, we've missed you for the last several months."

Just then the nurse came and put a thermometer into Martha's mouth, and further conversation was impossible. That, too, was a sign that visiting hours were over; so Dorothy reluctantly withdrew from her mother's room.

"We've missed you so much the last several months." The words came to her over and over again. It seemed to her now as if she had been away from her family for months, on a mad, hectic journey after money, a pursuit that had ended in disaster. The words of Christ to the Tempter came to her mind: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

She realized that Satan had magnified the material side until she had been satisfied with giving those God had entrusted to her nothing but bread. She saw it all clearly now. There are things of much deeper value than those that money can buy. She had not stooped to using her money in anything sin-

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CHRISTIAN MONITOR

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A CLOSER WALK WITH GOD

A Christmas Story

BY URSULA MILLER



ON'T LOOK NOW," whispered Iva to Verle, "but look who's coming. And we planned to be first." Verle's face turned an angry red. "It makes me mad; they would come early!"

"Just look at Anna's dress! It's as long as Mother's."

"And cotton stockings, believe it or not!" sneered Verle. And she laughed loudly, cruelly.

"There come Bruce and Claude," Iva whispered. "If those Masts hadn't come, we could have gone for a ride before church, and no one would have known a thing about it."

"Well, we'll go anyway," Verle said.

The two girls, just entering high school that autumn, walked haughtily down the walk of the church. Their dresses were several inches above knee length. Their hose were silken and shimmery. Their hair, beautiful hair, was fixed fashionably and exactly alike. Their lips and nails were a vivid scarlet; their eyes, arrogant and disdainful. Before entering the automobile, they removed tiny white caps from their heads.

True, as Iva had said, Anna Mast's dress was long, compared to hers. Her frank and friendly face was uncolored, save by health and nature. When she smiled, her lips revealed very white and beautiful teeth.

* * *

The morning meeting was good. Anna always loved church, and all the sessions, like Sunday school and young people's Bible meeting. Even the sermon was peaceful, although sometimes her mind wandered away from it. But she always sat quietly. She never whispered or giggled during prayer or preaching. And when the hymns were being sung, she helped to sing joyfully and ardently, for she loved singing.

The theme for the afternoon program was, "A Closer Walk with God." Enoch walked with God, and so did Noah. Anna thought that would be a good life. The Bible said they walked with God; so she thought perhaps other people—people even like herself could do so, too. And she really needed to be close to God, for if Verle and Iva kept on teasing and annoying her—well, some of these times she might lose her temper. But she wished—she really wished she could walk close to God. It would solve many problems. The

song, "Oh, for a Closer Walk with God," really thrilled her and exalted her soul in a rare and heavenly ecstasy. "Oh, for a closer walk with God!" was the desire of her heart.

Just then Verle and Iva, behind her, whose whispering and giggling she could not help hearing, punched her with their hymnbook—not only once but again and again. Did they read the words as they sang? Anna wondered.

"Oh, for a closer walk with God,
A calm and heav'nly frame!
A light to shine upon the road
That leads me to the Lamb."

It must be wonderful, Anna mused as she sang with the large audience, to have a light shining upon the road ahead to guide one's footsteps.

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

Perhaps as she grew older, she would know more. Everything she did now was wrong. Verle and Iva always laughed at her. If she got a new dress, they laughed at it and said it would work up pretty well in a rug. I will need a light to help me keep my temper, she mused.

"Anna, are you going to high school?" Verle asked as soon as the meeting was dismissed.

"We are; we are," Iva added. Iva, Verle's cousin, was younger and tried to imitate her always.

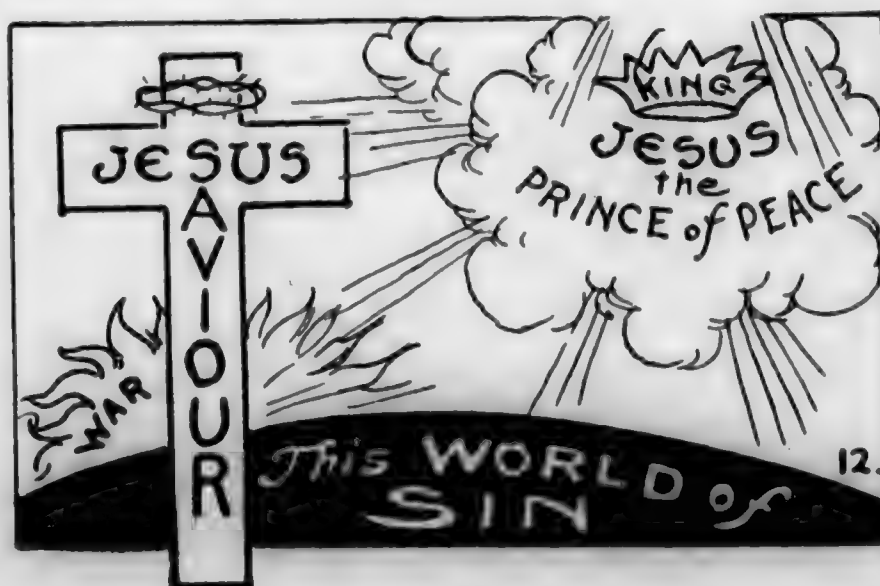
Then Verle added slyly, "I doubt if you'd like this high school. You would look funny in a formal." And she laughed.

"Formal? To high school?" Anna questioned.

"Silly, of course not to school, but to the social affairs—dances and things."

"You wouldn't," Anna protested.

"Oh, wouldn't I, though? I am out for a good time—but good and gay," Verle said.



"Papa says you can go to Sharon now for your senior year," Mother Mast told Anna. "You will have to work to pay some expenses, and there won't be much money for new clothes."

Anna's eyes shone with joy. She had so longed to go to a church school. A deep happiness spread through her serious young heart at the joyous thought.

"I don't see anyway why you have to be made fun of all through high school," Mother continued, "Verle and Iva are queer girls."

"They don't mean anything," Anna defended them. "It's their way. They don't think."

"Well, I object to their way. It isn't a good way or a right way. And you are right—they don't think. If they did, they wouldn't do some of the things they do."

"I think they want to get married. Not right away, but before the boys leave—before too long."

"Then they ought to learn to work. Claude and Bruce don't like work either. A neighbor told me there is nothing good or kind in Claude."

"Oh, well, she didn't know. Everyone has some good. Anyway, Mother, I want to do what is right; so let's let it rest," Anna said; then she added, "Of course, Claude and Bruce are going into the army. The girls told me they would like to be married before they go."

"They aren't! What does their father say?" said Mother, astonished. "A preacher!"

"It's a little late for him to say anything. He should have said it before—if he had anything to say, that is."

"Well, of all things," said Mother Mast, looking at her daughter in amazement.

* * *

But the years had really been gracious to Anna, for not only had her senior year been spent at Sharon but a year of college as well. And now Verle and Iva were also coming for their first year of college. Secretly, Anna anticipated their coming with no happiness, even with dread. Her timid personality had expanded and grown into an expression of glorious Christian womanhood. And there was Philip. Philip was so amazingly gifted in religious activities and in the classroom, yet so shy in social groups, that Anna feared, knowing Verle and Iva. She knew how they could tease and make fun; how they could say sarcastic things and pretend it was all a huge joke. Life was so uncomfortable in their presence.

However, Anna really found school fine—much better than she had dared to expect. Verle and Iva roomed some doors away from her, and she saw very little of them.

They were gay, popular, daring, and sophisticated. They were greatly admired—for a time. But in the early winter, Verle, especially, found life in a religious school amazingly dull.

"These boys are so dumb and so young, and don't have any money," she said to Iva.

"They surely are not like Bruce and Claude," Iva replied.

"Let's follow them up," suggested Verle.

"You wouldn't dare," responded Iva.

Verle wept angry tears as she said, "Well, if the boys hadn't been so stubborn! And the folks made us go to school, so we could teach a year or so," Verle continued; "Dad said teachers get lots of money now, and why not make some while the boys are in the war, anyway."

"That's what my folks said," Iva replied.

"But just the same, if I knew Claude could be coaxed into marriage, I'd go where he is." Verle was always daring.

"You wouldn't! You don't even know for sure where he is, and you couldn't go across the ocean with him, anyway," Iva protested.

"Well, I can't take much more of this either—this dull dump. It makes me so mad at that plain little Anna. She acts as if she enjoyed religion. Have you told her about Thursday evening.

"No, not yet," said Iva.

"Well, don't. I'm going to have a little fun out of her."

The young folks from Milan had planned a little picnic—Verle, Iva, and three boys. Anna was included, of course, as being from Milan, and Philip because he was her friend.

The evening for the picnic arrived. Philip came to the reception room, since he was supposed to walk to the lake with Anna. They both worked so hard in school that they had little opportunity to be together. He was not a little surprised, therefore, when Verle came to meet him, saying, "Anna isn't coming right away. She said we should go on."

"Hadh't I better wait?" Philip was reluctant to go on.

"Oh, no, we'll have to gather wood for a fire. We are to go on," Verle insisted, and they did. The walk was not long. They gathered wood, built a fire, and roasted wieners—but no Anna appeared.

Finally one of the boys began to tease Verle. He said to the gathered group, "But she never said a word to Anna." Then he said to Philip, "Did you see Anna? Did she know we were coming out here?"

Philip, who had been sitting on a log, arose and confronted Verle: "Is that true? Did you play a trick like that on her?"

Verle laughed in some confusion. But Philip started back to the school.

"Oh, eat first, please," Verle stammered. "It was just a joke." But Philip strode rapidly away. Verle's joke fell a little flat.

"It looks as if you two girls would learn a little sense sometime," the same boy, a young fifteen-year-old freshman, murmured crossly. "You don't hurt anybody as much as you hurt yourself," he added.

* * *

By Christmas time—that transcendent,

lovely, glorious time to the sanctified heart—Verle refused ungraciously to attend any religious services. Even Iva, her cousin and lifelong chum, was alarmed. Verle no longer was considered cute and pretty and desirable. She had played several low tricks, and the news had got around. The feeling toward her was no longer friendly. Her fellow students might admire daring, even willfulness, but they did not favor double-crossing. So Verle was no longer popular—not even what she considered popular, and that had been her meat and drink for so many years that life, without Claude too, was bitter,



CHRISTMAS NIGHT AND DAWNING DAY

By Ursula Miller

The stars looked down that Christmas time—

That night so long ago;
The peaceful fields were flooded by
A brilliant heavenly glow.

And when the Christ of glory came
To shed abroad the Light.
The angels sang the anthems
For the birth that holy night.

The shepherds aptly watched at ease.
The sheep were mild and still;
God sent His Son—the Prince of Peace.
His mission to fulfill.

The stars look down this Christmas;
There lie the thousand slain;
Stark terror rages o'er the earth—
(O Christ, bring peace again).

He saw the deep, red flow of blood
Through the misty, mellow years;
The hatreds of the basest men,
He saw the flowing tears.

The radiant star, bright and serene,
Revealed where the Infant lay.
(O Christ, have pity on the earth
And haste peace on the way.)

His glory leads us to Him yet,
While His Spirit lights the way—
We follow, knowing we will find
Peace in the Dawning Day.

Protection, Kansas



bitter, bitter. She wept angry, resentful tears.

Iva had yielded when the pit yawned before her. The minister had said, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Iva could no longer resist. She had given up. But Verle had stood as stubborn as a rock.

"Verle, please come to church," Iva had said.

"If I knew where Claude was, I'd go to him tonight," she had replied.

"Verle, you wouldn't! He doesn't even want you. You know that. It's our fault, too, that the boys are like they are."

"It isn't, either," Verle retorted tearfully; "they are as mean as they can be. Little Anna

is the best example of a Christian I've ever seen, and we've always been mean to her."

"I wish I had a good life like she has back of me."

When Iva returned from church that night, Verle was nowhere to be found about the school grounds. But before an organized search could be formed, a message came in from a hospital. She had had a very disastrous accident and had been injured seriously—perhaps fatally. It finally became known that Verle had "borrowed" an automobile, and had started at night and alone for the camp where Claude had last been stationed. She had been in deep resentment and bitterness for so long; the road was unfamiliar; and it had been snowing heavily—all these combined to bring on an accident to one who was a careless and reckless driver.

* * *

The school was in deep sorrow. Verle had spurned the pleadings of the Spirit—of the ministers, of her friends, and even of her recently converted chum, Iva. Her life hung in the balance. The doctors held no hope. If only she could be reached! If only she could be saved!

A group had gone to sing for others who were not so desperately ill. Everyone was praying for Verle—praying that her soul might be saved.

"Oh, for a closer walk with God,
A calm and heav'nly frame!
A light to shine upon the road
That leads me to the Lamb.

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?

"The dearest idol I have known,
Whate'er that idol be,
Help me that idol to dethrone
And worship only Thee.

"So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

The quartet finished singing. Anna and Philip were close to Verle's bed. Iva was there, but she was too heartbroken for anything but sobbing. Verle opened startled eyes.

"I thought I heard Anna's song," she said simply.

"You did. A quartet sang it out in the hall."

"It is Christmas, isn't it?" she spoke again, and some one went for her parents, who had waited for a sign of consciousness. "Anna," she said, "I'm sorry for everything. If I had only walked close to God, I would not mind passing on."

"Jesus is faithful to forgive all our sins," began the minister.

"Could He forgive me? I was always so rebellious."

"Where is the blessedness I knew
When first I saw the Lord?"

"Though your sins be as scarlet, they shall be as white as snow," someone said softly.

Soon she closed her eyes. Then the nurse

and her parents near by heard her saying, "Lord Jesus, on this Christmas Day forgive my sinful heart." There was a long

silence. Then she opened her eyes. "Tell everyone to walk close to God." And silence. Protection, Kans.

THE LIGHT AND THE SONG

BY LEAH KAUFFMAN

The theme of the song that the heavenly choir sang to the shepherds that night on the Judean hillside must many times before have filled the halls of heaven with its joyous melody. We envision that eagerly the angels must have rehearsed the matchless strains of the anthem, eagerly waiting through the years and centuries until they could give the final rendition. Echoes of that chorus occasionally reached the world of men as they sat through songless centuries, waiting for the light. Now and then notes and phrases from the song came into the souls of those with listening hearts, and they in turn sang them to the people who waited for the song and for the light.

The first grand note of the song fell from the lips of the Father Himself, but so dull were the ears that heard it, that other notes and other snatches of melody needed to follow before men dared to believe that light and joy would ever come into a sin-blighted world again. It was on the first dark day in history, when Adam had sinned, and Bethlehem and Calvary were so far away that the echo of the angel chorus was faint and uncertain. Yet a bit of light and song came into the cursed garden when God said that the seed of the woman should bruise the head of the serpent; and so soon, too, the music had a minor note, because God also said that the serpent should bruise His heel.

Time passed and there was little light in the world, and the echoes from the chorus were dim and faraway. Enoch—he who went home to be with God—must have caught the sound, and Noah, and Abraham. Abraham heard their far-off voices one night when God met him under the light of the eastern stars. A stronger strain of music it was now, and the words of the melody were, "In thee shall all families of the earth be blessed."

Another thread of song came to mortals one evening as the sun was going down, and it added meaning to the notes already heard. It was evening, and a scene of death. One by one the twelve sons of the old patriarch passed before him to receive his final blessing and counsel. Many of the old man's words were freighted with sorrow and frustration. But to Judah he said—and the echo from the angels' chorus was louder and clearer than ever before—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Balaam, that strange seer of the true God, heard the strains of the choir and caught a vision of the light. He uttered words which possibly he himself did not understand, so strange and mystical they were, but they, too, were a part of the angels' chorus. "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of

Jacob, and a Sceptre shall rise out of Israel."

The centuries passed. Israel rose to heights of glory, and fell to depths of despair. The years were weighted with sin and hopelessness, but still the angels' song grew in beauty and meaning. In the law and the prophets, music and light continued to cheer the hearts of those who were seeking God. Israel's singing king had heard the echo of the song as he kept vigil under the stars, and he sang of the strength, and beauty, and radiance of the Coming One. Lawgiver, prophet, and poet had been taught the theme of the song by God Himself. Sometimes the music was glad with hope and joyous with expectation; sometimes it was somber with pain and full of anguish, for the theme of the song was not



THE LIGHT

By Leah Kauffman

The world was very dark
When He came.
And men had stumbled blindly through
Centuries of blackness,
Searching for the Light
And some sat still hoping in the night that
Day would dawn.

The world was very dark.
Long, weary years had passed since the
Shekinah Glory
Had filled the Holy Place.
And, one by one, the torches held by
Prophet's hands
Had gone out, and left only blackness
where
Light had been.

And then He came, and as darkness flees
before
The brightness of the sun,
The sable shades of the years vanished in
The glory of His presence.
And those who had sought the Light
Stumbled no more.
And those who waited for the daybreak,
walked in
The rosy splendor of the dawn.

The world again is dark,
But, as circling planets reflect the
Sun's great light,
We, too, do shine that in us
Earth-bound ones
May see the mirrored radiance of
Our God.
All through the night our vigils we shall
keep
Until, as Venus dims before the rising sun,
Our light will fade into the glorious
splendor
Of His return.

—The Mill Stream.

always Bethlehem, but Calvary. But always it ended on a note of triumph and exultation. So though the years, hearts were made glad by the echo of the song, and faces were made radiant as they looked expectantly toward the dawn.

To Isaiah the song was the clearest of all, and as it grew stronger and more prolonged, it sang itself into his heart. The light in the east was brightening, and while in the valley the people still sat in darkness, the more distant hilltops were shining with the coming light. And so Isaiah saw the light, and God permitted him to hear the message of the angels. He sang to his people, "The people that walked in darkness have seen a great light." The song grew in strength and faith as he went on, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Nearly four thousand years had passed from the time of the first whisper of the angel chorus in the garden until at last the advent of the King was at hand. At last the light shone over the hills of Palestine, and the song burst in joyous ecstasy over the waiting earth. "Glory to God in the highest, and on earth peace, good will toward men," sang the angel hosts.

And so to the humblest of men came the first full glory of blazing light and jubilant song. The light and the song that filled and surrounded the shepherds that night were to go on and on through the centuries of time, and through every land, into other waiting hearts. They were to illuminate lives and to fill mouths with laughter and singing.

And yet while the advent of Christ was the greatest cause for rejoicing that the world had ever known, few people saw the light, and few heard the song. So long had men sat in darkness that, when the light shined in darkness, the darkness comprehended it not. So long had people been without a song that the angel chorus would have had little meaning to them other than the few who, like the shepherds, had waiting hearts. It was necessary for the Baby of Bethlehem to live among us, as a man, and to teach us to appreciate the Hymn of Peace and to open our eyes to the Light.

And so it was as He went up and down among them from backwoods Galilee through outcaste Samaria to smug Judea that He became a Bringer of Light and Song. Peace on earth He brought to the demon-possessed man of the Gadarenes, and to Mary of Magdala. Peace He gave to gentle Mary and busy Martha. Song He brought into their home too, and into the home of the nobleman, and to the household of Jairus. Everywhere as the Son of the Highest walked among men there were those who caught the sound of the angel song. It was no longer a dim, uncertain strain of far-off music, but a paean of joy that was singing in their hearts. It was not because of the bodily comfort that the Saviour gave, that light and song came into the world,

(Continued on page 346)

CHRISTIAN MONITOR PULPIT

ALL IN THE BABY

BY B. CHARLES HOSTETTER

TEXT: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Galatians 4:4, 5.

What do you see when you look at a baby? As I sit here and look at our baby, I see large, sparkling eyes, a beautiful and fair skin, a smile of happiness, and a look of innocence. But doctors tell us that in a baby are also the characteristics and limits of its manhood or womanhood. What you will look like as an adult, the color of your hair and eyes, the length of your fingers and toes, your height and shape, are all in you as a baby. All the qualities that can be inherited by an individual are already in him as a baby; even though many are not seen until adulthood. Also, unseen, in a baby is an eternal soul, a power for good or evil, and a plan of God.

If we had been with the shepherds as they looked into the face of the baby Jesus, that first Christmas, what would we have seen? God saw His Son, the Son of Man, the Redeemer, all in the baby. Think of it, friends, wrapped up in the bosom of Mary that first Christmas was the divine Son of God, yet her son; man's Saviour, yet her son; sinless flesh, yet her son; King of kings, yet her son; Lord of lords, yet her son. So important was the birth of this Baby that time stopped and started with His birth; B.C. was finished and A.D. was begun.

The Son of God became the Son of Man so that the sons of man can become the sons of God. Our text clearly unfolds this truth and helps us to appreciate the baby Jesus. We look back to the manger in Bethlehem and marvel as God says, "This is my beloved Son"; "The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made"; "Whosoever believeth in him should not perish, but have everlasting life," and He is all in the baby.

The teaching in our text and elsewhere in the Scriptures is very clear that this baby existed as the divine Son of God before His birth in the manger. He is not just a good man, a prophet, a carpenter's son, or a Nazarene, as the modern world would tell us, but the eternal Son of God. "God sent forth his Son, made of a woman" tells us that He was before this time, but is just now revealed to us in the form of a baby. "Call his name Emmanuel, which being interpreted is, God with us," and this is all comprehended in the baby. Jesus tells us in His prayer to God, the Father, in John 17 that He was with Him in glory before the world was: "O Father, glorify thou me with thine own self with the glory which I had with thee before the

world was." As we worship the Christ child this Christmas, we are not worshiping just a human baby, but God's Son clothed in human flesh. We worship God as we worship this baby. "I am Alpha and Omega, the beginning and the end, the first and the last," and He is all in the baby.

The redemption of man through the eternal Son was the plan of God before the world began. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." God in His foreknowledge saw the Fall of Man before man was made, and immediately planned with His Son that "when the fulness of the time was come," He would be sent forth from the Father. As we look into the simple cradle and see this baby, we see another page of the calendar of God. Do you see in this Christ child, the eternal Son of God? Dear reader, you must see Him as such if Christmas would mean to you what it should.

Born of a woman—how clearly this tells us of His humiliation, that He might bring many sons into glory! The Creator of heaven and earth, the Eternal One, lay helpless in the arms of a human mother. The all-powerful One lay powerless before men, yet under the care and protection of God, His Father.

The writer of Hebrews tells us that Jesus became a baby among babies so that He could become a man among men and thus be able to suffer and die. Had He remained in His glory and power, He could not have tasted death for every man. He needed to take on flesh so that it would be possible for Him to die, and so become our substitute in death. Jesus, the God-man, also by death destroyed him who had the power over death, that is, the devil. Again we see the necessity for God to wrap up His Son as a baby, so that as one like us, He became a victor for us, over our enemy. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." The Word also tells us that He became "like unto his brethren, that he might be a merciful and faithful high priest. . . . For in that he himself hath suffered being tempted, he is able to succour them that are tempted." The Son of God took on flesh to fight our enemy, defeat our foe, and to understand our temptations and problems as men.

Jesus as the Son of Man, born of a woman, identifies Himself with all men, not just the Jews, or Greeks, or Barbarians. He is the Son of Man—not only the son of Joseph and Mary. How glad we Gentiles are for these

expressions of universality concerning Christ's work! Many of the events concerning this baby Jesus tell us of the world-wide scope of His mission. Jesus came to pay the debt of sin for the whole world, and not just for the Jews, as they thought. The angel said, "Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE," and the heavenly host praised God and said, "Glory to God in the highest, and on earth peace, good will TOWARD MEN." Then you remember the testimony of Simeon concerning who Christ, this baby, was, and the scope of His work. He said, "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the GENTILES, and the glory of thy people ISRAEL." These scriptures are a few that surround this baby, telling of His mission to all people. His own message and death will draw all men unto Him. In this baby was real God and real man, and every Christian sees this by faith.

Finally, our text tells us that this baby had within Himself a power to reconcile sinners unto God, "that we might receive the adoption of sons." "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." We were dead in trespasses and sins, walked according to the course of this world, had our manner of living according to the lusts of the flesh, were by nature the children of wrath, without Christ, having no hope, and without God in the world, but in this baby lay the power to bring us back into the family of God so that we can cry, "Abba, Father."

In this baby's veins was flowing pure and undefiled blood that could atone for the sins of the whole world. He was the Lamb without blemish that could remit our sins by the shedding of His blood. His life was beautiful and interesting, but it was His blood that made an atonement for our souls. In this baby was the precious blood that could blot out and cover the sins of man. When God, the Father, saw at the foot of the cross the spilled blood of His Son, it satisfied His wrath against man's sin. May each one of us this Christmas go back to Bethlehem and look into the face of the Christ child and see in Him our personal Saviour, and He is all in the baby.

A story is told of a baby who brought temporary peace in World War I, but the baby Jesus brought a permanent peace because He was the Prince of Peace. This is the story:

"A day was dawning on a battlefield in northern France through a fog so thick that no one could see more than a few yards from the trenches. In the night the Germans had

(Continued on page 351)

Editorials

Christmas Time Has Come Again

There is perhaps no time of the year which is shot through with so many and varied emotional appeals as Christmas time, for the day is observed far and wide by many different classes of people. One of the appreciated features of the day is that of homecoming, and many are the enjoyable times when family groups gather round the firesides of parental homes. This year again, as in the past few years, many such joyous gatherings will be mingled with sadness, because of the many boys and men who are scattered over the farflung regions of the world with no opportunity to return to home and loved ones during the Christmas season.

Another widespread feature of Christmas time is that of commercialism. It is a time when business is good, even in the face of depleted stock of many kinds of material. The music of the Christmas carols is well-nigh drowned out by the noise of the marketplace and the clang of the cash register, and we are made to wonder what the Christ would say were He to return to view the merchandising which has grown up around the celebration of His birthday.

We may well think that He would be still more pained with the orgy of pleasure-seeking and revelry that too often accompanies modern Christmas celebrations. When one reads the advertisements and newspaper columns, it would seem as if Christmas cheer were wrapped up in a generous supply of liquor and cigarettes. So sadly has the Christmas spirit degenerated that to a large degree it is linked in human minds with carnal indulgence and pleasure.

However, we are glad that in the minds of many people, Christmas means more than the things which we have enumerated, even though some of these are good. To get the true spirit of Christmas, one must turn to the Scriptures to the account of the first Christmas in Bethlehem of Judaea, when the Christ child was born. We must look for it, not in the lives of men of the world, like Herod of Jerusalem, or the innkeeper of Bethlehem, or even of the supposedly pious Jewish leaders who knew the Scriptures concerning the Christ but were not interested in their fulfillment. To catch the true Christmas spirit we must look to such people as Zacharias and Elisabeth, Joseph and Mary, the shepherds, the wise men, and, last of all, the angels of heaven.

We find first of all that it was a time of great spiritual joy. We see this in the song of the angels, the joy and worship of the wise men, and the adoration of the shepherds. If we who bear the name of Christians want to celebrate Christmas truly, we need to enter into something more than even the legitimate joys of reunited family circles or the pleasure of receiving and giving gifts. In this world of sorrow and strife, in which we live, we must at all cost at this Christmas season, endeavor to enter into the spirit which rejoices that a Saviour was born to bring peace on earth and good will to men, through the offering of Himself that man might be reconciled to God.

We find further that the first Christmas was a time for the dispelling of fear. In connection with the heralding of the coming of the Christ, on four distinct occasions angels spoke the words, "Fear not"—to praying Zacharias (Luke 1:13), to the virgin Mary (Luke 1:30), to the perplexed Joseph (Matt. 1:20), and to the devout shepherds (Luke 2:10). Thus were faith and courage implanted in the hearts of those who were intimately connected with the birth of the Christ. There is much today that might cause our hearts to cringe and fear, as we look about us in the disturbed world in which we live. But this year, of all years, we need to take to heart the repeated message of the angels, "Fear not." As we meditate upon the

coming of the Christ child and upon what that coming meant, we need to take fresh hope and courage to face the realities of life with Christian joy and fortitude.

Again the Christmas spirit is the spirit of peace and good will. This may sound like a hollow platitude as we think of the millions of men who are engaged in mortal combat in a horrible war, the magnitude of which has never been known before. But His peace still abides in the hearts of those who truly love and serve Him. Let us then, hold aloft the star of peace in the midst of the encircling gloom of war and strife.

Changes in 1945

If the Lord spares us, there will no doubt be many changes in 1945, but we want to call attention to two which have to do with our Sunday schools and young people's Bible meetings. The coming year marks the beginning of a new series of Sunday school lessons called "The International Bible Lessons for Christian Teaching: Uniform Series." This series of lessons, for the cycle of 1945-1950, will take the place of the former "Improved Uniform International Sunday School Lessons," and begins with a series of lessons on the Gospel of Matthew. Much has been said about the contemplated changes in the Sunday-school lessons but the teacher and pupil will not note any great variation during the first quarter. However, as time goes on, during this six-year cycle, some changes will be noted. In our next issue we hope to print an article by Bro. Edward Yoder describing in detail the lessons for 1945.

The other change to which we want to call your attention has to do with our young people's Bible meeting topics. The young people's Bible meeting topics, as we now have them, have been furnished continuously by some church committee since 1910, or for thirty-five years. The young people's Bible meeting topics booklet was published first in 1922, or for a continuous period of twenty-three years. The Commission for Christian Education and Young People's Work has now undertaken to publish a new booklet covering only six months of Bible Meeting topics. It thus becomes a semiannual publication. It is called "The Program Builder." It is a larger booklet than had been published heretofore, and will contain much additional material, not only for the regular young people's Bible meetings, but also for junior meetings. Young people's Bible meeting workers should be prepared to order and use this new publication in the interest of better Bible meetings. In the next issue of the Monitor, we also hope to publish an article giving more details on this new publication.

Closing Volume Thirty-six

With this issue of the paper, the Christian Monitor closes the thirty-sixth year of its existence. The index which occurs on another page will give the reader an idea of the amount and diversity of reading matter which has been published during 1944. We want to express our gratitude to God for His guidance and blessing during this another year, and our appreciation to our contributors and readers for their generous support of the work. During the past year our subscription list has enjoyed a healthy increase, with the result that we have now over 8600 subscribers. This shows a growth of approximately 4000 during the past ten years. The growth has not been phenomenal, but it has been substantial and continuous. With the continued blessing of the Lord, we believe there are yet many opportunities for expansion in the service which the Monitor may render in the field of Christian literature.

Because of restrictions on the use of paper, the reader will notice that the December number, like that of October, has been reduced to half the usual size. We do this to comply with government regulations and trust that our readers will bear with us when we cannot furnish the usual amount of reading matter. As the New year comes, if the Lord tarries, we hope to go back to full-size issues as often as possible. We ask a continued interest in your prayers and support.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y.P.B.M. EDITOR

We come to the closing month of the year and to the beginning of the topics for the new year. We shall find in this issue some appropriate themes for the season upon which we are entering. As we check over our prayer life and find how it corresponds with the prayers that are accounted acceptable according to the Word, we may find how our life is progressing spiritually. As we think of the activity of Paul's nephew in helping him in a time of threatening against his life, we think of a youth of courage and trustworthiness, and may well check up on ourselves to find if our heart responds in equal desire to serve the cause of Christ without fear and in trustworthiness. As we think of the coming of Jesus into the world in the form of flesh and blood to bring salvation, we recognize the theme that should touch all of our life and every avenue of human thought and activity. As we think of the second coming of Jesus in a future day, we remember that there are ends of life toward which we should gladly seek. If these ends are the true goals of life, then our whole life should serve as a preparation toward that goal. "Even so, come, Lord Jesus."

The first topic of the new year concerns the first steps in the way of salvation. It is important that we know these steps, not only that we may be sure that we have entered the experience ourselves, but that we may be prepared to point the many souls who are yet unsaved to the way to enter in.

Let the mistakes of the past be recognized and used as steppingstones to a greater effort to do better. Let the successes be marked to enable us to hold fast to right ways of life and thus continue to contribute to our success. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13b, 14).

ACCEPTABLE PRAYER.—Heb. 12:18-29

Topic for December 10

MOTTO

"Let us draw near with a true heart in full assurance of faith."

MEDITATIONS ON THE TOPIC

I. **Acceptable Prayer** is prayer which God receives and to which he gives an appropriate answer of blessing. It depends on the individual who prays as to whether the prayer is acceptable. God has made every provision for us to call upon Him and to call in a way that will enlist His interest and obtain His response. It is true that "God heareth not sinners." But at the same time it is true that God has provided that sinners may come to Him in prayer, if they come in penitence and trust in His provision in Christ for their forgiveness and acceptance before Him. But if a sinner comes without that humility and acknowledgment of unworthiness, and without an acceptance of God's grace in Christ, God cannot receive his prayers.

There are Christian professors whose prayers are appropriately worded as far as acknowledging Christ is concerned and as far as the acknowledgment of their unworthiness is concerned; but their petition is made for something which is for the satisfying of their own lust. What we pray for and the motive of our petition have much to do with the acceptability of our prayers. Jas. 4:3. A very beautiful prayer may be made by one who is consciously not keeping the commandments of God, and the prayer is therefore of no avail. God may even grant the petition which is made not subject to His will, but for the petitioner's own will. But such an answer is often meant more as a punishment of the individual for his unwise wishes than as a blessing. Ps. 106:15.

Acceptable prayer is God-honoring in all its elements, though it may contain very personal petitions in behalf of the petitioner.

II. **The Text.**—Heb. 12:18-29.—This passage shows how grace has paved the way for our approach to God. The terrors of Mt. Sinai have been removed in the mediator of the New Covenant, Jesus Christ. Yet with those terrors for sinful men, we are not to be presumptuous upon the mercy of God in Christ. There is a day of judgment for sin. Those who neglect their relation to Christ and fail to accept the grace that makes their service acceptable, shall find God still a consuming fire (Note—The topics booklet gives the text as Heb. 13 instead of Heb. 12, which it should be.)

III. **Suggestions for Junior Programs.**—What a wonderful privilege it is to have the opportunity of prayer, which we may use at all times! The call to prayer is open. The answer is assured. God's power is ever able to work in behalf of men. But when we read of such invitations and assurances as "Ask, and ye shall receive," we must understand that they are for those who do not abuse their privileges and who are always true in heart and in their relation to God through Christ.

The topics for Juniors will suggest what is needful in order that our prayers may be heard. Let the boys and girls check on the things suggested and see whether their channels are choked before God so that their prayers are not acceptable before Him and He cannot give the blessings asked for, nor be pleased with the praises offered to Him.

Our prayers should be with good will toward others and for God's glory—not selfish desires of our own hearts.

OUTLINE STUDY

- I. **The Spirit of the Petitioner.**
 1. Humble.—Ps. 9:12.
 2. Penitent.—Jer. 36:3, 7.
 3. Faith.—Jas. 1:6; Heb. 10:22.
 4. Forgiving.—Matt. 6:12; 18:35.
 5. Obedient.—I John 3:19-22.
 6. In the merits of Christ.—John 15:7.
 7. With holy hands.—I Tim. 2:8.
 8. In submission.—Lk. 22:42.
- II. **Acceptable Petitions.**
 1. Not for lust.—Jas. 4:3.

2. According to His will.—Jas. 5:14.
3. After the pattern.—Matt. 6:9-13.
4. What we will while abiding in Him.—John 15:7.
5. According to the promise.—II Sam. 7:25.
6. In behalf of all men.—I Tim. 2:1, 2.
7. For saints.—Eph. 3:14-19; 6:18.
8. For the sick.—Jas. 5:14.
9. For enemies.—Matt. 5:44.
10. For sinners.—Jas. 5:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Prayer."
2. Prayers That God Accepts.
 - a. Of confession.
 - b. In obedience.
 - c. In faith and sincerity.
 - d. With forgiveness of others.
 - e. In Jesus' name.
 - f. Things good to ask.
 - g. For what is God's will.
 - h. For others: friends, enemies, saints, sinners.

For Seniors.

1. Christ the Mediator in Prayer.
2. The Spirit of True Prayer.
3. For What to Pray.

PERSONAL THOUGHT

Am I allowing the way of my fellowship with God in prayer to become clogged through sin, disobedience, selfishness, and pride so that it is no longer a blessing?

SEED THOUGHTS

The Power of Prayer

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make;
What heavy burdens from our bosoms take;
What parched grounds refresh as with a shower!

We kneel—and all about us seems to lower;
We rise—and all the distant and the near
Stand forth in sunny outline, brave and clear.
We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong,
Or others that are not always strong;
That we are ever overborne with care,
Anxious and troubled, when with us is prayer,
And joy and strength and courage are with Thee?
—R. C. Trench.

O Thou by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord, teach us how to pray.

—Jas. Montgomery.

A BOY WHO HELPED HIS UNCLE (Jr.). —Acts 23

Topic for December 17

MOTTO

"A faithful messenger."

MEDITATIONS ON THE TOPIC

I. **A Trustworthy Informant.**—The Jews were determined to kill Paul. They had raised a great mob and had seized him, expecting to kill him. But when the chief captain heard

their outcry, he sent men to take him away from the crowd. They stopped beating him when they saw the soldiers coming. Because the chief captain could not find out from such a mob what the trouble was, he took Paul before their council for inquiry. But nothing worthy of death was revealed. So Paul was kept a prisoner till more could be learned. Then more than forty men took a curse upon themselves that they would neither eat nor drink till they had killed him. They expected to waylay him on the way to another counsel meeting, which they asked the leaders to call.

Then Paul's sister's son came to the castle and told Paul what he had found out about the plans of these men. Paul saw that there would be much trouble if this did not come to the chief captain. He, therefore, called one of the centurions and told him that this young man had something to tell the chief captain. The centurion took him to the captain and said, "Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee." Then the captain took the young man by the hand and went aside where none could hear, and asked what he wanted to tell him. He then told of the plot to ask him to bring Paul down again to the council.

The captain believed the young man and charged him to tell no one what he had revealed to him. He then sent Paul away by night to the governor at Caesarea. In a letter of explanation he made the matter clear to Felix, the governor. Felix then commanded him to be kept in Herod's judgment hall until his accusers could come to have a trial.

II. The Text.—Acts 23.—The above story is the substance of this passage.

III. Suggestions for Junior Programs.—Develop the story in a way that will bring to light the noble qualities of the young man who bore the information both to Paul and to the chief captain. Note that in this information there is nothing that incriminates anyone, and there is no vengeance sought in giving the information. The life of Paul is about to be imperiled unless the captain learns what the young man has to tell him. This knowledge will save the captain a great deal of trouble that might involve the destruction of life. The young man who bore this information endangered his own life for the sake of saving Paul from the mob that was plotting to kill him. Both Paul and the chief captain trusted the young man, and the captain was thereby enabled to get Paul away in safety without any trouble.

Juniors are sometimes asked to keep secrets. Here will be an opportunity to distinguish between a worthy keeping of secrets and an unworthy keeping. Show that it may not always be noble to tell everything we know. The boy or girl who can be trusted in a great issue has a character that is worthy of respect.

OUTLINE STUDY

I. A Great Stir.

1. Paul's words are scorned.—Acts 23:1-5.
2. Paul's cunning and profession.—Acts 23:6.
3. A division among enemies of Paul.—Acts 23:7-10.

II. A Plot to Kill Paul.

1. "Fear not Paul."—Acts 23:11.
2. Forty men take oath.—Acts 23:12, 13.
3. A plot laid.—Acts 23:14, 15.

III. The Plot Overthrown.

1. The plot revealed to Paul.—Acts 23:16.
2. Sent to the captain.—Acts 23:17-21.
3. Keeping a secret faithfully.—Acts 23:22.
4. Paul is saved from the plot.—Acts 23:23-35.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faithful."
2. The Story of Paul's Nephew.
 - a. Telling Paul of the plot he knew.
 - b. Sent to the chief captain by Paul.
 - c. Telling the chief captain.
 - d. Entrusted to keep a secret.

For Seniors.

1. When Evil Designs Should Be Told.
2. The Value of Men Who Can Both Reveal and Conceal Faithfully.

PERSONAL THOUGHT

"A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter" (Prov. 11:13). To which of these classes do I belong?

SEED THOUGHTS

To be trusted is a greater compliment than to be loved.—J. Macdonald.

Christian obligation cannot be made to accord with a law of expediency. The Christian maxims are: "Do right because you are bound to do right"; "Do right though the heavens fall." There is a world of difference between "You had better" and "You are bound to."—Francis L. Patton.

The consciousness of duty performed gives us music at midnight.—Geo. Herbert.

Faithfully faithful to every trust,
Honestly honest in every deed,
Righteously righteous and justly just;
This is the whole of the good man's creed.
—Selected.

HIS COMING WITH GRACE TO SAVE.

—I Tim. 1:12-17; John 3:16-21

Topic for December 24

MOTTO

"Grace and truth came by Jesus Christ."

MEDITATIONS ON THE TOPIC

I. Jesus Came to Save Sinners.—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—Paul. Oh, how we ought to treasure this faithful saying! Everyone should know about it. Every one who knows it should accept the opportunity of salvation.

Jesus came from heaven. The world knew Him not when He came. The world still does not recognize the great fact of the virgin birth. They cannot comprehend the divine character and the fact that He was once with the Father in eternity. Yet He came from His glorious home in heaven to make it possible for all who will be made possessors of the eternal riches of heaven.

Jesus came to redeem mankind by His sacrifice of life. Men see only the designs of the wicked in putting Him to death. Jesus gave Himself. He laid down His own life. It would not have been possible for men to take His life unless He had willingly permitted them to do as their wicked hearts had planned. And while their guilt was not lessened, they could have had no power at all, if it had not been given to them from above.

A redeemer of men needed to be made in the likeness of men to be their representative. He also needed to be a perfect character, without the stain of sin. This spotless One fulfilled such a need and did a perfect work of redemption through His blood. His likeness to men expressed His humility and submission. It formed the basis for men to despise and reject Him. Yet it did not make His salvation less effective because He was unpopular in the world. He was victorious and has ascended to glory to complete the work of salvation for men.

II. The Text.—I Tim. 1:12-17.—This is the testimony of Paul, who received salvation through the grace that was bestowed in Jesus Christ.

Jno. 3:16-21.—This is the statement of the Redeemer Himself concerning the steps to be taken by men if they would have eternal life.

III. Suggestions for Junior Programs.—Impress the fact that grace is the love of the Father and the Son for a lost world. This love was so strong that it moved them to work out a plan of salvation in which Jesus became the willing sacrifice. We should not lose sight of the fact that Jesus **came down from heaven**. Impress the truth that He did not come to bring judgment upon those whose sins deserved to receive it, but that He came to give sinful men a way of escape from Judgment by taking their judgment upon Himself. Men were so darkened in their sin that they did not know the Father nor His Son. Jesus taught them many things that men could not know without such a Teacher to teach them.

It is a wonderful blessing of grace to be delivered from judgment and then to be made children of God by being born of God and made an heir of God. As heirs of God we can expect to be with Jesus in glory and to enjoy His happy home of bliss forever.

OUTLINE STUDY

I. Christ with the Father in Eternity.

1. In the beginning with God.—John 1:1-3; 17:5.
2. In the form of God and equal with Him.—Phil. 2:6; Heb. 1:1-3.

II. His Coming into the World.

1. In the likeness of men.—Phil. 2:7; John 1:14.
2. Given for salvation of men.—John 3:16.
3. To die for man's sin.—Heb. 2:9, 14.
4. To be made to feel for man.—Heb. 2:17; 4:15.
5. To make God known to men.—John 1:18.
6. To teach the true way.—Heb. 1:2; John 1:17; Matt. 7:28, 29.
7. To build His Church.—Matt. 16:18; Eph. 5:25-27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Grace."
2. Why Jesus Came to Earth.
 - a. Where Jesus came from.
 - b. Why the Father sent Him.
 - c. Why Jesus was willing to come.
 - To teach us of the Father.
 - To teach us to live.
 - To give us eternal life.
 - To suffer for our sins.
 - To secure us a home in heaven.

For Seniors.

1. Why a Saviour Was Needed.
2. The Need of God's Son to Save Us.
3. Our Blessings Through Christ's Coming with Grace to Save.

PERSONAL THOUGHT

It cost so much to redeem us that we can never repay the debt. He gave us so much to inherit that we can only marvel at the great love that brought us such a salvation.

SEED THOUGHTS

Compassionate Saviour! We welcome Thee to our world. We welcome Thee to our hearts. We bless Thee for the divine goodness Thou hast brought from heaven; for the souls Thou hast warmed with love to man, and lifted up in love to God; for the efforts of divine philanthropy which Thou hast inspired, and for that hope of a pure celestial life, through which Thy disciples triumph over death.—Channing.

He stands alone in unapproachable grandeur. Nineteen centuries roll away, and His

character so lives that He inspires millions of men with impassioned love. Other men may seem to be children of their surroundings; He became what He was despite His surroundings, and is the only one who can say in truth and holiness, "Do as I have done." —Selected.

Christ was placed midmost in the world's history; and in that central position, He towers like some vast mountain to heaven—the farther slope stretching backward toward creation, the hither slope toward the consummation of all things. The ages before look to Him with prophetic gaze; the ages since behold Him by historic faith; by both He is seen in common as the brightness of the Father's glory, and the unspeakable gift of God to the race. —Selected.

HIS COMING IN GLORY TO RECEIVE. —John 14:1-6; I Thes. 4:13-18

Topic for December 31

MOTTO

"Be ye also ready."

MEDITATIONS ON THE TOPIC

I. **Christ Jesus Will Come in Glory.**—His first coming revealed Him veiled in flesh through which the life which we adore was manifested. His second coming will see Him transformed into His true glory. Angels will accompany Him from heaven, ready to do His bidding. His body, once so like the bodies of earthly men, will be made to shine in the glory of the One who dwells in heaven. His lowly walk, as seen in His presence among men in His first coming, will be changed to a kingly one in which He puts down all rule and authority and power. His saints who have suffered with Him in the humiliation of reproach and persecution, will be received into the presence of His glory and partake of the change which He will work in their bodies like unto His own. The change will be wrought "in a moment, in the twinkling of an eye." Bodies that were corruptible will become incorruptible, and death will be swallowed up in victory.

He came in the form of a babe and grew to manhood at His first coming. He will come down from heaven in a cloud of glory, accompanied by saints and angels. Fear and dread will be upon all those who have refused Him in the Gospel dispensation, because they will see His power and fear His judgments. Joy and gladness will be upon those who are His, because the fulfillment of their hopes is so near, and their triumph over the powers of darkness is realized. He will exercise power over death in a more extended sense than He did in the miracles wrought in His first coming. The dead in Christ shall be raised and the living saints shall be caught up with them in the clouds and be with their glorious Redeemer forever.

II. **The Text.**—Jno. 14:1-6.—Jesus here comforts the disciples in the assuring words that reveal a place in the Father's house for Christ's own and the fact that He will come again to receive them unto Himself.

I Thess. 4:13-18.—The fact of the saints' being asleep in Jesus should not have the sorrow in it that there is concerning those who have no hope. When Jesus comes, these saints will come with Him.

Following the resurrection of the saints will be the translation of the living in Christ to be joined with the resurrected saints.

III. **Suggestions for Junior Programs.**—The great facts of the manner of Jesus' coming—the company He brings with Him, the change that takes place in the saints who are living, the raising of the saints who sleep in Jesus, the home awaiting the saved, should

receive due attention and be made plain to the boys and girls.

In connection with these great facts, special emphasis should be placed on the importance of being ready for the coming of the Lord Jesus. The things that are needful to fit us for that time should have due emphasis. Besides the Scripture references given in the outline study, some of the teachings of Jesus may profitably be considered. Luke 17:24-37; Mark 13:24-37; Matt. 24:37-51; 25:1-46.

OUTLINE STUDY

I. The Glorious Coming.

1. In the clouds of heaven.—Rev. 1:7.
2. In the glory of the Father.—Matt. 24:30; 35:31.
3. With a shout and sound of the trumpet.—I Thes. 4:16.
4. In company with angels of glory.—Matt. 16:31.
5. With the saints.—Jude 14; I Thes. 3:13.

II. Receiving the Saints.

1. Glorified in the saints.—II Thes. 1:10.
2. To complete their salvation.—Heb. 9:28.
3. To take them to Himself.—John 14:3.

III. The Saints' Readiness.

1. Love His appearing.—II Tim. 4:8.
2. Looking for Him.—Phil. 3:20, 21.
3. Praying for Him.—Rev. 22:20.
4. Purifying for Him.—I John 3:2.
5. Preserved blameless.—I Thes. 5:23.

IV. Reward of Saints.

1. A crown.—II Tim. 4:8; I Pet. 5:4.
2. A reign.—Rev. 5:10; II Tim. 2:11, 12.
3. Glorification.—Rom. 8:16-23; Phil. 3:21; I Cor. 15:51-54.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Glory."
2. When Jesus Comes in Glory.
 - a. How He comes.
 - b. Who comes with Him.
 - c. What happens to the saints.
 - d. What He has in store for the saints.
 - e. The readiness of the saints.

For Seniors.

1. The Glory of His Coming.
2. The Hope in the Saints.
3. The Ready Ones.

PERSONAL THOUGHT

Am I ready for the coming of Jesus? Then it will be a welcome time.

SEED THOUGHTS

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (II Thess. 1:7-10).

FIRST PRINCIPLES OF SALVATION.

—Rom. 10:1-17

Topic for January 7

MOTTO

"Jesus Christ and him crucified."

MEDITATIONS ON THE TOPIC

I. **The Beginnings in Salvation.**—God made the first move to get the lost sons of men to seek Him. He provided a plan where-

by man may be reconciled to God and brought into fellowship with Him. God therefore begins His operations with the souls of men to cause them to think of Him and of His wondrous works and to feel their need of Him. He does this through providential over-rulings, and through the preaching of His Word by prophets and teachers who are sent forth as His servants. As these means are used, God's Spirit works through them upon the heart of the individual. If the individual responds to the moving of God by thinking of his ways, heeding the call of the Gospel message by true repentance of sin and a willing confession, God will respond by the forgiveness of sin and a work of grace in the heart by which men are transformed into new creatures in Christ. Faith in God and in His Son, Jesus Christ, leads to repentance of sin, confession of sin, surrender of the heart, obedience to all known commands and duties enjoined upon us from the Lord.

In these beginnings we have to do with some details, such as "the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." We are concerned that everything be done by way of restitution to make our life clear. We want to "fulfill all righteousness," and hence want to be baptized with water and be received into the fellowship of the church. If our conduct and dress and occupation in life are not in harmony with the Word of God, we make a change. These are the "first principles," or elementary steps, and lead us on toward the maturity we are to gain when we are no longer babes.

II. **The Text.**—Rom. 10:1-17.—This is a message of the attainment of righteousness by faith. The word of faith is preached. The message is believed and is acted upon by confession with the mouth. The Lord is called upon through prayer, and salvation is received as the Lord who knoweth the heart purifies the heart and renews the same by the operation of the Spirit.

III. **Suggestions for Junior Programs.**—We have suggested the elementary steps in the outline for juniors. The heart is led to seek God. The Bible truths of the plan of salvation are heard. They are received by faith. Then the sorrows of the heart are stirred, and repentance is wrought and fulfilled by appropriate acts of confession and fruits meet for repentance. The whole life is yielded in obedience. God can give salvation through the sacrifice of the Son. Peace in pardon and the presence of the Holy Spirit make us know that we no longer want the old ways of sinful pleasure. But it is our desire and our delight to do the will of God. We know that we have passed from death unto life by the new experiences of the Lord's working in our hearts.

OUTLINE STUDY

I. The Foundation.

1. Atonement by Jesus Christ.—I Cor. 3:11; Acts 4:12; Rom. 5:8-11.

II. Vital Conditions.

1. A desire kindled to see God.—Job 23:3; Ps. 42:2.
2. God kindles the desire.—Acts 17:24-27.
3. The Word of God is heard.—Rom. 10:13-15; Acts 16:14.
4. The Good News is believed and accepted. Eph. 2:8; Jno. 1:12, 13.
5. Sins are dealt with in repenting faith.—Acts 2:37, 38; II Cor. 7:10; Luke 3:8-14.
6. Confession is an outworking.—I Jno. 1:9; Rom. 10:9, 10.
7. Obedience a living evidence.—Rom. 6:17; Acts 5:32; Jno. 7:17; Luke 14:33.

III. Experiences of the Saved.

1. Peace.—Rom. 5:15.
2. Assurance.—Rom. 8:15.
3. Hope.—Rom. 5:2; Eph. 1:13, 14.
4. Inward workings of God.—Phil. 2:12, 13.

5. Providential workings of God.—Rom. 8:28.
6. Love movings.—I Jno. 2:5.
7. Answered prayer.—I Jno. 3:21, 22.
8. Righteousness practiced.—I Jno. 2:29.
9. The victory of a new-born child of God.—I Jno. 5:4, 5.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Saved," etc.
2. Right Steps in Being Saved:
 - a. Seeking God aright.
 - b. Hearing the Word.
 - c. Believing.
 - d. Repenting.
 - e. Confessing.
 - f. Obeying.
3. The Saved One:
 - a. Has Peace.
 - b. Knows.
 - c. Is full of hope.
 - d. Is full of holy desires.
 - e. Has God working in him.
 - f. Finds answers in prayer.
 - g. Finds victory over evil.

For Seniors

1. Foundations for Salvation.
2. Conditions for Salvation.
3. Accompaniments of Salvation.

SEED THOUGHTS

When thou turnest away from ill,
Christ is this side of thy hill.

When thou turnest toward good,
Christ is walking in thy wood.

When thy heart says, "Father, pardon,"
Then the Lord is in thy garden.

When stern duty wakes to watch,
Then His hand is on the latch.

But when hope thy song doth rouse,
Then the Lord is in thy house.

When to love is all thy wit,
Christ doth at thy table sit.

When God's will is thy heart's pole,
Then is Christ thy very soul.

—Macdonald.

become the song of redemption. And now Christians of every race and color can sing, "O death, where is thy sting? O grave, where is thy victory?"

The song of the angels so filled the hearts of the early Christians, and the light so illuminated their lives that wherever abounding Love bade them go, other lives saw the light and heard the song.

Since then there have been many bearers of the Light, and many singers of the Song. They have gone all over the world to preach the Gospel of Peace, and to teach others the song of the angels. And always among the multitudes, there are those who receive the Word gladly.

God used Livingstone to bring light and song to sad Africa. Paton taught the head-hunters of the South Seas the song of Peace, and they forgot the mad drum that had called them to dreadful feasts. Hudson Taylor bore the light and gave the song to the Chinese, who never could find either in all of their ancient wisdom and sage philosophies.

To you and me, this Christmas season, comes again the challenge of the angels' message. It has reached our hearts, and if we do not sing the song to others, it will die there. If the light that shone over the Judean hills, the light that has been passed from hand to hand all through the years, is not passed on to others, it will flicker out in our hands.

It is a high privilege to have a part in the angel choir, and to sing after them the song that began before the foundation of the world and will continue on into eternity. It is a happy task to bear the light that reflects the Father of Light, and to show the path to those who are far from the way that leads home.

If we have allowed our song to become faint because of the clamoring of self and the world, and if the "light that ne'er was seen on land or sea" is burning dim in our hearts and hands, let us come close to the great Light and be warmed anew. He will give us increased light and song, and a compelling conviction to share them with the millions who still sit in darkness—the millions who may be of our own families, our next-door neighbors, the derelict on the road, or the society lady up the street. If we keep faith with the One who is our light and song and who has become our salvation, the song of the angels will be heard above the cry of the battle, and the light will shine through the gloom of earth's night. For we are the light of the world, and our song is the song of peace. And that melody will soothe the hearts of the sorrow-torn and the weary, and that light will dispel the gloom of a world that has forgotten the Song. As Christians we are the only ones who can say to the world:

"And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,—
Look now! for glad and golden hours
Come swiftly on the wing:
Oh, rest beside the weary road,
And hear the angels sing."

Lancaster, Pa.

DIRECTED STUDY PROGRAM FOR DECEMBER 10

An effort has been made to treat this subject exactly as stated. The leader should endeavor to keep the discussion to the point. The truth concerning acceptable prayer may be taught more by contrast than by direct statement. Keep this in mind while conducting the meetings. Other scriptures may be provided if desired.

We trust that these programs have been a blessing to some Young People's Bible Meetings and at least to the persons who attended. If you have any suggestions, please be free to write to:

Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.,
Secretary of Young People's Bible Meetings.

ACCEPTABLE PRAYER

I. Acceptable Prayer Must Come from an Acceptable Person.

1. "If my _____ shall _____, and _____, and _____ my face, and _____ from their _____; then will I _____" (II Chron. 7:14).
2. "I will _____ unto the _____; I will _____ for the _____ of my _____: my God _____" (Mic. 7:7).
3. "God _____ not _____: but if any man be a _____ of _____ him he _____" (John 9:31).
4. "Job shall _____ for you: for him will I _____" (Job 42:8). Why?
5. "When ye make _____, I will not _____: your hands are _____ of _____" (Isa. 1:15).
6. "Your _____ have _____ between you . . . he will not _____" (Isa. 59:2).

II. Acceptable Prayer Must Be Prompted by an Acceptable Motive.

1. "Ye ask, and _____ not, because ye _____" (Jas. 4:3).
2. Compare the motives of the _____ and _____, Luke 18:10.
3. "If ye shall ask any thing in _____, I will _____ it" (John 14:14).
4. "Let him ask in _____, nothing _____" (Jas. 1:6).
5. "Use not _____, as the heathen do" (Matt. 6:7).

III. Acceptable Prayer Involves Acceptable Requests.

1. "_____ who made me a _____ or a _____ over you" (Luke 12:14)?
2. "Pray not thou for _____ . . . for I will not hear thee" (Jer. 7:16). Explain.
3. "Surely God will not _____, neither will the _____ it" (Job. 35:13).
4. "If any man see his _____ sin . . . he shall _____" (I John 5:16).

Topics for Personal Expression

1. How I Can Tell If My Prayer Is Acceptable to My God.
2. Examining the Motives of My Prayer.
3. My Solution To Unacceptable Praying.

THE LIGHT AND THE SONG

(Continued from page 341)

for here at last was the One who was Himself the Light, the One in whom there was "no variableness, neither shadow of turning." He is the One who can answer all the perplexing problems of life, for He is the answer to all our problems. He is the "crystal Christ" who reveals with terrible clearness all the imperfections of man. It was on His face that God chose to reveal His own glorious radiance and love.

The song that really brought abiding peace to the world was finally perfected at Calvary. The minor echo heard in the garden, burst into a mighty strain of melody, full of agony and sorrow. It was accompanied by earthquake, darkness, and death. But it was in that dreadful hour when the ones who loved the Bringer of Song felt that they could never sing again, that the triumphant note also first heard in the garden reached the grandeur of its climax. Then the songs of Bethlehem, Calvary, and Joseph's garden blended to

SUNDAY SCHOOL

CHRIST IN THE HOME.—Genesis 1:27, 28; 2:18; Matthew 19:4-6; Luke 10:38-42; Ephesians 6:1-4; II Timothy 1:3-6
Lesson for December 10, 1944

Golden Text.—These things I command you, that ye love one another.—John 15:17.

Genesis 1:27, 28; 2:18; Matthew 19:4-6. The home is the basic unit of all society. It is created, not by the union of two wholes into a social and economic partnership, but by two physical halves uniting to make one complete personality in the flesh. God has created both the man and the woman so that it is not good for either to be alone. And once that union has been effected it cannot be severed without great injury to the individuals involved and to society as a whole. In the days of Christ, as now, few people thought for themselves, and the philosophy of life of that group with which the individual associated himself became the rule of his or her life. The school of Hillel taught that divorce was permissible for any cause (that's the view held by much of America today), but the school of Shammai taught that it was permissible only in the case of adultery. And the proponents of these philosophies of life thought that you had to belong to one group or the other. The various "isms" are man's views on religion, commonly based on the Bible but sometimes not. But Christ was no disciple of any human teacher; He went to the Word itself. And when He tells us that what God has joined man is not to divide, He is thinking of more people than the judge and jury that grant divorce. Before divorce is even applied for, a third party has usually crept in who means more to the man or the woman than the companion whom they have chosen avowedly for life. There are few cases of marriage where adjustment is not required to make a perfect union. If during this period of adjustment relatives and friends of either man or wife by ill counsel aggravate any family irritation they are aiding in breaking the bonds. The state just sanctions what has already taken place in spirit when it grants divorce. It is the fathers and mothers, relatives and friends, who are often responsible for the permanence or lack of it of the family. It is they who often do more to tear asunder than church and state unitedly can do to hold together. Other third parties often play tragic parts in breaking up homes.

Luke 10:38-42. Home does not necessarily dissolve with the death of the parents. In Bethany we have a home made up of a brother and two maiden sisters. Their love to each other kept up the family ties. Jesus loved all three and was beloved of the three. It is this love of God and for God that is the greatest factor in making and maintaining the ideal home. The welcome given to guests is one of the criterions by which the family is judged. The last-minute fussiness of Martha jarred the harmonic strings of the harp of family life.

Mary apparently was one of those rare individuals who prepared in advance for her guests so that she could enjoy their company during their stay. Of all those who would honor Christ in death only Mary was privileged to anoint Him. She did it in time. She never went to the sepulcher to weep but waited at home for the resurrection of the Lord. In too many homes the best is smothered by lesser good.

What we need is not a sanctimonious, but a sanctified, home life. Against the first children will rebel, but the good influences of the latter will be sweet to them all the years of their life.

Ephesians 6:1-4. Parents are responsible for the coming of children into the world. They are equally responsible for their proper upbringing. Only the parents who love the Lord can bring up their children in the nurture and admonition of the Lord, and all other upbringing leads children away from God and into wickedness. Obedience is the first lesson that the child needs to learn. Having learned that well he has laid the foundation of future goodness and worth.

II Tim. 1:3-6. A father may be not-so-much, but if the boy has a godly mother he has a good chance for turning out well; but if the mother is irresponsible the child starts out with a handicap that it seldom overcomes. Timothy's father may have been an exceptional man as men of the world are rated; but in his mother and grandmother we have exceptional women of faith who taught the lad from a child the sacred Scriptures. There was no time for the teaching of heathen mythology nor for the comics.

But the heart of the child is more than a receptacle to be crammed; it is a fireplace where these truths are to blazon into burning heat to burn out the dross and energize the life. Stir up the gift (the fuel).

CHRISTIAN LIVING AT ITS BEST.—Galatians 5:22-6:10

Lesson for December 17, 1944

Golden Text.—If we live in the Spirit, let us also walk in the Spirit.—Galatians 5:25.

A religion without works is a religion without faith; but it may be a religion of ritualistic works and still be without faith. The real works of faith are also known as the fruit or works of the Spirit. In his letter to the Galatians Paul warns the believers against returning to Jewish ritualism as the basis of their hope; but he just as urgently insists upon a life lived in the Spirit and by the Spirit. And, no doubt, if the Spirit of Christ dwell in us we will walk in the footsteps of Jesus.

Through the activities of the Spirit in the soul, the nature of God is revealed in the deeds of men.

Galatians 5:22, 23. The fruit of the Spirit is not so many deeds of charity, so many acts

of mercy, so many prayers, etc., but a transformation through the Spirit of the mind and heart of a man so that the nine graces here mentioned will be in constant evidence as the mainspring of all his doings. In the process of that transformation the flesh with all its passions and lusts is nailed to the cross to die daily so that the Spirit in all His fullness may live and do the Father's will through all the years of earthly life.

Verse 26. Carnality manifests itself in many ways. In the open sinner it manifests itself in acts of wickedness. In the saint, especially after he has performed some superworks in the service of the Lord, it shows itself in the self-glorification which is the bane of otherwise noble souls. It reveals itself in the way we call out the worst, rather than the best emotions in our brethren; and in the envy we feel towards those who are more highly esteemed in the church than we are. No saint has ever reached the spiritual heights but that he had to be on the constant watch lest the roots of envy and self-glory spring up and destroy much good that he would otherwise do.

Galatians 6:1-5. He who will not lift his brother out of the pit into which he has fallen will presently fall into the same pit; and he who judged without mercy shall be judged without mercy.

The nonspiritual will not lift up the fallen. It is useless to ask them to do so. Even the spiritually minded are so much influenced by the carnal that they will join with the Iscariots in criticizing the good deeds of their brethren. And it is yet much easier to fault them for their misdeeds. It frequently happens that there is not one in a large congregation who will do a thing to lift up a fallen brother. Where is the love of Christ that you profess to possess? If you would have the greatest joy that can come to mortal man you must lift the fallen. That will give greater joy than abundance of earthly store.

But even if you are the essence of selfishness, you still should lift your fallen brother; for presently he will repay you manifold by helping you when you have no strength.

No man can ask another to bear his burdens that he is able to bear alone without a weakening of his real self; but he who out of love for God and souls helps to bear the burdens of others is strengthened thereby. It is the law of the Christ life not to be ministered unto but to minister, and they who minister most to the needs of others are the greatest in the kingdom of God.

One of the simplest forms of deception is to think yourself to be somebody. Paul said, "I am nothing." If the greatest of all the apostles could say that, what are you? Less than the little end of nothing. Therefore cease boasting. But you are of some value in the church if you render more service to others

than you receive in return. Let that be your glorying before the Lord.

Verse 6. We require much of our preachers, and rightly so; but did it ever occur to you that the reason the preacher fails in doing all he should as pastor is largely because you have failed to help him as much as it was your duty to help him. A muzzled ox will starve; and a starved ox can do but little work. See that the ox is well fed, and he will pull your load.

Verses 7-10. The law of sowing and reaping is as inexorable in the spiritual as in the natural; and certain causes always produce certain resultant effects. Corruption is rottenness or putridity. Sowing to the flesh results in rottenness of mind and character, as well as of body.

But the full reward for steadfast devotion and service to God is eternal life, with a body made like unto His own glorious body in the mansions of glory. Open doors for doing good are always opening unto all of us. Let us joyfully enter and serve while we may. It will often seem a thankless task, but your reward will be great in heaven.

THE GROUND OF UNIVERSAL JOY—

Luke 2:8-12; Hebrews 1:1-4; I John 1:1-4
Lesson for December 24, 1944

Golden Text.—Behold, I bring you good tidings of great joy, which shall be to all people.—**Luke 2:10.**

From the day that man first sinned, man has hoped for a deliverer. This hope has a twofold foundation. Sin is the bitter ingredient in the cup of human woe. However sweet may be its first taste, at the last it biteth like an Indian onion.

At some time in life every man longs for release from its toils. It seems to me that God puts great longings and aspirations in the human heart that He may have the pleasure of satisfying them. The second base for this great hope has been the many promises of God. First given to Adam and Eve on the day they first transgressed, it was repeated and amplified to every generation for more than four thousand years. The longer you have to wait for good the more you appreciate it when at last it is yours. "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life" (Prov. 13:12).

During the centuries that man waited and hoped, fancy, more fantastic than the wildest dream, drew pictures of the day of the Messiah. So different were these phantasms from the real that only a few recognized Him at His coming. There is grave danger that we may be doing the same thing relative to His return. Let us live so close to God that, like Simeon, we may instantly recognize and be recognized of Him at His appearing.

Luke 2:8-12. There are no uncommon people, though some individuals judge themselves to be so. But there are many proud people, and but few humble. The proud the Lord knoweth afar off, but He reveals Himself to the humble. He used the humble Mary as the medium of incarnation and His first announcement of the Advent was made to humble shepherds. The arrival of the heavenly messengers startled them, but they doubted not their message. The greatest ever born of woman entered life under the humblest of

circumstances. Not only was He born in a stable, but, no help being available but an awkward husband, Mary herself had to bathe and swaddle her newborn son. Thus in ways unseemly to proud mankind, God sends His greatest blessings to earth.

Because the shepherds believed, they rejoiced greatly, and hastily went to see Him, to worship Him, and then to tell about Him. True faith always diligently seeks the Lord with the purpose of worship and service.

The good tidings are to all people, but the great joy will be realized only in the hearts of those who seek Him, even though they may have to come from the ends of the earth.

Hebrews 1:1-4. The writer of Hebrews never seems to question the Deity of Christ. In these first verses of the epistle he makes the claim of Deity for Jesus, and in the remainder of the letter he proves his claims.

During a period of more than four thousand years God had revealed things concerning Himself to mankind through the medium of angels and prophets; but finally He revealed Himself so fully in the Son that the Son averred, "He that hath seen me hath seen the Father" (Jno. 14:9).

Verse 2, with other scriptures, declares the Son to be the Creator of all things, and, under the appointment of the Father, Heir of all things.

In verse 3 He is declared to be the Sustainer or Upholder of all things; and it pleased the Father that in Him should all fullness dwell; revealed in part while in the flesh, but now in glory coequal with the Father. Only one who is clean can cleanse. Neither man nor angels are clean in the sight of God. Therefore the Son, the Creator, was made or created a human being, losing none of His holiness that He might make purification for sin. Having finished His work, He returned to glory to reign at the Father's right hand until all things shall again yield to His authority.

I John 1:1-4. Sometime since, at a service in a mission hall a man came up to the altar for prayer. Differently from others, I found in dealing personally with him that he was not burdened so much with the sense of sin as with the loneliness that came from feeling that he didn't have a friend in the world. John realizes the need of fellowship with others if the heart is to be full of joy. But that fellowship must be selective, not indiscriminate. It must be first and last, a fellowship with God the Father and with His Son. Having fellowship there, you will soon meet the members of the family of the household of God and have fellowship with each. This makes for a fullness of life that means endless joy unto endless days.

THE BASIS OF COURAGE FOR THE FUTURE.—Matthew 16:13-20; II Peter 3:14-18; I John 3:1-3

Lesson for December 31, 1944

Golden Text.—Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—**I Corinthians 15:58.**

One of the components of saving faith is that we believe that God is a rewarder of them that diligently seek Him. According

to the wording of the Golden Text this has fruited into knowledge, i.e., "Ye know that your labour is not in vain in the Lord." Psalm 126:6 puts this beyond doubt. And why should we doubt? All nature has ever demonstrated that we reap what we sow. If this is true in the natural, it is no less so in the spiritual. The fruitage of sowing the wind is to reap the whirlwind; but the work of righteousness shall be peace and the effect of righteousness quietness and confidence forever. Isa. 32:17. And we have the promise that as long as we walk in the paths of His will He will never leave us nor forsake us. Why then should we fear?

Matthew 16:13-30. All earth kingdoms have their bounds as to area and continuance in time. The world empires of the past were only figuratively so. At best they covered only a small part of the earth's surface. As to duration their time is measured by centuries; but the kingdom which Christ set up is one which shall reach the uttermost parts of the earth and shall continue conquering, but never be conquered, through all time. The abiding principle which shall control and sustain this kingdom is faith in Jesus as the Christ, the Son of the Living God, as the Saviour of mankind, and His acceptance by all true believers as their King and their Lord. But faith, living faith, is a thing that grows—first the seed, then the plant, then the fruit. The seed may lie dormant for years after it is sown; after germination it may grow rapidly or exceedingly slow, according to conditions. It took the disciples three years to grow to that stature of faith that they could give unqualified testimony to Christ as the Son of the living God. Peter's testimony was the testimony of the entire band of apostles with the possible exception of Judas Iscariot. It is this full-grown faith that makes the church invincible to the enemy.

Locks are made to seal doors. Keys are made to open them. Through the faithful testimony of men of faith the doors into the kingdom are opened to men of all nations. They who would be saved speedily enter therein. Again they go out and give their testimony to others, who also by faith enter the strait gate and walk the narrow way. And so the kingdom continues to grow and expand through the centuries. But the church also has a duty to close its doors against certain. Simon the sorcerer was as much out of place in the church as Paul would have been out of it.

II Peter 3:14-18. It is easy to wrest words. Not only the ignorant and the unlearned but also many professedly wise wrest the Scriptures to their own destruction and that of their disciples. So susceptible are we to error that the apostle bids all the brethren to beware lest they be led away thereby.

"Diligence," and "precious," are two prominent words in Peter's vocabulary. They should be equally prominent in your thoughts in the matter of salvation from sin and preparation for heaven. The things of Christ and the kingdom of God should all be precious to every one of us. I have known men who spent months and years without the com-

forts of life in the search for hidden gold. Surely in the search for that which is more precious than gold we should be willing to endure greater labor and suffer more privations, if necessary.

Some one has facetiously remarked that the difference between the Methodists and the Presbyterians is this: The Methodist is sure that he has got salvation, but is very much afraid of losing it; the Presbyterian knows that if he once has it he can't lose it, but is very much afraid that he hasn't got it. In my humble judgment it were better for the Methodist if he were not so sure of having it, and for the Presbyterian if he were not so sure that he couldn't lose it. We are to be diligent to **MAKE SURE**, and to be **"FOUND IN PEACE, WITHOUT SPOT AND BLAMELESS,"** for only then are we ready to meet the Lord when He comes for His own.

I John 3:1-3. The love of Christ passeth knowledge, and the most marvelous of the manifestations of that love is in His acceptance of us as His sons and daughters. This standing before Him opens to us wondrous possibilities. Not the least is that when He comes we shall be like Him. He will fashion our future bodies like unto His own glorious body. If you have such hope you will be diligent in purifying yourself to be pure even as He is pure.

THE CHILDHOOD OF JESUS.—Matthew, Chapters 1, 2

Lesson for January 7, 1945

Golden Text.—Behold, I am with thee, and will keep thee in all places whither thou goest.—Genesis 28:15.

With this lesson we are beginning a new six-year series of Bible studies; and the first quarter of the year 1945 will be in the study of the life of Christ, as given to us by the Apostle Matthew.

During the more than fifty years that I have been a Sunday school pupil we have studied the life of our Lord as given in the Gospels every year. There is danger that to us older pupils the story may lose its newness. But the learned scribe will be like a householder who brings forth from his treasure house things new and old. Please remember the author of these Nuggets in your prayers that he may bring out the truths of these lessons with a freshness of approach that will make the old truths as attractive and appealing as though heard for the first time.

Matthew tells the story of Jesus as the Messiah King. To be accepted by all, the King needs to be of noble lineage. Matthew therefore in the first seventeen verses of the Gospel traces His lineage from the first noble chieftain, father of the Jewish race, down through David, to Joseph the husband of Mary. Matthew states that there are forty-two generations from Abraham to Christ; but if you count them given you will find but forty-one. The forty-second sire in the lineage of Jesus is God, the King of kings, and Lord of lords. Thus Jesus has claims to the throne both through David, and through The God of heaven who all through the centuries that Israel existed

as a nation claimed to be their real King. And men who ruled over Israel, by right ruled only under Him and under the divine law which had been given to Israel by God at Sinai.

Chapter 1:18-25. In these verses we have the story of the supernatural conception. The fruit of that conception was a supernatural person, Emmanuel, God with us. But to understand this mystery even godly Joseph had to have a revelation from God. Without that revelation Mary would have been treated as an unfaithful spouse, whose sin Joseph could not overlook. Mary is not the first and only person in history who has been grossly misjudged by others because they did not know the facts and went by appearances. A just person will lean on the side of mercy in all his judgments. He who judges without mercy shall have judgment without mercy.

Chapter 2:1-12. Some men dig deeper into the facts and truths of life and nature than others. We say of such that they are wise. But the wise man, so-called, is as big a fool as the veriest jester and dunce if he closes his heart and mind to the truths of God and salvation. These wise men who came to Bethlehem were of the truly wise. Their probable specialty had been the study of the stars, and God met them on their own plane by means of an unusual star which they could only interpret as the fulfillment of the prophecy of Balaam given fourteen centuries earlier concerning the Star of Jacob. Num. 24:17. In prophecy, a star symbolizes a spiritual ruler.

It is not known whether the star appeared at the time of the birth, but it seems that it appeared a year or more before they arrived at Jerusalem. Traveling was slower than now.

Verses 13-18. The scribes at Jerusalem knew the prophecies, but they were indifferent as to their fulfillment. It bothered them, though, when they ran counter to their personal ambitions. Let your ambition and mine be only to be found doing the will of God. The wise men came a thousand miles across deserts to see the King. The Jews of Jerusalem would not go six miles to do so.

The promise of the Golden Text was made to Jacob. But with equal force it applies to all God's children. And it applied in the case of the newborn babe at Bethlehem. Herod did kill off the robbers that had their dens in the caves of Ghor, for God willed it so, but he was impotent to harm the Son, for He was under the protection of the Father. Prophecy was fulfilled in the birth of the Saviour at Bethlehem, in the murder of the innocents, in the migration to Egypt, and in the return to Nazareth.

Thrice blessed is that man whose heart and mind is so open to the spiritual that he can receive the message when God speaks to him. It is not because God does not speak, but that we are impervious to the reception of the message that we know so little of God and are living lives without divine guidance.

What makes life dreary is want of motive.—George Eliot.

NOT BY BREAD ALONE

(Continued from page 338)

ful in itself, except in so far as it had kept her from observing "every word that proceedeth out of the mouth of God." She knew now that it would be better to starve than to go contrary to God's will. And from the depth of her chastened heart she prayed for physical and spiritual strength to be able to fulfill the duties of a real Christian mother.

That evening when John came into her room he noticed a look of peace on Martha's face, such as he had not seen there in months.

"You look better tonight," he said. "Your face is radiant—and just wait till I tell you what I know."

"I've just been thanking God for this sickness. It has brought me to my senses," she said quietly. "During the days that I've been here in bed, I've been made very conscious that what we needed was not the money I was earning. We've always gotten along on what you made. It's just that I grew dissatisfied and wanted things we didn't really need, and neglected the things we really needed. I know now that God's will for me is to be a keeper at home and to look well to the ways of my household. I hope I've drawn my last pay in dollars and cents. I'm going to invest in the family. I know that will pay better dividends."

They lapsed into silence for a while; then John said, "Let's thank Him together for our family and that you will soon be back with us, for the doctor just told me you can come home for Christmas."

"I guess we won't have as much 'bread' this year as I had anticipated, but I'm certain we can appreciate better that true Bread that came down from heaven," Martha said softly.

It was a Christmas long to be remembered in the Emler household. Martha was weak but radiant as her family hovered about her. There were few presents, but there was much joy in God's unspeakable Gift.

The Christmas twilight fell early. As Martha Emler looked upon the happy faces of her family in the soft glow of the firelight, she became deeply conscious of the responsibility that lay upon her. And from the depth of her humbled heart she prayed, "O dear God, bless them and keep them close to Thyself. And let me never again be satisfied with 'bread alone.'"

Meadville, Pa.

BOOK NOTICE

"Oh Come Let Us Adore Him," is the title of a neatly bound gift booklet of twelve Christmas songs, recently published by Joanna Sudermann Andres of Newton, Kans. It is composed of original compositions and translations from the German by the author. The poem, "Lo, Thy King Doth Come to Thee," found on the following page, is taken from this collection. The price of these gift booklets is 25 cents each, or 5 for \$1.00. They may be ordered from the author, Newton, Kans., or from the Mennonite Publishing House, Scottdale, Pa.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

BISHOP JONAS SNIDER

After he had served his own generation by the will of God, [he] fell on sleep.—Acts 13:36.

The object of this department of the Christian Monitor is to record major events, and to interpret their significance in the light of the Word of God, with our pen "dipped in Mennonite ink," as our late revered Brother Daniel Kauffman used to say. By this we do not mean with a sectarian bias, but according to the interpretation of the divine Word by the Mennonite Church in general. This is not difficult to do on major themes, but sometimes exceedingly difficult on borderline (adiaphoral) questions. However, we feel that we are not living up to the responsibilities of our conferred task if we allow some of the more prominent characters within the Mennonite Church to pass without comment.

Bishop Jonas Snider, Waterloo, Ont., was such a servant of Christ and the church. He filled a place of tremendous importance for many years, as a transitional bishop. That is, he served the period between the early pioneers of Waterloo County, and the present established churches of our times. His grandfather, Jacob C. Snider, was a pioneer from the state of Pennsylvania, and his father, Elias Snider, was a minister in the Mennonite Church.

Soundly Converted

Bro. Snider was converted in 1885, when a wonderful revival in Mennonite circles was experienced. Evangelistic services were not held in churches; the Gospel was preached by the Brethren Noah Stauffer, Solomon Gehman, and others in private homes. Many were converted and became pillars of the church, both among the ministry and laity. The effect of this work of grace is still evident among the churches. The fruit did remain. There was no question about the reality or the soundness of his conversion. This "Damascus Road" experience was always real to our brother, and permeated all his life, ministry, and service.

Loyal Defender of the Faith

There was never any question about his orthodoxy. He was a conservative—never a liberal, nor an ultraconservative. He was dogmatic—but not "bulldogmatic." He was firm, but resilient. Every message he preached rang true to the "Book." He knew how to walk on the narrow road. He was no Pharisee—who would add to the Scriptures. Nevertheless, he was no Sadducee—who would subtract from their pages. His messages were not only scriptural; they were clear, warm, and full. The writer remembers, with a great deal of appreciation, of hearing Bishop Snider preach in his boyhood church at Souderton, Pa. The thirty-five years since have not erased the memory of the message.

Progressive Worker

Some loyal defenders of the Bible never learn to march with the times. They never learn to understand the people among whom they live. Since they know that truth never changes, they feel that all other changes are worldly and unscriptural. They never learn to know the meaning of Paul's counsel to the church for all times: "I am made all things to all men, that I might by all means save some." This was the secret of the mighty ministry of Paul. He had an inflexible Gospel, but he was flexible. To the Jew—he became a Jew, to the Gentile—a Gentile, to the Barbarian, a Barbarian. He never stopped to their crimes, wrongs, vices, and excesses, but

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

adapted himself to their personalities, with one chief objective—not to be a man pleaser, but a winner of the souls of all men.

Bro. Snider changed from the German to the English language. He was an early Sunday-school worker, working in homes when that institution was unacceptable among many church men. He was interested in evangelism when other good men opposed such efforts. He labored faithfully, progressively, while many other equally good men were opposed to changed methods of working. He constantly supported all the interests of the church. He was a progressive worker.

Widely Traveled

For his day, he was a widely traveled minister of the Gospel. The modes of travel were slow, yet his itinerary took him to Bothwell, near Detroit; Port Allen, Port Elgin, Hanover, Rainham, South Cayuga, Wallace, Zurich, Clarence Center, N.Y., and elsewhere. He was bishop of quite a number of churches. He baptized more than six hundred persons, and married some two hundred forty-two couples. All this made for close friendship and fellowship in ever-widening circles. Although he was eighty-five years of age at the time of his death, his funeral was largely attended. He was laid away by warmhearted brethren.

Congenial Colaborer

Bishop Snider was congenial—truly gentle and gracious. He knew how to live and work with other men, which is indeed a masterful accomplishment. In his ministry there are no trails of controversies with men. He was never thinskin. He knew how to differ with men graciously. He knew how to take abuse without retaliation. He was no mere "yes" man. He had his convictions, but he allowed the other man the same privilege.

The writer became Bro. Snider's associate bishop some twenty years ago. During the



LO. THY KING DOTH COME TO THEE

By Joanna S. Andres

"Lo, thy King doth come to thee"—
O rejoice on earth, ye mortals!
Speak, "My King, come Thou to me,
Opened stand for Thee the portals;
Enter Thou this soul of mine,
All Thou findest shall be Thine.

"Where Thou livest, sin must flee—
Wash me in Thy blood's rich flowing!
From all stain, from guilt make free—
Mercy, love, and grace bestowing—
Till my soul a temple be,
And Thy glory dwell in me.

"Ever shall my soul rejoice
What a gift to us is given!
Ever shall with heart and voice,
On the earth and then in heaven,
Praise through all the ages ring:
Lo, to me came Christ, my King!"
Newton, Kansas

time we labored together, although there were multitudes of problems, there was not one instance of unpleasant controversy. Our relations were so happy that, although he retired from active service, no major matter was attended to without bringing it to his attention, for his word of counsel. His counsels were weighty and worth while.

The closing contacts at his bedside before his homegoing were precious; words are no adequate vehicle to convey them to others. Ripe and ready, he waited the "chariots." For him it was not sundown—but sunrise in glory. Farewell—until we meet our mutual Lord. He will be remembered for many years. His footprints on the sands of time will remain. Truly, "he . . . served his own generation by the will of God, [and] fell on sleep." Sleep on—until the morning.

ALL IN THE BABY

(Continued from page 342)

drawn back their lines a little, and the French had gone forward, but between the two positions a lonely farmhouse was still standing. As the sun rose, heavy guns began to boom. But suddenly on both sides the firing ceased, and there fell a strange, dead stillness. Midway between the trenches, near the shattered farmhouse, there was—no, it must be impossible! but it was not, for there in the green meadow, crawling on its hands and knees, was a little baby. It appeared perfectly happy and contented, and the baby's laugh was heard as it clutched a dandelion. Not a shot was fired; scarcely did a soldier on either side dare breathe. This spot, which had been an inferno of shot and shell, was now something like a peaceful island, or a cool friendly oasis in a desert. Suddenly a soldier jumped out of a trench and ran to where the child was crawling. He tenderly took it up and carried it back to shelter. No shots came from the trenches, but along both lines there rang out a mighty cheer. The coming of a little babe had brought peace, just as nearly two thousand years ago, when the Prince of Peace was born on that Christmas morning, He brought peace and good will to men."

If you have never done so, will you now take this little baby into your life and let Him be your peace, your Saviour, and your Redeemer? Will you adopt this baby into your life so that He can adopt you as a son into the family of God? "Thou shalt call his name Jesus: for he shall save his people from their sins," was God, the Father's, instruction to Joseph concerning this baby. Believe this as you celebrate the birth of the baby Jesus this Christmas. See in Him more than the world sees, for they see no more than in any other baby, because they cannot see by faith. By faith we can see in Him the Son of God, born of a woman, to redeem us, that we might receive the adoption of sons. He came to bring peace and good will to men, and He will do it for you if you will by faith see God's Son, your Saviour and Redeemer, all in this baby.

Manheim, Pa.

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